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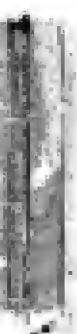
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 WAL-MASALIK, NIZAM-UL-MULK, NIZAM-UD-DOWLAH,  
 NAWAB SIR MIR OSMAN ALI KHAN BAKRADUR,  
 FATEH JUNG, SULTAN-UL-ULOOM, C.O.B.I., C.S.I.,  
 FAITHFUL ALLY OF THE BRITISH GOVERNMENT,  
*Nizam of Hyderabad and Deccan.*

# The Nectar of Grace

'Omar Khayyām's Life and Works  
12102

BY

(SWĀMĪ) GOVINDA TIRTHA

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*Author of Gita, Karanavritta and Sri Sang Suktas*

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## Foreword

MY interest in Omar Khayyam dates back to the time when, as a young student I had read his famous *Rubaiyat* and their felicitous renderings into English by Edward Fitzgerald. From a student's admiration and a young man's fancy, I proceeded later, with all the enthusiasm of an admirer and devotee, to collect wherever I could old and new editions of the *Rubaiyat* and their different translations.

1. It was a pleasant surprise for me, therefore, when, towards the latter part of my period of work in the Finance Department of His Exalted Highness the Nizam's Government, I found that Mr. V. M. Datar, who was working as Personal Assistant to Sir George Cason Walker when I first came to Hyderabad and also later worked directly under me, was himself not only a scholar of Persian but a great admirer and a keen student of Omar Khayyam. It has been my good fortune since to see the present work develop, despite Mr. Datar's continuous occupation with his official work, and it speaks well both for his perseverance and his devotion to this particular study that he has been able, so soon after his retirement, to complete his book.

2. Among other things, Mr. Datar has set a noble example of what Indian culture at its best should include for a Hindu or a Muslim alike, the knowledge and appreciation of each other's language, traditions, literature and art. This has been made possible by the fact that Mr. Datar, who is now Swami Gopinath Tirtha, has always been a mystic and has thus been inhabiting a plane where all can meet who believe in the worship of the Divine.

3. Mr. Datar has asked me to write this Foreword to his book, both in view of our common admiration of Khayyam and of our long association in work in our Department, and I am doing so gladly as it is always a delectable diversion to turn to Khayyam, and not only to Khayyam the Poet, but to Khayyam the Philosopher, the Mathematician, the Astronomer and the Astrologer as well. This book deals with his life and all the aspects of his work, and Mr. Datar's illuminating commentary is a pleasure to read.

4. Omar Khayyam's chief title to fame in the East was as an astronomer and his achievements in that science eclipsed his achievements in poetry in the eyes of his own countrymen. No Eastern poet has, however, acquired so great a fame and popularity in Europe and this

it not only due to the fact that he found an interpreter in Fitzgerald who was himself no mean poet and who gave to Khayyam a place in English literature, but also because the ostensible ideology, which the English renderings of his quatrains reflected, appealed to the Western mind of that period in England, imbued as it was with the doctrines of Mill, Spencer, Huxley, Tyndale and Darwin.

6. That appeal was, however, based upon a misinterpretation of the Rubaiyat, for, to attribute to Khayyam the superficial philosophy of a simple hedonist or an ideology no better than that of "eat, drink and be merry for tomorrow we die" would be unjust. To those acquainted with Sufi poetry, with the immortal poems, for example, of Hafiz, references to wine are known to be allegorical. In his own days, Khayyam set his face against cant, hypocrisy and show in religion. His mysticism is that of the philosopher and his intoxication that of Divine love. In a world where life presented so many questions and was shrouded in mystery—"why, not knowing, not whence..... I know not whether"—his search was for spiritual ecstasy so that he might reach Him who knew the answers, for, "He that treads thee down into the field, He knows about it all—He knows—He knows."

7. Fitzgerald's renderings are also not faithful translations of Omar Khayyam. What he did was he selected a line here and there largely from Omar Khayyam's but partly also from Hafiz. One great service he did was to give a certain order and sequence to his own quatrains so that the renderings have a unity absent from the original which, according to the traditional method, are arranged in purely alphabetical order.

8. The philosophical prose tracts of Omar Khayyam collected in Section xiii and the analogy of the quatrains discovered by Mr. Datar in the poems of Nafir Khawan (Section xi) and Hakim Jami (Section xv) and the epigrams of Panchatantra and Bhartihari (Section xvi) show the plane of Khayyam's thought and form the basis of an aesthetic text of the quatrains. Mr. Datar has rendered signal service to the literature on Khayyam by unearthing some thirty MSS. of the quatrains hitherto unknown and correlating the quatrain with all important MSS. and has thus supplied the long-felt want of a fairly complete critical edition of Omar's quatrains. His arrangement of the quatrains under different subjects is of great help in understanding Khayyam's mysticism.

9. Mr. Datar has, in his own translation, endeavoured to convey, as far as possible, the mystical error of the Rubaiyat and the translation from that point of view is, in many ways, interesting.

10. Among the results of Mr. Datar's careful study and labourous research is the fresh light he has been able to throw on some points,

*hitherto obscure, like the date of Khayyam's birth and of his death which had been determined now with precision. It is perhaps in the fitness of things that Mr. Datar should resort for this purpose to the methods of astronomy and astrology—for Khayyam the Poet was no mean astrologer and astronomer.*

*A. Hyderi* ✓

HYDERABAD (Dn.),  
1st January 1948.



## Oration

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To Thee I tender Thine and hencever gain,

Thy' humble, happy at Thy feet remain,

O Guide ! to Thee I owe my all in plain,

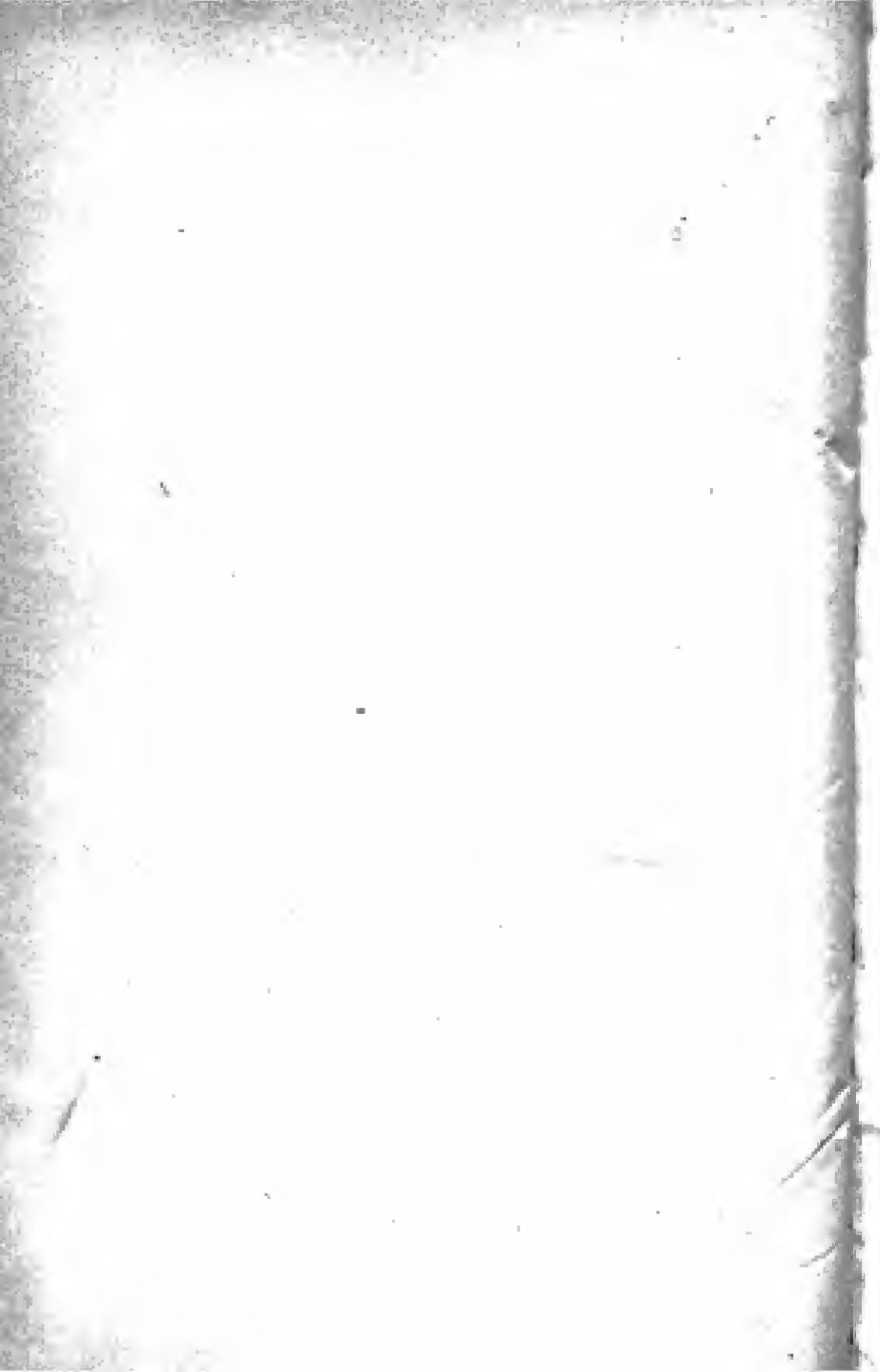
But saying "I and mine" is only vain.

We offer here but poorly known's call—

Why should thou seek a favour which is small ?

Give us Thyself in sole Thy Truth in Soul

And except Thee we should have naught at all.



## ABBREVIATIONS.

H.=Hijri year.

( )=Christian year.

MS.=Manuscript.

'O.K.'='Omar Khayyām.

qn.=Quatrain.

c.=Compilation.

w.=Writing of MS.

d.=Dénise of author.

HSL.=Hyderabad State Library.

OUL.=Osmania University Library, Hyderabad.

SMHL.=Sayyid Muzaffar Hussain's Library, Hyderabad.

BM.=British Museum, London.

BN.=Bibliothèque Nationale, Paris.

BER.=Staats Bibliothek, Berlin.

I.=India Office, London.

BD.=Bodleian Library, Oxford.

H.=Hyderabad, Deccan.

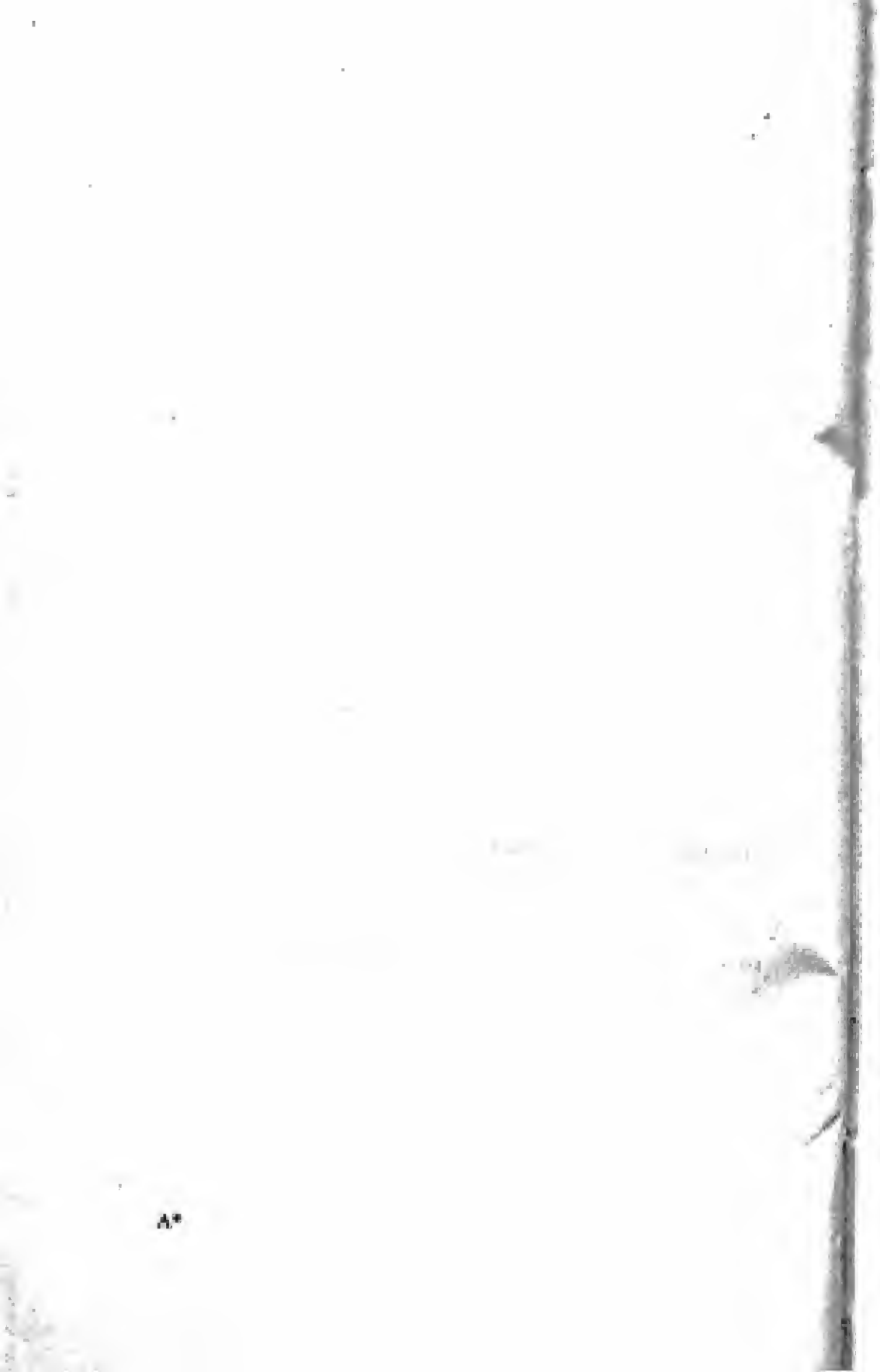
P.=Oriental Library, Poona.

RP.=State Library, Rampur.

NG.=Nawab Şadr Yar Jung's Library, Mahbub Ganj.

S.=Stambul.





## I. HISTORY AND NOTICES REGARDING 'OMAR KHAYYAM.

*Alim-i Akbari*: Abu'l Faḡl d. 1011 H. (1602).

*'Arṣat al-'Arṣain*: Mullā 'Awḡadi: HSL. 209.

[AK] *Atash Kade'*: Luṭf 'Alī Anar d. 1195 H. (1785).

*Ashār al-Bilād*: Zakariā Qazwīnī: 674 H. (1275).

*Asnāb Sam'ānī*: Gbb.

*Asnāb*: Muḥammad bin Muḥammad bin Nuḡḡa' al-Hamālī al-Baghdādī. d. 629 H. (1235).

*Chahār Maqālā'*: Nigāmī 'Urūdī: 551 H. (1157).

(a) MS. Sumbul:

'Ashir Effendi: 105 wr. 835 H. (1431).

(b) MS. BMOR. 5507 wr. 1007 H. (1600).

(c) MS. BMOR. 2933 wr. 1074 H.

(d) MS. Cama Institute, Bombay 1194.

(e) MS. Nawab Sādkr Jang's Library, Hyderabad Dn. wr. 1158 H. (1745).

(f) Gbb Memorial Series. (1901).

(g) Litho. Tehrān 1303 H.

*Dabihdas-i Ma'āshir*: Mohsin Fānī: 1036 H. (1645).

*Durrat al-Ashār*: Persian translation of *Tatimmat al-Jawā'ib* of Balḡhājī. Compiled 730 H. (1330). Karim Press, Lahore (1928).

[FT] *Firdaus ul-Tawārīkh*: Khwārazmī Abanqūhā: 808 H. (1405).

*Ganj-i Dāniš*: Ḥakīm Taqī Khān: 1303 H. (1888).

*Ḥabīb'at al-Nazar*: Khwārazmī Mīr: 930 H. (1524): Litho. Bombay 1275 H.

[HI] *Haft 'Aqlām*: Amīn Muḥammad Rāḡ: 1000 H. (1594). MS. SMHL. No. 64. 1299 H.

*Hidāyat al-Ashār*: 'Abbās bin Muḥammad Riqī' al-Qumī, Litho. Tehrān. 1349 H.

*Indian Ephemeris*: Dr. Śwāmin Karmā Pīlāl, Madras, Govt. Printing Press.

*Jamī'at-i Fawā'id*: Muḥammad 'Alī bin 'Alī Thāwī: Calcutta (1862).

*Jāmi'at al-Tawārīkh*: Rashīd ud-Dīn Faḡl ud-Dīn: d. 718 H. (1308). Leyden 1349 H.

*Jāmi'at al-Bidāyat* by Muḥammad 'Awf. GMS.

*Jamshīr-i Anar*: Mullā Anarī: 840 H. (1436); SMHL. MS. No. 43, 30.

- Jam' Bahadurshahi*: Calcutta (1834).
- Kalamat al-Sha'ar*: Muhammad Afzal Sarkhush. HSL. MSS. 31, 34 and 97. 1330 H.
- Khazina-i 'Amira*: Ghulam 'Ali Asad Bilgrami. d. 1194 H. (1780) Litho. [1900].
- Khatimat al-Akhbar*: Khwānd Mīr [1494].
- Khatimat al-Akhbar wa Zubdat al-Afkar*. HSL.
- Khurida'ul Qay*: 'Imād Kātib Isfahānī: 372 H. (1176): *Islamic Culture*, Hyderabad. Oct. 1932.
- Literary History of Persia*: E. G. Browne, London. (1906-1924).
- Lubb ul Afkar*: Muhammad 'Awfi: 625 H. (1227).
- Lubb ul Awar*: Abū Muhammad b. 'Abdullāh Radhabī. d. 466 H. (1073). HSL. MS. 204 Rīfā'i.
- Majma'i 'Urduq*: Sulaym Husain Mirā, grandson of Amir Timur. d. 1045 H. (1636). Litho. Nawal Kishore, Lucknow, 1295 H. (1876).
- Majma'ul Fawā'id*: Rīfā' Qulī Khān: 1284 H. (1867), HSL. MSS. 164 and 185.
- Majma'i Shams*: Muhammad Hasan Khān, Tehrān. 1303 H. (1885).
- Mir'at al-Khayāl*: Shīr 'Alī Khān Lodhī. 1100 H. (1691). Bombay Litho. 1304 H.
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- Nafhat al-Umr*: Jāmī: 883 H. (1478).
- Nāma-i Dānishmandān*: SMILL. Tashīrāh No. 650.
- Nadīj-i Afkar*: 'Abd ul lah Qawī Gōpa mōyī: 1138 H. (1845).
- Nigān'ul Muḥ Tāh*: Muḥammad 'Abd ul Razīq, Calcutta (1912).
- Nuḥdat al-Arād*: Tārīkh-i Husāmī: Shahamurī: d. 590 H. (1193). Ar. MSS. HSL. No. 686 w. 23 Ramadan 773 H. (1330).
- " Persian Translation by Maḥmūd 'Alī Tabrizī. 1011 H. (1600). HSL. MS. 247 w. 1032 H. (1623).

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- " *Critical studies in the Rubā'iyāt of 'O. K.* KOBENHAVN (1927).
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" The principal Manuscripts of the Rubâiyyât of 'Umar-i Khayyam. Sargol (1934).

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Dela, N. H.: English, German and French translations of qns. of 'O. K. comparatively arranged. 2 vols. MacMillan, London. 1898.

Dar, V. M.: Gurukaranamrita, Marathi Translation of 'Omar Khayyam's 1067 qns. Hyderabad De. 1933.

Fitzgerald, Edward: (a) Four editions with original Prefaces and Notes. MacMillan, London. (1899).

(b) With commentary: H.M. Batson and Biographical Introduction by Sir E. D. Ross: Methuen, London. (1900).

Heron Allen, Edward: Rubâiyyât of 'O. K. A facsimile of the MS. in the Bodley Lib. London, Nicolas. (1898).

" Ed. Fitzgerald's Rubâiyyât of 'O. K. Quaritch, London, (1899).

Hüsnü Dâvud: Rubâiyyât of 'O. K. with Turkish Translation. Stambul (1900).

Jalâl ud Din Ahmad Jafari: Rubâiyyât Hâkim 'Omar Khayyam Allahabad.

Jodai Bey, 'Abdullâh: Rubâiyyât Khayyam with Turkish Translation. Stambul. (1906).

Johnson Pâhlâ: Rubâiyyât of 'O. K. translated into English verse from the Lucknow Edition. Kegan Paul. (1914).

Mahmûd Haq: New quatrains of 'O. K. Islâmî Culture, Hyderabad, July. (1929).

Makhan Lal, Rajid: Urdu translation of qns. of 'O. K. HSL. MS. 302.

Marzabân Râd: Qismat Fukaht (New folklore on 'O. K.). Tehrân Sharq, pp. 606-615. 1350 H.

McCarthy, Justin Henry: The qns. of 'O. K. in English Prose. London, David Nutt. (1898).

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Earliest Account of 'Omar Khayyâm BSOS. V. (1929).
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- Rûd, 'Ab*: Rabî'ul Mar'ûm, parodies of 'Omar (See III MSS. of 'Omar Khayyâm's Quatrains Az.). (1933).
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- Salîd Nafîsî*:
- (i) Ash'ir-i Khayyâm: *Takwin Sharq Magazine*, pp. 515-529. Rabî'ul-Awwal 1330 H. (1931).
  - (ii) Khayyâmî Shik: *Tarjuma-i Khayyâm. Tehrân Sharq*, pp. 449-460. Rabî'ul-Awwal 1330 H. (1931).
  - (iii) Dô iqdrî Khwaja' Imâm 'Omar Khayyâm. *Tehrân Sharq*, p. 642-660. Shabân 1330 (1931).
- Seklatwalla, J. E.*: (i) 'Omar Khayyâm as a Mystic. (1928).  
(ii) Soul Gospel of 'O.K., Bombay. (1926).
- Sayyid Muhammad Laîq Husain and 'Ayidk Pâizari*: Rubâiyât 'Omar Khayyâm with life. Delhi. (1924).
- Weir, T. H.*: 'Omar Khayyâm the Poet. London. John Murray. (1926).
- [W.] *Whinfield, E. H.*:
- (i) Quatrains of 'Omar Khayyâm, Persian Text and English verse translation. London. Trubner. (1883).
  - (ii) Quatrains of 'Omar Khayyâm translated in English. London. Kegan Paul. (1920).

[Ha] *Tār Aḥmad Ḥusain Tabrīzī*: Tarab Khānā or Dab̄ Fajl. Given quatrains of and certain legends about 'Umar Khayyām.

Note.—For other editions of 'Umar Khayyām's quatrains only see the list of MSS. and Editions.

*Qāṣidat Nāmad*: c. (1083). 'Unsur'i Mu'izz Kaykāvūs. Litho. Bombay. (1907).

*Rahat-ur Rūdār*: c. 601 H. (1205) by Muhammad bin 'Alī Rāwandī. HSL. No. 1404.

*Riyāṣat 'Arīfāt*: by Rishā Qulī Hidāyat. d. 1118 H. (1803). Tehrān 1305 H. (1887).

*Riyāṣat Riyāḥat*: by Zainal 'Abidin Shērwanī. Tehrān 1305 H. (1901).

[RS] *Riyāṣat Shā'arī*: by 'Alī Qulī Daghastānī Wāh. d. 1161 H. (1748). HSL. MS. 14909.

*Rawḍat-ur Jamād*: by Muḥammad Bāqar bin Zain'ul 'Abidin. Tehrān, 1307 H. (1890).

*Rawḍat-ur Jafā*: by Ibn Khawānd Shāh. d. 503 H. (1097).

*Sarw-i Aḥād*: by Ghulam 'Alī 'Azād Bilgrāmī. d. 1154 H. HSL. MS. 16.

*Sharḥi Anjuman*: Nawāb Ṣadiq Ḥusain Khān. Litho. p. 1093 H.

*Shams ul Tawḥīd*: Ispahān 1331 H.

*Sh Fajl*: Naṣr ud Dīn Tustī. HSL. MS. 77. Nairanjat w. 1167 H.

*Sh'arar 'Ajam*: Muḥammad Shihāb Nāmānī. Lucknow, 1335 H. =

*Tārīkh-i Āl-i Sulṭān*: Al Buzḡarī: with Preface by Prof. Houtama. (1883).

*Tārīkh-i Aḥlī*: by Aḥmad Naṣrullah Thathwī. c. 996 H. (1587). HSL. MS. 33.

[TG] *Tārīkh-i Gushād*: by Ḥamd-ullāh Musawwī. c. 730 H. (1330). GMS.

[QIFTI] *Tārīkh-i Ḥakamāt*: by Jamāl ud Dīn Abū'l Ḥasan 'Alī bin Yūsuf Qiftī. d. 646 H. (1240). Ed. Prof. Dr. Julius Lippert. Leipzig. (1903).

[JG] *Tārīkh-i Jekāt Gushād*: by 'Aḥlī Malik Juvānī. c. 658 H. (1260).

*Tārīkh-i Kāmil*: by Ibrāhīm Athīr. c. 608 H. (1212).

*Tārīkh-i Mafāḥil-i Irān*: 'Abbās Iqbal. Tehrān. (1934).

*Tārīkh-i Nigārūn*: by Aḥmad b. Muḥammad c. 1076 H. SMH. 66a.

*Tārīkh-i Nāṣir*: by Faḍḥallāh bin 'Abdullāh Shīrāzī. d. 708 H. (1308) Litho. Bombay 1059 H.

*Tatimmat Ṣiḥab-ur Rikā'at*: by Zāḥir ud Dīn Balḥāzī. d. 545 H. (1154). MS. Berlin, 10055. MO. 21. Arabic.

MS. Samsat. Mullā Murād.

MS. Samsat. Bashīr Aḡā.

- Tadhkirat-i Humaid*: by Mir Hussein Dost. c. 1163 H. (1749).  
 [DOWLAT] *Tadhkirat-i Shohard*: by Dowlat Shah, c. 892 H. (1487).  
 Bombay. Litho. (1887).  
*Tadhkirat-i Shohard*: by Muhammad Taqi. HSL. One vol. [Incomplete].  
*Tahfat-ul Elden*: by 'Ali Shih Qani'a. c. 1181 H. (1767).  
*Wajidat* (SP): by Nizamul Mulk Taji. Bombay, Litho. 1303 H.  
 (1887).  
*Zich-i-Bihaf*: by Nizamud Din Taji. d. 872 H. (1473). MS. SMHL.  
*Zich-i-Ulugh Beg*: by Mulli 'Ali Qashji. d. 872 H. (1467). MS. SMHL.  
 MS. OUL.  
*Zich-i-Bahadur Shah*: MS. SMHL.

## II. 'OMAR KHAYYĀM'S SCIENTIFIC AND PHILOSOPHICAL WORKS.

1. *Circ.* 460 H. (1067): Tract on the Indian method of finding square-roots and cube-roots. Not found—Mentioned by 'Omar Khayyām in his *Algebra*.
2. *Circ.* 461 H. (1068): Arabic Tract, (*Risāla'ī Abī Fatah 'Umar bin Ibrāhīm Al-Khayyāmī*), 3 fol. in reply to a problem. Solution of an algebraic equation by conic sections.  
MS. with 'Abdūs Iqbal Ashtiyān. Extract published in "Sharq" Tehran. Rabl. I. 1350 H. August (1931).
3. *Circ.* 460-463 H. (1069-1074): Arabic *Algebra*. *Maqālat fī 'Jabr wa'l Muqābala*, dedicated to Qāḍī' al Quḍāt Abū Tāhir.  
(a) Univers. Lib. Leyden, Cod. 14 H. 25 folles.  
(b) BN. Paris, Slane 2461. Anc. Fonds 1156. wr. 507 H. (1113).  
(c) BN. Paris, Slane 2457-7 Anc. Fonds 1104.  
(d) India Office, London, 734. fol. 48-56.  
(e) With French Translation by Wapke. (1831).  
(f) With Eng. Tr. and diagrams by Dawud Kaimar, New York 1931.
4. 470 H. (1077). Arabic *Muḥdharāt Kitāb Uqūda*. Corollaries of Euclid. MS. Univers. Lib. Leyden. Cod. 199 VIII. 96 folles. Copied on Sha'ban 613 H. (1218) from a MS. written by 'Omar Khayyām and of Jamāl. I. 470 H. (no Nov. 1077).
5. *Handbook on Physics*: Mentioned by Baihaqi. Not found.
6. *Circ.* 471 H. (1078): *Zikr Ma'āl Sāḥih*. Mentioned by Ḥajj Khalīfa Chalpi. d. 1068 H. and Qusṭud Dīn Shīrāzī. d. 710 H., in his *Tahfāt'us Shāmīa*. c. 684 H. (1285).
7. *Lundjīm Aslīmā'*: On forecasting weather mentioned in *Tarīkh Alāfi*. Not found.
8. 472 H. (1079): Persian Translation of the Sermon by Abū 'Alī Sīnā.  
MSS. in Tehran, Pub. by Sa'īd Naḍī in "Sharq." Rabl. I. 1350 H. (1931). pp. 452 to 457.
9. 473 H. (1080). Arabic Tract *Kaw wa Tallīf*. Creation and Chastening.  
(a) Cairo MS. Nūr'ud Dīn Bāg Muṣṭafā. wr. 639 H. (1200). Pub. Sa'ādat Press, Cairo. (1917).  
(b) *Naḍī Khayyām*. (1933).



10. *Circ.* 474 H. (1081). Arabic Tract.  
Suppl. to *Kous wa Takūf*.  
(a) Cairo, Nūr al-Dīn Muṣṭafā Beg. MS. w. 699 H. (1300).  
Print. Sa'adat Press, Cairo. (1917).  
(b) Ed. Nadwī, Khayyām pp. 385-390.
11. *Circ.* 474 H. (1081): Arabic Tract. *Al W'ajūd I. The Existence*.  
(a) Cairo, Nūr al-Dīn Muṣṭafā Beg. MS. w. 699 H. (1300).  
Pr. Sa'adat Press, Cairo. (1917).  
(b) Ed. Nadwī, Khayyām pp. 394-398.
12. *Circ.* 474 H. (1081). Arabic Tract, *Al W'ajūd II. Awqāf wa Maṣūfāt*.  
(a) Cairo, Nūr al-Dīn Muṣṭafā Beg. MS. w. 699 H. (1300).  
Printed Sa'adat Press, Cairo. (1917).  
(b) Poona, Prof. 'Abdul Qādir MS. w. 1007 H. (1618).  
(c) Berlin Peisermann. 466, MS. w. 888 H. (1483).  
(d) " Orient. 2-258-35 MS. w. 1061 H. (1651).  
(e) Sharq Tehrān, Shāhān 1350 H. (1931).  
(f) Nadwī, Khayyām, pp. 401-411.
13. 408 H. (1095): Persian, *Kullīyat al W'ajūd, Existence*.  
(a) London, BM. nr. 6572.  
(b) Paris, BN. Supp. Pers. 155 VII.  
(c) Council Library, Tehrān, MS. 5072, d. 22 Shawwāl 1088,  
printed in Sharq Magazine. Shāhān 1350 H. pp. 643-649.  
(d) Nadwī, Khayyām, pp. 414-423.
14. Arabic version.
15. Persian Qita'.
16. Before 515 H. (1122). *Mīstān'al Hikam. Philosopher's Balance*.  
(a) Bombay Univ. Lib. MS. w. 585-86 H. (1191).  
(b) Hyderabad State Lib. MS. 125, w. 1033 H. (1624).  
(c) Götting. Herzogl. Lib. 1158 XI.  
(d) Nadwī, Khayyām, pp. 417-430.  
(e) Fr. Rosin. 'Omar Khayyām.

### III. MANUSCRIPTS AND EDITIONS OF 'OMAR KHAYYAM'S QUATRAINS.

D: Diwan, alphabetical; F: Farhang, double alphabetical; S: Selections.

Serial No.	Abv.	Year		No. of qns.
1.	A.	1907	Ed. by Isma'ud Din Gujratī, Risālah Press. Amritsar.	D.913.
2.	AL.I.	19th Cent.	'Aligarh. University library, MS.	D.722.
3.	AZ.		'Azamgarh. Dār'ul Musannafin MS. Rah'ul Marsūm by All Rūmī copied from MS. wr. 1002 H. (1593).	S.55.
4.	Ba.	16th Cent.	Bombay. Cāmā Oriental Institute MS. Rahatnāk vii. 38. (Leaves lost in the middle).	F.361.
5.	Ba.	18th Cent.	" MS. Shirkat Family Library.	D.693.
6.	Ba. (Sak. III)	1880	" MS. J. E. Saklāwālā. 1897 H. Prototype of N and Tehran. Print. of 1857 follows Hf. & Ho.	F.454.
7.	BDa.	1460	[BD.] = Oxford, Bodleian Library, MS. Oxley 140. [Ethé 535] written by Mahmūd Yarbūdāq, Šāfir 865 H. on Shirāz. Facsimile by Harrold Allen. London.	F.138.
8.	BDa.	16th Cent.	" MS. or 367 [Ethé 504]. Leaves lost in the middle and at the end.	D.406.
9.	BERa.	1648	[BER.] = Berlin, Staatl. bibliothek. Peremann Or. II. 36. Fol. 80b-101b. Bound with Qiz'at of Ibn Yāsi. w. 11 Jamādī'ul Akhir 1058 H. Fragment, ends in the middle of qn. rhyming in a.	D.238.
10.	BERb.	1796	" MS. Orient 2-146. Fol. 794b-802b Anthology Gulshana-i-Jahāq written at Agra.	D.196.

Serial No.	Abr.	Year		No. of qna.
11.	BER.	1487	[BER.] = Berlin, Staatl. bibl.-othek. MS. New acquisition Arab.: Majma' ai al Maimūna'. 5th Jamād-ul-Akhir 892 H.	S. 383.
12.	BMA.	1570	[BM.] = London, British Museum MS. Or. 5966. Bound with Dīwān Asafī 977 H.	D. 269.
13.	BMB.	1624	" " " MS. Or. 331. Fol. 22-422. written at Delhi. 10th Rāmāḍān 1033 H. On the title page wrongly styled Rubā'iyāt Šarmad.	D. 546.
14.	BMc.	1668	" " " MS. Or. 3011. Written in 1079 H.	D. 400.
15.	BMD.	Middle of 16th Cent.	" " " MS. Or. 10910. 'Omar Khayyām's quatrains in the interspace between odes of Hafiz.	S. 462.
16.	BMF.	1730	" " " MS. Or. 330. Written by Mir Abul Hasan before (1730).	D. 493.
17.	BNA.	1497	[BN.] = Paris, Bibliothèque Nationale MS. Anciens fonds. 349. Fol. 181b-210b. d. 30th Rajab 902 H.	S. 130.
18.	BNb.	1528	" " " MS. Suppl. 303. Rubā'iyāt-i-Khayyām. F o l. 93b-113a.	S. 349.
18-a.	"	"	" " " Rubā'iyāt-i-Tāyīb. Fol. 113b-124a. Written in Jamādī-ul-awwal 934 H.	S. 154.
19.	BNe.	1541	" " " MS. Suppl. Persan. 806. Written in 947 H.	S. 75.
20.	BNd.	1475	" " " MS. Suppl. Persan. 1417. Written by Faqrudīn Ahmed. 10th Rāmāḍān 879 H. at Shirāz.	DF. 168.
21.	BNc.	16th Cent.	" " " MS. Suppl. 1481.	S. 37.
22.	BNf.	1448	" " " MS. 1777. Anthology written in 851 H. Coll. Berlin. Minor MSS. Pa.	S. 36.
23.	BNg.	1448	" " " F o l. 326a-328. (Concordance from Dr. Rampān).	S. 47.

Serial No.	Abr.	Year		No. of qns.
24.	BNh.	Middle of 16th Cent.	" MS. Suppl. 1637. Fol. 1b-47a.	8.349
25.	BNi.	1507	[BN.] = Paris, Bibliothèque Nationale. MS. Suppl. 1817. Fol. 17b-18a. Written in 913 H. Quillik Berterlan minor MSS. Pg.	5.22
26.	BNj.	16th Cent.	" MS. Suppl. 1425. Fol. 171b-186b. Quillik Berterlan. Minor MSS. Pt.	8.6a.
27.	BNk.	1506	" MS. Anciens fonds 354. Fol. 112-25. Written in 923 H.	8.87.
28.	BNl.	1602	" MS. Suppl., 1566. Fol. 393a-401a. Written at Surat by Abu Mohammed Ibn Fakh Muhammad of Parsa in 1011 H.	D.48a.
29.	BNn.	1851	" MS. Suppl. 1458 (Bochet 1212) by Hamdi 1268 H. Quillik Berterlan. Pl.	D.95.
30.	C.	1907	Critical studies in the Rubā'iyat of 'Umar Khayyām.	S.101.
31.	Ch.	1793	Cambridge MS. add 1035. Fol. 174b-220b. Incomplete 1210 H.	D.801.
32.	CALc.	1896	Bengal Asiatic Society 1548. Concordance through Dr. C. H. Bampfylde.	D.513.
33.		1933	Quillik Berterlan. Minor MSS. of the Rubā'iyat of 'Umar Khayyām. Sergad. 1933.	
34.	Ha.	1462	H. = Hyderabad. Dr. V. M. Dāstgir MS. Tarātib Khānā by Yār Ahmed Dān Husain-ar Rashidi Tabrizi compiled in 667 H. Seal on Fol. 39b. First owner Bahāram banda-i-Shāh-i-Williyat 697 H. Seal of second acquirer illegible. Third acquirer Hasan bin 'Alī ad Humairi; Fourth acquirer Mōhammed Hādīyat alīkh Khān 970 H. Fol. 1b-4a., foreword; Fol. 4b-50a, 564 quatrains; Fol. 50b-55b. tenth Paṭl folioket and 9 qns.	S.513.
35.	Hb.	1550	" V. M. Dāstgir. MS. bound with other later MSS. dated 1194 H.	F.699.

Serial No.	Abr.	Year		No. of qas.
36.	Hc.	1786	Hyderabad. Dn. V. M. Dāṭir. Scholar's MS. 49 folios main body 384. Margin 29. Before 1200 H.	D.413.
37.	Hd.	19th Cent.	" V. M. Dāṭir MS. arranged by subjects	S.555.
38.	He.	Before 1700	" V. M. Dāṭir MS. Handwriting 11th century H. from 1 to 2.	D.214.
39.	Hf.	1687	" V. M. Dāṭir. MS. by Abul Kāsim Shīrāzī. 1st Safar 1099 H. (with qas. of Atāṭir and Abu Saīd) Prototype of the text by Mon. J. B. Nicholas, Paris.	F.445.
40.	Hg.	Before 1689	" V. M. Dāṭir. MS. middle of 11th century Hijri.	F.434.
41.	Hh.	"	" V. M. Dāṭir. MS. Worm-eaten leaves 1 to d.	D.412.
42.	Hi.	"	" V. M. Dāṭir. MS. a to d with foreword.	D.140.
43.	Hj.	1500	" State Library—MS. Dawūdīn 373. Fol. 446 to end by handwriting,—middle of 10th century H.	S.360.
44.	Hk.	1608	" State Library. MS. Dawūdīn 308. Presented at Agra. Second owner's date 1017 H. Ends in the middle of d.	D.300.
45.	Hi.	1659	" State Library. MS. Dawūdīn 167. 5th Moharram 1070 H.	D.46.
46.	Hm.	Before 1670	" Nawāb Sāṭir Jung Bahādur's Library. Dawūdīn 1670 MS. written by 'Abdur Rashīd Dailamī, d. 1081 H. with foreword.	D.433.
47.	Hn.	1694	" Nawāb Sāṭir Jung Bahādur's Library MS. Shāh 35. Bears seal of Gazarfar, steward of Alangī 1116 H.	D.460.
48.	Ho.	1880	" Nawāb Sāṭir Jung Bahādur's Library. MS. Shāh 42. 1297 H.	F.444.
49.	Hp.	1869	" Madrasa-i-Nizāmī. MS. written in 1285 H.	D.600.

Serial No.	Abr.	Year		No. of qns.
50.	Hq.	1869	H. <i>Hyderabad Dn.</i> By the same hand and included in the above, 1286 H.	D.601.
51.	Hr.	Before 1727	" V. M. Dññr. MS. bound with a later MS. d. 1140 H. Fol. 1a-49b. with foreword.	D.482.
52.	Hs.	"	" V. M. Dññr. continuation of above. Fol. 50a-75b. 1140 H.	S.227.
53.	Ht.	Before 1619	" Syed Munaffar Husain's Library MS. Jung-i-Arif written by Hakim 'Arif. d. 1008 H.	S.38.
54.	Hu.	Before 1600	" " " MS. Bayān.	S.35.
55.	Hv.	1757	" Nawab Akhtar Yār Jung Bahadur's Library placed at the disposal of V. M. Dññr. Collection of quatrains of mystics, philosophers, kings, vizirs, amirs, physicians to kings, contemporaries, old scholars, and others. First owner's seal Moharramad Wadl 1171 H. compiled after 1106 H. (1695). Fol. 109b-119b.	D.81.
56.	Hw.	1899	" Ed. by Mohammad Fayyāduddin Khan Fayyād [Musharruf Jung] Rikāb Khān, Press Hyderabad Dn. 1311 H.	D.1030.
57.	Hx.	1648	MS. 32/112 Dawkhān, Qumārā University Library. A n h. written on 10th Moharram 1108 H. by Mohammad Jām. Bears seal of Mohammad Sarai Khānshāh Bādhā Alamgir. 1106 H.	S.67.
58.	Hy.	1584	" V. M. Dññr. MS. Rubā'iyat 'As Shāikh 'Al Imām Hujjat'al Haq 'Umar bin Ibrahim al Khayyūmī; first written by Abdu'llah bin 'Alī Al Bārdī [or Bonarā] bin Muhammad in the year 988 H. and finished re-copying from this MS. on 18th Zuhijj 1171 H. by Ibn Mohammad Husain Mohammad Rabi' 'At Tabrizi. First owner's seal Rāi Vikālat Rām Ajaf Jāmī. 1199 H.	D.727.



Serial No.	Abr.	Year	No. of qns
		Yamīn (9) <i>Qasidā</i> by Ibn Saif; (10) <i>Risālāt Shamsa</i> by Jalāl'ud Dīn Khawāfī; (11) <i>Risālāt-i-Qalandariyā</i> by Amīr Abū Ishāq, written on at Šafar 808 H. (12) <i>Three Maṣnū'āt</i> (13) <i>Rubā'iyāt of 'Omar Khayyām</i> [Ka, main body 126; Kb, margin 80]; (14) <i>Qasidā</i> by Raḥī' Fāshānī; (15) <i>Qasidā</i> by 'Alī Ḥamam' al Bikhārī (16) <i>Qit'ā</i> , 44 verses by Majīd'ud Dīn Ḥamgar with foreword.	
67.	L.	1934	Ed. by Lucknow Nawāl Kishor Press. Rubā'iyāt 'Omar Khayyām. D.700.
68.	LR.	1713	London. MS. by Muḥammad Ḥasan al Ḥusaynī, 23 Sha'bān 1145 H. Facsimile in "Life's Echoes" by Col. Brown. London. D.91.
69.	LN.	1532	Lucknow. Nadwatul 'Ulām. MS. 642. <i>Nawādir Dīwān-i-Ḥafiz</i> . Quatrains written in the interspaces of Odes of Ḥafiz. Middle of 10th cent. H. S.423.
70.	MA.	1550	MS. Manus. Aristakos Leningrad. Fragment 16th century. Concordance of rare qns. obtained from Dr. C. H. Rempis. D.294.
71.	N.	1865	J. B. Nicholas with French Translation. F.464.
72.	Pa.	1905	[P] = <i>Pasā</i> . Idīh Library Dehra MS. of Rubā'iyāt Maḥmūd Hukamī Shāh 'Omar Khayyām, written on 20 Rajjab 921 H. by Sultan 'Alī al Karīb. Ed. in 1905 by Syed Sulaiman Nadwi, Azamgarh. D.105.
73.	Ph.	1554	" Oriental Public Library—Has lacunas. F.604.
74.	Pr.	1786	Owned by son of Khān Bahādur Khudā Baksh, Nāzalīq, richly illuminated. Arranged alphabetically according to the commencement of quatrains. S.593.



Serial No.	Abr.	Year		No. of qns.
75.	Pl.		MS. compiled by Umaro Singh Shergil of Majithā. Re-arranged selections of 'Omar Khayyām's quatrains (298 and 37).	S.333.
76.	Ra.	Before 1510 A.D.	Ed. by Dr. Fr. Rosen. Berlin. 1908. Quatrains of 'Omar-i-Khayyām with English prose version. Text alleged to bear the date 701 (?).	S.330.
77.	Rh.	1524	" " " On the margin of Fol. 42a-54a. of Dāwūd-i-Hafiz written in 930 H. by Sultan Mohammed Nur'ul Kishā.	D.63.
78.	Rc.	1341	Anth.: Munir'ul Akhbar by Badr-i-Jāzari. 741 H.	S.12.
79.	RPa.	1639	RP.=Rampur State Library. MS. 263. Lailā-o-Majnun, composed by Mullā Maktabi Shiraz on 28th Rabi-ul-h. 1048 H. On the margin are 'Omar Khayyām's quatrains.	S.349.
80.	RPh.	1584	" " " MS. Anth.: No. 340. Dāwūd-i-Fol. 328b-341b. written by Mohammad Mohsin Heravi at Qandahār on 1 Rabi-ul-awwal 992 H.	S.127.
81.	RPe.	1705	MS. with Intijār 'Alī Khān 'Arabi 1200 H.	D.323.
82.	Sa.	1457	[S]=Samsul Ayyamā No. 1032. Anth.: Fol. 194b-206b. 861 H.	S.130.
83.	Sh.	1460	" " Nur-i-Qumānī. MS. 389a. Anth.: Fol. 1-b-60b. 865 H.	S.118.
84.	Sc.	1483	" " University Library. MS. No. 3003. Rida Plahā. Fol. 53b-114b. Tabrīn. Text with Prologue and Epilogue d. 890 H.	S.496.
85.	Sd.		" " Nur-i-Qumānī. MS. 3895. Omīn one quatrain which is repeated in Ha.	S.372.
86.	Se.	1472	" " Sulaimaniyya mosque MS. Collection No. 288a. Fol. 35b-38a. with foreword. 876 H.	D.336.

Serial No.	Abr.	Year		No. of qna.	
87.	Sf.	1313	[S] = Samsul Nūr-i-Osmāniyya No. 3894. Fol. 18b-20b. 918 H.	S.123.	
88.	Sg.		" " 'Aṭf Effendi Library No. 2057 writing in the Middle of 16th century A.D. Fol. 13b-16b.	S.121.	
89.	Si.	1331	" " Qāṣidāh No. 1667. Anth.: Nuzhatul Majālis 67 Ash'ar, 25 Shawwāl 731 H.	S.31.	
90.	T.K.	1350	Tehran, Majlis Sherk-i-Mill MS. No. 9011. Sharq Magazine. Rabī II 1350 H. pp. 500-522. Art. by Say'id Naṣrī. Connected with Ka. above.	S.11.	
91.	U.	1314	Uppsala University Library MS. No. 42 bound with Diwān Shāhī. 919 H.	S.236.	
92.	W.	1883	Ed. by E. H. Whinfield, London, with English verse translation.	F.300.	
93.	Wa.	1451	[W] = Wien. Bibliothek Nationale Anth.: MS. No. 398. [Fol. 645]. Fol. 245a-252b. 825 H.	S.42.	
94.	Wbed.	1350	" State Library N.F. 146. [Fol. 507] written 15 Jamādī-ul-Akhir 957 H. by Ibn Fīṣāl.	D.303. D.185. S.38.	306
95.	L.H.	1870	[2nd edition]. Locksart. Naval Club Press. 1895 H.	D.762.	
96.		1893	Bombay 'Ulumi Press. Ed. by Syed Muḥammad 'Alī Shīrāzī. 1308 H. with quatrains of Bihār Tāhīr Hur, and Abū Sa'īd and Abū Allāh Anṣārī.	D.735.	
97.		1926	Bombay, Gulshar Humāini Press. Ed. by Muḥammad Rahīm Ardabīlī 1324 H.	D.745.	
98.		1928	Samsul. Ed. by Humāin Dānish with Turkish Translation, with 2 Persian Qita's and two Arabic Qita's.	S.336.	
99.		1922	Lehore. Karimi Press. Ed. by Nadrud Dīn.	D.766.	

Serial No.	Abbr.	Year	No. of qas.
100.		1904 Delhi. Shāh Jahān Press. Tāj-ul Kallām, with verse translation by Latif Hussain Amrithi and biographical sketch by Ayiz Pirāpuri.	D.764.
101.		1905 Allahabad. Anwar-i-Ahmedi Press. Ed. with prose translation by Jalālud Dīn Ahmad Ja'afari.	D.908.
102.		1908 Bombay. Gihani Press. Ed. by Mohammad Ardaqul.	D.736.
103.		1931 Damascus. Toufiq Press. Ed. by Syed Ahmed As Sāfi with translation in Arabic verse.	S.331.
104.		1932 Tehrān. Bāqariddī Press. Ed. by Mūsā Khāwār. Includes 3 unknown qas.	F.368.
105.		1933 Tehrān. Khayaban Nāmā. Ed. "By a contemporary scholar." Same as above.	F.368.
106.		1933 Tehrān. Kitābchi Press. Ed. by Sa'īdat Akhūn.	F.412.
107.		1933 Tehrān. Nuzhat. Sharq Press. with preface by Syed Nafai.	F.443.
108.		1933 Allahabad. Agarwallā Shanti Press. Ed. by Mahesh Pershad [Drops 2 qas. from number 105 above]	F.366.
109.		1934 Tehrān. Roshnai House. Ed. by Sadiq Hidayat Tarānā-i-Kharyk.	S.143.
110.		1935 Bombay. Ed. by Mohammad Jamāl Jalpōri.	D.736.
111.	Rempis.	1936 Tübingen. 'Omar Chajjan' und seine Verseiler Christian Herrshold Rempis. German prose and verse translation of 133 verses. With bibliography and lists of manuscripts and editions of 'Omar Khayyām' quatrains.	S.255.

## NOTE.

Manuscripts Ha, Hb, Hc, Hd, He, Hf, Hg, Hh, Hi, Hk, Hl, Hm, Hn, Ho, Hp, Hq, Hr, Hs, Ht, Hu, Hv, in original have been acquired by me through dealers of old Persian manuscripts.

I am indebted to:—

(a) Rt. Hon. Nawāb Sir Akbar Hydarī Hydar Nawāz Jung Bahādur, P.C., and

(b) Nawāb Akhtar Yār Jung Bahādur for having placed at my disposal in original their valuable manuscripts Ha and Hv respectively.

(c) To the Librarian of Hyderabad State Library for having permitted me to examine and take copies of Hj, Hk, Hl.

(d) To Nawāb Sir Shāh Jung Bahādur for Hm, Hn, Ho.

(e) To the Librarian of Madrasa Nisāmī, for Hp and Hq.

(f) To Hakīm Murtāzā Hussain for Hs and Hu as well as many other manuscripts of other authors connected with 'Qasari' research.

(g) To Nawāb Sadr-i-Yār Jung Bahādur, Bahādurjī for the copies of HCa and HGb.

(h) Mawlā Imīyāz 'Alī 'Arshī, Librarian, Rāmpūr for copies of RPa, RPh, RPe, which he carefully compared with the originals.

(i) To late Nawāb Mas'ūd Jung Bahādur, Chancellor, Aligarh University for a copy of ALI.

(j) To Syed Sulaiman Nadwi for a copy of Az.

(k) To Mr. Ankalharia, Hon. Secretary, Clarendon Institute, Bombay for a copy of Ba.

(l) To Mr. Ambrose George Potter, London, for a photograph of his copy of Ib and also for having placed me in correspondence with Dr. C. H. Rempe.

(m) To the Librarian, Lucknow Nadwatul 'Ulum for a copy and photograph of Specimen page of LN.

(n) To the Librarian, Oriental Library, Patna for copies of Ph, Pq and Pt.

(o) To Dr. C. H. Rempe for having procured for me photographs of most important manuscripts in Stambul libraries, viz., Sa, Sb, Sc, Sd, Se, Sf and BERJ.

Dr. Rempe has also supplied me with the concordances of quatrains in S, Emd, U, MA, BNg and CAL.

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(p) To Mr. Gouri Perihid Saksena and his son Mr. M. M. Lal Saksena for the description of the contents of their manuscript (Ka+b) and bringing to my notice the *Shree Magazine* and TK. mentioned in it.

(q) To Mr. J. R. Sathewallā of Bombay for having sent Be in original for my inspection.

(r) To the librarians of:—

- |                                    |        |
|------------------------------------|--------|
| (1) British Museum, London.        | [BML]  |
| (2) India office, London.          | [I.]   |
| (3) Bibliothèque Nationale, Paris. | [BN.]  |
| (4) Staats Bibliothek, Berlin.     | [BER.] |
| (5) Bodleian Library, Oxford.      | [BD.]  |
| (6) University Library, Cambridge. |        |

for photographs of the manuscripts mentioned above.

The remaining manuscripts are found in the editions by Dr. Fr. Rosen (Ra, Rb, Rc); Dr. Haron Allen (RODa); Dr. Caillik Berterlan (Minor Manuscripts in the Bibliothèque Nationale, Paris); Syed Sulaimān Nadwi (Pa); and Col. Brown (LE).

## IV. WORKS OF OTHER PERSIAN AUTHORS.

1. *Amuḡ, Tālik*: d. 1036 H. (1626).  
Dīwan HSL. MS. Dawbūn 353. w. 1091 H. (1680). No vagrants found.
2. *Abū-i Farāb*: HSL. MS. 923. No vagrants found.
3. *Abū Sa'īd Abū'l Khayr*: d. 440 H. (1048).  
*Rubā'iyāt-i Abū Sa'īd*: Ed. K. M. Mitra, P. Lahore (1902).  
Vagrants found.
4. *Athir-i Akhshār*: d. 572 H. (1176).  
Kulliat of *Athir-i Akhshār* with *Dīwān* of *Salīm Sāvaj* and *Ilāfi* on the margin, MS. SMHL. No. 87. w. 610 H. 650 qns. of *Athir*, 33 of *Salīm* and 21 of *Ilāfi*. No vagrants found.
5. *Aṣṣaḡ*: d. 526 H. (1131). HSL. 943. w. 1279 H.  
No vagrants found.
6. *Iṣṭarangi*: Saifud Dīn. d. 561. MS. HSL. 893. one line from qn. 1002.
7. *Aḡḡal Dīn Aḡḡal-i Kāsh*: d. 666 H. (1268).  
(i) *Rubā'iyāt*. Ed. Sa'īd Naḡmī. Tehrān (1933).  
Vagrants found.  
(ii) *Riḡā'ī* al Muḡḡal Muḡḡal Tehrān (1933).  
(iii) Br. Museum, London, Ad. 7822 MS. (1653).
8. *Aḡḡal, 'Abdullāh*: d. 481 H. (1088).  
(i) *Riḡā'ī* by 'Abdullāh Aḡḡal. HSL. MSS. 428 and 800.  
(ii) *Maḡḡal*. Bombay. 1308 H. (1890).
9. *Aḡḡal, Shāh Qāsim*: d. 837 H. (1433).  
HSL. MS. Dawbūn 1295. Kulliat of Nī'amat'ullāh Wall, Shāh Qāsim Aḡḡal and *Ilāfi*, written by Amir Shāh. d. 854 H. (1450).  
Vagrants found.
10. *Amuḡ*: d. 547 H. (1152). Kulliat. Nawābshāh, Cawnpore (1897).
11. *Aḡḡal Kirmānī*, d. 537 H.? *Dīwān* HSL. MS. 1045. by Iḡlām bīn Humāin on 4 *Saḡar* 842 H. (1438). 51 qns. all 3 rhymers.  
No vagrants found.
12. *Aḡḡal Shīrāzī*: d. 904 H. (1505).  
Kulliat. HSL. 807. w. (160). contains *Sāḡi Nāma*.
13. *Baḡḡ*: d. 948 H. (1541). *Dīwān* written in author's time SMHL. No. 170. No qns. of O.R.

14. *Jāmī, Shaiikh Ahmad*: d. 336 H. (1141).  
Dewan. Litho. Bombay. (1881).
15. *Jāmī 'Abd al-Rahmān*: d. 898 H. (1493).  
 (i) Kulliat MS. SMHL. No. 1 w. 952 H. (1349).  
 (ii) " MS. HSL. 78, w. 957 H. (1390).  
 (iii) Nawab Kishore Lucknow (1876).  
 (iv) Nawab Kishore Cawnpore, 1329 H. (1910).
16. *Hafiz*: d. 792 H. (1390).  
 (a) MS. HSL. 374 w. 994 H. (1586).  
 (b) HSL. No. 308 w. 818 H. (1415).  
 (c) HSL. No. 383 w. 1033 H. (1643).  
 (d) SMHL. No. 87, w. 810 H. (1407).  
 (e) Nawab Hydar Nawāz Jung's Library, Ha. (152).  
 (f) Nawab Kishore Press.
17. *Hasan Sanjari*: Dīwān SMHL. Bt. w. 918 H. (1510).
18. *Kāfiqadī*: d. 382 H. (1185).  
Kulliat  
 (a) SMHL. 33 (16c), 87 qns.  
 (b) HSL. No. 262 w. 1126 H. (1714).  
 (c) SMHL. 73 w. 1194 H. (1780).  
 (d) Pub. Nawab Kishore, Lucknow.
19. *Kharqadī*: Abū'l Hasan d. 425 H. (1034).  
HSL. MS. 907 *Tapaswuf. Risālāt Tawba'* wa *Irādāt*.
20. *Kāshānī, Amīr*, d. 723 H. (1323).  
 (a) Kulliat HSL. 387. (16c).  
 (b) SMHL. 58 (16c).  
 (c) OUL. 53/164 w. 840 H. (1438). Contains on the margin the Dīwān of Amīr Hasan, Najīb Bukhārī, and Hasan Ghāmawī.
21. *Darā Shikāh*.  
*Ḥamīd'ul 'Arfān*: HSL. 352, 683, 873. Shamsiāt. OUL. 32/140.
22. *Dāyid, Najmud Din Rūdī*: d. 654 H. (1256) *Mirzād'ul Thād* c. 620 H. (1223). HSL. MS. 20993 *Tapaswuf*.
23. *Rūmī, Jalālud Din*: d. 672 H. (1273).  
Dīwān. HSL. No. 379, 380, 381 and 877.
24. *Sarraz*: d. 1070 H. (1660). *Rubā'iyat Shāh Jahān*. Press, Delhi, 1347 H.
25. *Sahābī*: d. 1009 H. (1601). OUL. 32/112. No fragments found.
26. *Sa'dī*: d. 691 H. (1292). Kulliat  
 (a) HSL. MS. 170 w. 1003 H.  
 (b) HSL. 381 w. 954 H.  
 (c) HSL. 372.  
 (d) OUL. No. 8.

37. *Salāṭin Salāṭīn*: d. 779 H. (1378).  
 (a) OUL. MS. 51/109, w. 1000 H. (1773).  
 (b) HSL. MS. 1198 w. 855 H. (1451) No vagrants.  
 (c) SMHL. MS. 87 w. 810 H. No vagrants.  
 (d) Litho. Tehzib.
38. *Sawāḥ*: d. 546 H. (1151).  
 Hadiqā. HSL. 1503.  
 Kulliat. Litho. Bombay. 1328 H. No vagrants found.
39. *Shāhī*: d. 834 H. (1430). HSL. MS. 407, w. 999 H. (1590).  
 MS. 624 (16c.).
40. *Shāh*: d. 1080 H. (1670).
41. *Shāhī, Ashāhī*: d. 546 H. (1151).  
 MS. HSL. 436, w. by Shaikh Hayāt Sarhaddī, in the reign of  
 Shāh-i Jihān. No vagrants found.
42. *Shāhī*: Qnā. written by 'Abdul Majid under orders of author  
 SMHL. 177. No vagrants.
43. *Tafqī*: d. 688 H. (1289) Lam'at. HSL. 492.
44. *Urūḥ*: d. 999 H. (1590). Dīwan Litho., Cawnpore. 1297 H. (1880).
45. *'Amrī, Bahā'ud Dīn*: d. 1030 H. (1621).  
*Kashfāt*: Bombay. 1194 H. (1887).
46. *'Amrī, Farīdud Dīn*: d. 627 H. (1230).  
 (a) Dīwan HSL. MS. 807, w. 1005 H. (1596).  
 (b) Dīwan HSL. MS. 503 (16c.).  
 (c) Mukhtarmāna fragment HSL. MS. 143 (16c.).  
 (d) Kulliat-i 'Amrī: Nasal Kibore, Lucknow (1872).
47. *'Imād Faqīh Kirmānī*: d. 773 H. (1371).  
 Kulliat: HSL. MS. 580 w. (16c.). SMHL. MS. 180 (15c.).
48. *'Unāṣī*: Dīwan. Printed in the time of Shāh Nāṣirud Dīn Qāchār.
49. *Ghazālī*: Imām Muḥammad d. 505 H. (1111) *Kilmāyās Sa'ādat*,  
 HSL. MS. 903.
50. *Faryādī, Zāhidud Dīn*: d. 558 H. (1163).  
 Dīwan. HSL. MS. 426, w. 995 H. (1587).
51. *Fāḍlī*: SMHL. 137 w. 1171 H. (1758) No vagrants.
52. *Fighatī*: d. 925 H. (1519). HSL. MS. 380, w. 930 H. No vagrants.  
 Par. O.K.'s qn. 899. Al Sakhṭā.
53. *Kāshī*: HSL. MS. w. 852 H. (1448) No vagrants. Parodies O.K.  
 qn. 52 *Anīf*.  
 SMHL. MS. 94 (1446). No vagrants found.



44. *Kamāl Jamsīdī*: d. 733 H. (1335).  
 Kulliat HSL. MS. 246. w. 991 H. (1583).  
 Kulliat Nawab Hydar Nawāz Jung's Library, w. 1004 H. (1596).
45. *Maḡribī Tahrīf*: d. 709 H. (1309).  
 (a) HSL. MS. 489.  
 (b) SMHL. MS. 123. 1271 H. (1854).  
 (c) Litho. Bombay. 1305 H.
46. *Nāṣir Khawass 'Ulūm*: Kulliat, Tehrān 1307 H. Solār.
47. *ʿAṣmatullāh Wafā*: HSL. MS. 1223. written by Amir Shāhī.
48. *Nizāmī Ganjshāh*.
49. *Anthologies and Bayāds*.  
 H. HSL. 373. *Muntaḡhib Dīwānḥāi Ashtidhā* w. before 930 H. (1544).  
 H. HSL. 167. w. 1070 H. (1756).  
 HSL. 382. d. 980 H. (1574).  
 Without dates and proper marking of authors HSL. Nos. 812, 949, 950, 327, 330, 406, 407, 408, 411, 412, 413, 471, 414 and 825.  
 SMHL. No. 36. *Majma' ai Ghawāib*.  
 Anthology in 31 chapters by Nizāmī (?) dedicated to Shāh Anīshirwān.  
 SMHL. No. 92. *Tāj-i Sakhrān*, selections of poets of Ghurawi Dynasty.  
 SMHL. No. 68. *Shāṣī Nāmas* of 57 various poets, collected by Himmāt Khān 'Alamgiri.  
 SMHL. *Ma'ākhḍas*, collections of *Shāṣī Nāmas* by Abdun Nāṣī 1028 H. (1619). P. Lahore (1926).  
 SMHL. 42, 43. *Bayād* of Luṭf'ullāh Khān, d. 1193 H. (1779).  
 SMHL. 119. *Bayād* of Ghulām Moḥiud Dīn, d. 1246 (1833).  
 SMHL. 164. *Bayād* of Khwāja Ḥasan, d. 1215 H.  
 SMHL. 180. *Kashkī Fakhri*, d. 1034 H. (1625).  
 SMHL. 83. *Safīnā* by Shāikh 'Alī Ḥasrī.
50. *Bayāds* without proper marking of authors No. 36, 163, 137, 110, 106, 107, 111, 113.

## INTRODUCTION

## 1

## HOW THIS WORK BEGAN :

*"The Lord's beloved ones abide in Him and He is found in their heart. All of one heart, they have imparted to the world, through all ages, the same light and life."*

Thus remarked my *Sei Guru* on hearing some quatrains of 'Omar Khayyām, and desired a Marathi translation of all quatrains in 1917. The best edition I then found was *Hae*, printed at Hyderabad in 1311 H. containing 1090 quatrains. I turned in Marathi verse 1016 quatrains (omitting the repetitions). The work was sent to print in 1933 when I added 51 quatrains selected from other editions which had appeared after 1311 H. I named this Marathi translation as "*Guru KARUNAMRITA*" "*The Nectar of Grace*," because it was done through His Grace for which 'Omar Khayyām craved in many of his quatrains. Friends then required from me an English version with the Persian quatrains. To meet their demand I dressed the said quatrains in English verse and submitted for perusal to my patron and patron of learning, the Right Honourable Sir Akbar Hydari, Nawab Hydar Nawāz Jung Bahadur, Kt., LL.D., F.C., who considered the work worth publishing and promised to grace it with his foreword.

As I was preparing the work for the press, I unearthed in Hyderabad 26 MSS. of 'Omar Khayyām's quatrains and obtained copies of 10 MSS. elsewhere in India; and photographs of important MSS. in the Libraries of India Office, British Museum, Paris, Berlin and Vienna; I corresponded with Prof. Mahfūz-ul-Haq (Calcutta), Sayyid Sulaimān Nadwi ('Azamgarh), Mr. J. E. Saklārwala (Bombay), Mr. A. G. Potter, compiler of 'Omariana Bibliography (London), and Dr. C. H. Rempis (Tübingen) who was engaged on the same task as myself. To Dr. C. H. Rempis I communicated the particulars of the MSS. I had unearthed and he has brought them to the notice of scholars in his books "*'Omar Chajjam und Seine Viereißler*" (Tübingen 1935) and "*Beiträge Zur Khayyām Forschung*" (Leipzig 1937). I profited considerably by exchange of views with Dr. C. H. Rempis who helped me also in obtaining copies of

‘Omar Khayyām’s quatrains which he had discovered in Stambul and elsewhere.

The present Persian-English version of ‘Omarian quatrains arranged subjectionally and concorded with the important MSS. in India and Europe, is submitted to his lovers in token of affection, by a Hyderabadli, a humble subject of His Exalted Highness Nawab Sir Mir ‘Osman Ali Khan Bahadur, G.C.S.I., G.B.E., Nizam of Hyderabad and Berar whose benign reign has uplifted education and created several facilities for oriental research in Hyderabad.

## II.

## ENVIRONMENTS OF 'OMAR KHAYYAM.

In pre-Christian centuries, Persia was the transmitter of Science and Philosophy between India and Greece. For centuries before Christ the followers of Zoroaster and Buddha had lived in Khorāsān the province where 'Omar Khayyām was born. After the advent of Christianity, to reconcile it with the religions of Zoroaster and Buddha, Manes came forward. His religion flourished in the Sāsānian period (226-750). The Manicheans took upon themselves the obligations of poverty and celibacy, were ascetic and unworldly, cosmopolitan and quietists. Before the advent of Islām in Persia Nūshīrwān the Just (531-578) invited to his court several Pandits from India, and welcomed seven Neo-Platonists exiled by Emperor Justin.

The Pahlawi was thus enriched by translations from Greek and Sanskrit works on Science and Philosophy. There existed in Persia Hakīms, (Wise men), devotees of Science and Philosophy, who abstained from wealth and world; votaries of various schools of thought, each seeker after Truth with his own torch. The sunrise of Islām however awakened Man in Arabia, North Africa and Persia to his supreme duty to realise and serve God, and gather round One Prophet. Islām strove not only for religious but political and social unity. The progress of Islām was however gradual and the old religions and schools of thought remained alive up to recent times (Dabistān-i-Madhāhib). The civilization of Islām became the inheritor of the ancient wisdom of Assyria, Babylonia, Persia, India and Greece (Browne). The study of the Qur'ān and Hadīth with the main object to prescribe the rules of conduct produced four schools of Sharī'at, viz., Hanafī, Mālikī, Shāfi'ī and Hambalī. The search for the basic beliefs of Islām produced the Mu'atazili school which was powerful in the time of Khalīf Māsoūn and his son Khalīf 'al Wāthiq (847). It declined in the time of Khalīf 'al Mutawakkil, yet found adherents in the Dailamī kings till very late. The orthodox reaction against the Mu'atazili school began in the time of Khalīf 'al Mutawakkil and produced Ash'ari school

from its founder Abu'l Hasan Ash'arī d. 324 H. (936), who preferred to rely on tradition than on frail reason. The love for the Fātimīd house produced the Qirmatī and Ism'īlī propaganda in 360 H. (873) which aimed at a political and intellectual upheaval in Islām and succeeded in founding the Fātimīd Kingdom in North Africa in 297 H. (909). Ism'īlī preachers, the Dā'īs, explained Islāmī dogmas philosophically and protected Islām against the attacks of the Khārījī heretics. Their system was esoteric and hierarchical (Dr. Hussain F. Hamdānī, J.R.A.S. 1933). In Persia the *Ikhwān uṣ Ṣafā*, the Pure Brotherhood, by means of systematic tracts and treatises, tried to reconcile Science and Religion, Islām and Philosophy, and found till very late many adherents such as Fārābī, Ibn Sīnā and Nāṣir Khusraw. In philosophical speculations the *Ikhwān uṣ Ṣafā* were akin to the Ism'īlī Bāṭinīs to whom Nāṣir Khusraw has shown his fond attachment (see his 'Safarnāma' and *Zād'ul Musāfarīn*). But remote from castes and creeds, from parties and politics, there exist in all countries and climes, the mystics who hate none and love God for His Own Sake—not from hope of a Heaven and fear of a Hell. Such ardent lovers of God were among the early followers of the Prophet. Mysticism is the birthright of humanity. The insecurity of life creates in a waking soul the longing for the Eternal Truth. Before 'Omar Khayyām was born, Persia had produced many Islāmīc mystics or Ṣūfīs such as Ibrāhīm Adham (d. 777), Ma'rūf Karkhī (d. 815), Junaid of Baghdād (d. 910), Shiblī of Baghdād (d. 945) and Manṣūr Hallāj (d. 922). The Khānwādās of the Ṣūfīs trained the ardent seeker after Truth to cleanse himself and await Lord's grace. At the time of 'Omar's birth Persia was surcharged with the sayings of noteworthy Ḥakīms such as Ibn Sīnā and Nāṣir Khusraw and Ṣūfīs such as Abū Sa'īd and 'Abdulla Anṣārī. Such were his environments.

## III.

## THE DATE OF 'OMAR KHAYYAM'S BIRTH IN DOUBT.

Several literary men bore the nisbat or household name of "Khayyām;" a traditionist Abū Šāleh Khalaf Khayyām of Bukhārā d. 361 H. (972) [Ansāb Sam'ānī. Gābb], another 'Abd Allah Muḥammad Khayyām Māzandarānī d. 410 H. (1019) [Ansāb by Muḥammad Hamedānī Baghdādī] and a third one Muḥḥabab ud Dīn Muḥammad bin 'Alī al Khayyāmī of Irāq d. 642 H. (1244) [Fawāt 'ul Wafāt of Kātibī d. 764 (1363)]. Thus there were other Khayyāms before and after our hero "who patched the tents of learned lore" and whose full name and address is Ghiyāth ud Dīn Abu'l Fataḥ 'Omar bin Ibrāhīm Khayyām (or Khayyāmī) of Nishāpūr.

His titles of distinction are: Hakīm, Dastūr, Philsuf (Taṭīmna Šiwān) and Imām-i Khurāsān, Malik ul Hukamā, Hujjat ul Haqq [Chahār Maqālī]. Yet we find his name and address wrongly given:—His kunyat Abu'l Fataḥ turned to Abu'l Hifā [Mūsā'ī Hikam HSL. 125], his name twisted to Shahāb ud Dīn [BERa], his father misnamed Muḥammad [Ha] and his native place transferred to Lōkar [Giles and Dr. Rosen], and to Dahak [Sd].

The date of his birth is involved in doubt. For long the world believed the romantic story found in Waṣāyā of Niẓām ul Mulk and Firdows ut Tawārīkh (1405) that 'Omar Khayyām studied under Imām Muwaffaq (d. 1048) at Nishāpūr with Ḥasan Šabbāḥ (d. 1124) and Niẓām ul Mulk Tūsī (b. 1018, d. 1092). It was discovered that the Waṣāyā was not compiled before the fifteenth century, and the story is not found in other histories such as Rāḥat uš Šudūr (1205), Jahan Gushāy (1260), Tārīkh-i Waṣāf (1328), Tārīkh-i Guzīdā (1330), nor other biographical notices such as Athār ul Bilād (1275), Tārīkh-i Hukamā of Qifl (d. 1240), Nuzhat ul Arwāḥ of Shaharzarī (d. 1193). Prof. Houtsma in his preface (1889) to al-Bandārī's History of Seljuqs suggested that not the great Niẓām ul Mulk Tūsī but Anūshīrwān bin Khālīd (b. 1066, d. 1139) may have been the schoolmate of Ḥasan Šabbāḥ—a suggestion beset with anachronisms. So the question remains as to when 'Omar was born. Sir E. D. Ross suggests 1040 A.D. [Introduction to Fitzgerald's Quatrains. Methuen London 1900] and Sayyid Sulaimān Nadwī 1048 A.D. ['Omar Khayyām p. 60].

## IV.

## THE DATE OF 'OMAR KHAYYĀM'S BIRTH DETERMINED.

We can now find the exact date of 'Omar Khayyām's birth by solving an astronomical problem given in *Tatimmat* 'Shiwān al Hikmat, Biographies of Philosophers of Persia. This book was first noticed by Sir E. D. Ross [BSOS. 1929] and then by Dr. Qāsi Kalim ul lah [Osmānia College Magazine, March and September 1931] and thirdly by Prof. Muhammad Shafi [Islamic Culture, October 1932]. One MS. of this is in Berlin, No. 10055 MO 21 Arabic and two in Stambul at Mullā Murād and Bashīr Āghā's libraries. The author of this important book, (from which Shaharzādi made up his *Nuzhat ul Arwah*) Zahir ud Din Abu'l Hasan Baihaqi (b. May 1106), had been taken by his father to 'Omar Khayyām in 507 H. (1113), studied at Nishāpūr from 1120 to 1122, and was a scholar of great repute [Yāqūt, *Mu'ajjamul Uḍabā*, Islamic Culture, Oct. 1930]. Baihaqi gives the time of 'Omar Khayyām's birth in the form of this astronomical problem.

"His ascendant was the Gemini. The Sun and the Mercury were on the degree of the ascendant in the third degree of the Gemini. The Mercury was "Ṣamīmī," and the Jupiter was aspecting (Nāzar) both from triangulation (Tathlith).

"Ṣamīm," "Tathlith," and "Nāzar" are defined as follows:—

"The astronomers call a planet Ṣamīm when the difference in its longitude from that of the Sun is less than 16 minutes, so that this much distance may pass before its centre reaches the centre of the Sun. Taṣmīm is the special aspect of a planet when it is most powerful and auspicious. It shows that the person will find his place in the heart of a King. Both Ṣamīmī positions of Mercury are powerful" [Istilahāt-i Fūnūn, p. 856]. Ṣamīmī is thus tending to be Ṣamīm. "When one planet is in the fifth sign of another planet such position is termed "Tathlith" because the distance between them is one-third of an arc" [Si Faṣl, ch. 12]. "The limit for the aspect of an outer planet is between 9 degrees from behind to 9 degrees in front of it." [Si Faṣl, ch. 27]. The data given

## RAIHAGE'S NOTICE OF 'OMAR KHAYYAM.'

Berlin 1009, M.O. 31.

Arabic Pal. 65b.

Arabic Fat. 15a

يعبر في الشرح من التثنية في المبدأ  
والتثنية بالتصنيف والتعليم والشرح  
تصنيفاً لا يختص به الطبقات  
رسالة في الوجود وفي حالته في الكون  
والشكليات وكان عالمياً بالعلم والتفكير  
والنقاريج في هذا حاله كما امر عمر بن الخطاب  
شهاب الدين في هذا حاله وهو عبد الزمان  
بن القسبي كما جازي القاسم عبد الله  
بن علي بن الشيخ نظام الدين عبد الله  
ابن الحسن الغزال وكاناً يتكلم في فائده  
الغزالي في هذا حاله كما امر عمر بن الخطاب  
سقطت فاضل كما امر عمر بن الخطاب في ذلك  
اختلاف القرآن على كل واحد وذكر الفوائد  
على هذا حاله كما امر عمر بن الخطاب في ذلك  
الغزالي في هذا حاله كما امر عمر بن الخطاب



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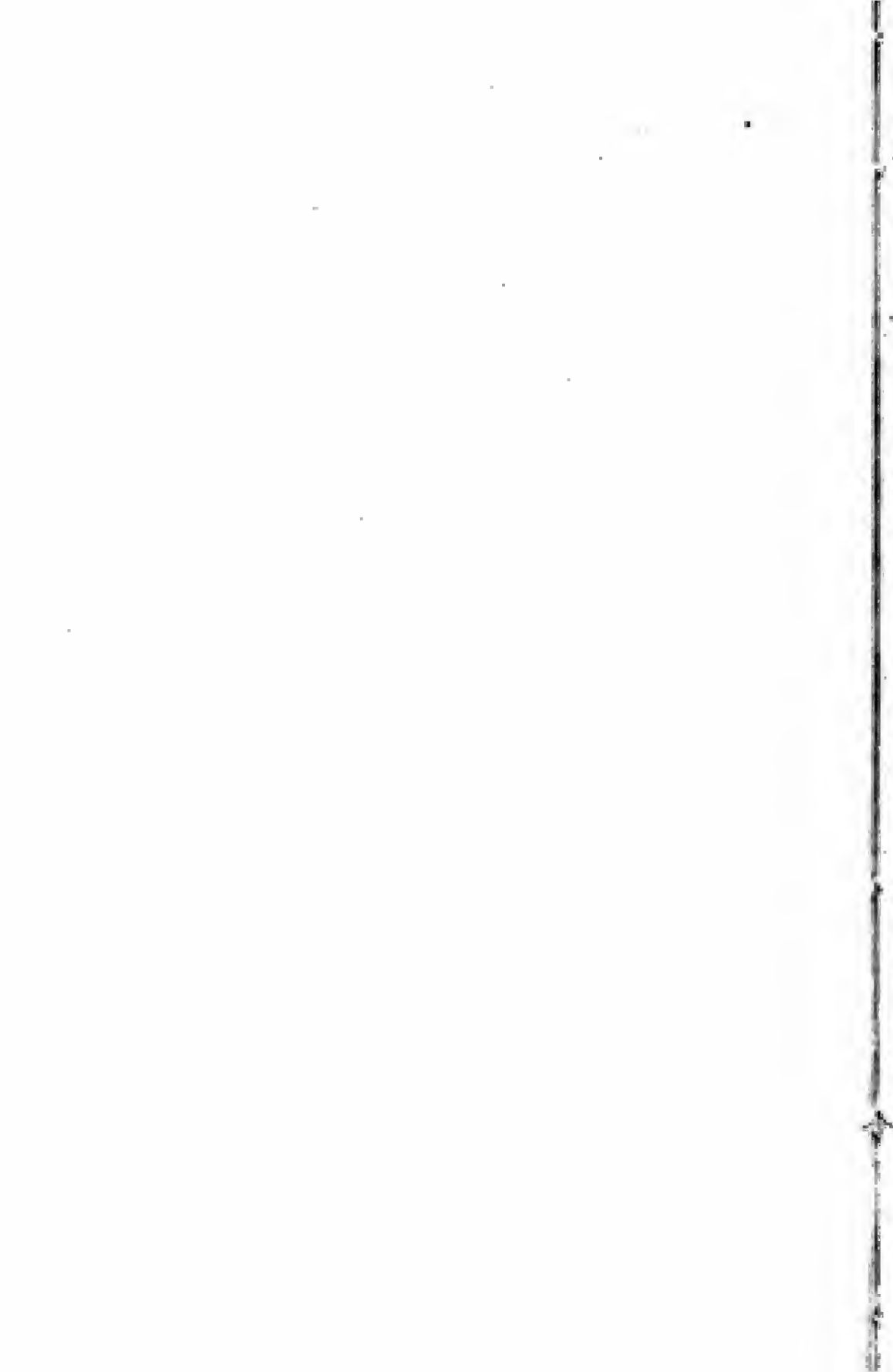


على السلطان كما فعله حيدر وهو صغير قد سما  
 الجدي من قريش من عشقه فقال له الوزير  
 غير الدولة كيف رايت وماي على الملك  
 فقال له كما امر عمر العبيد بن جوف فنهض  
 فذبحه فامره حبسه ورفع ذلك الى السلطان  
 فلما امر السلطان امره بسيد حيدر لانه  
 عمره كان لا يجه وكان السلطان ملكا  
 مكره مكره الذماء والمخافان فنهض  
 المذنب بخاري على الملك فابته الشقيقين  
 بحبس كما امر عمر بن عبد الله بن جوف  
 لا كما امر عمر بن عبد الله بن جوف  
 بن ما بين يدي السلطان مسكاه و  
 طرقت من اولا ولا امر او ارق فندم  
 مرضه فنهض بن حسن بن جوف فنهض  
 منه فنهض السلطان لا يجه فنهض

الصلوات اجعلني من امة اهلكت  
 امرض عني في ما اهلكت ان واحد من  
 الفخر في الدنيا ينفذ في يد غيره فنهض  
 عن واحد من الحكماء واما امر العبيد من  
 القريش فنهض والعهود كانت وكان  
 به خط عليه بن ما لا امر حيدر كما سار بعد  
 القريش وما امر بن قيس بن جوف من اهل  
 القريش القريش وول فنهض مع ان القريش  
 مستأجر الا امره فنهض فنهض في كنه  
 غرام القريش من قيس بن جوف لا كما امر  
 عمر بن جوف فنهض من القريش من قريش  
 كنه امر بن جوف فنهض فنهض فنهض  
 وانه فنهض القريش حتى قام فنهض  
 وانه فنهض فنهض لا كما امر القريش  
 وانه فنهض فنهض فنهض لا كما امر

الرجاية التي تنفذت حيثما  
 به تعليم وتكرار است وذلك من جهة  
 ورائع الحماة لا يتفق والمحب لا يتفق  
 مع ذلك بغير تمام اذ اذ لم يكن من جهة  
 الى غير ذلك فحيث من جهة الله لا يتفق  
 كوكبر عليهم وتوفى خلف على الامام في سنة  
 والذين رجا الله في سنة سبع وثمانين  
 من حيث الى الحماة وهو ولا يرفعون كبريا  
 المحرقة ان جعلوا ولا رجع المحرقة في سنة  
 المحرقة تصغير الحماة لا كثر في الحماة  
 الشاعرة الى محمدا لا رجعهم حتى  
 لا يتقوا لا ملوا املا لا الى انتصير ولا  
 الى كبر الحماة في سنة سبع وثمانين  
 من معالي الامور في سنة سبع وثمانين  
 الخط في القومية في سنة سبع وثمانين

القومية التي تنفذت حيثما  
 به تعليم وتكرار است وذلك من جهة  
 ورائع الحماة لا يتفق والمحب لا يتفق  
 مع ذلك بغير تمام اذ اذ لم يكن من جهة  
 الى غير ذلك فحيث من جهة الله لا يتفق  
 كوكبر عليهم وتوفى خلف على الامام في سنة  
 والذين رجا الله في سنة سبع وثمانين  
 من حيث الى الحماة وهو ولا يرفعون كبريا  
 المحرقة ان جعلوا ولا رجع المحرقة في سنة  
 المحرقة تصغير الحماة لا كثر في الحماة  
 الشاعرة الى محمدا لا رجعهم حتى  
 لا يتقوا لا ملوا املا لا الى انتصير ولا  
 الى كبر الحماة في سنة سبع وثمانين  
 من معالي الامور في سنة سبع وثمانين  
 الخط في القومية في سنة سبع وثمانين



by Baihaqī for finding the time and date of 'Omar Khayyām's birth are thus as follows:—

- (a) He was born at Sunrise.
- (b) The Geocentric Longitude of the Sun and Mercury was  $63^\circ$  (measured by the Persians from the point of Vernal Equinox  $0^\circ$  Aries).
- (c) The Geocentric Longitude of Jupiter was  $63^\circ \pm 120^\circ$ , i.e.,  $183^\circ$  or  $303^\circ$  or within 9 degrees of this position.
- (d) Mercury was tending to be *Šamīm*, i.e., approaching towards the Sun so as to come within 16 minutes of an arc.

First we proceed to find the date and month. The construction of Malik Shāhī observatory was undertaken in 467 H. (1074) under the supervision of 'Omar Khayyām and other astronomers [Ibn Athīr, 467 H.]. The Malik Shāhī or Jalālī year commenced from Friday 10th Ramaḡān 471 H. (15 March 1079) on which date the Sun entered the Vernal Equinox [Si Faṣl, ch. 6, Zīch Ikḥārī, ch. 5, Istilahāt-i-Funūn, p. 59]. The Sun takes 63 days to complete the first 62 degrees [Indian Ephemeris, Vol. I], and was in the third degree of Gemini 63 days after 15th March, i.e., on 18th May. We thus know that 'Omar was born at Sunrise on 18th May.

Now to find the year. The Copyist of 'Omar Khayyām's Tract on the Corollaries of Euclid informs thus:—

"At the end of this tract the words in the writing of Shāikhul Imām 'Umar bin Ibrāhīm 'al Khayyāmī were as follows. "Finished copying this compilation in the Dārul Kutub of ( ) on the last day of Jamādī al awwal of the year 470 H. Finished the above Risāla in the handwriting of Mas'ūd bin Muhammad bin 'Alī al Halfarī on 5th Sha'bān 615 H." We know thus that 'Omar Khayyām compiled and copied the above tract on 30th Jamādī al awwal 470 H. (20th November 1077). We know also that the Malik Shāhī observatory was founded in 1074 and the Jalālī year in 1079. We are informed by Baihaqī that he had seen 'Omar Khayyām in 507 H. (1113), i.e., about 40 years after the construction of the observatory. We may safely assume his age in 1074, when the observatory was founded, to be between 40 and 55 years, i.e., he should have been born between 1019 and 1054 A. D. For the Jupiter to be in triangulation we have to examine its position on 18th May during

each of these years and select only those when its longitude is either  $183^{\circ}$  or  $303^{\circ}$  or within nine degrees of both these positions.

The Geocentric tropical Longitudes of Jupiter calculated from Tables V-A and V-B of Indian Ephemeris are as follows:—

18th May of year	Jupiter's Long.	18th May of year	Jupiter's Long.	18th May of year	Jupiter's Long.
1005	133.3	1031	156.1	1043	160.9
1010	160.4	1036	184.3	1048	188.3
1021	*189.9	1037	188.3	1049	199.0
1024	188.9	1038	187.7	1050	212.9
1027	198.8	1039	186.0	1051	229.3
1034	*205.9	1040	*201.0	1052	*206.3
1035	212.0	1041	215.7	1053	240.3
1036	2.1	1042	7.5	1054	12.8
1037	31.3	1043	36.2	1055	40.2
1038	59.3	1044	64.3	1056	66.8
1039	85.3	1045	89.3	1057	89.8
1040	111.3	1046	114.3	1058	118.3

It will be seen that only in four years which have been marked with a star (\*) viz., 1021, 1024, 1036 and 1048 the Jupiter was in triangulation aspect of the Sun on 18th May. To determine the exact year Mercury should be in the 63rd degree on 18th May. Tropical Longitudes of Mercury on 18th May of these four years as calculated from the above Tables in Indian Ephemeris are as follows:—1021: Long.  $82.2^{\circ}$ , 1024: Long.  $59.1^{\circ}$ , 1036: Long.  $48.2^{\circ}$ , 1048: Long.  $62.7^{\circ}$ . The only year when Mercury was in the 3rd degree of Gemini on 18th May is 1048. Thus the problem is solved, and we find that 'Omar Khayyām was born at Suariz on 18th May 1048.

B\*

## V.

VERIFICATION OF THE ABOVE SOLUTION BY DIRECT  
CALCULATION FROM ZICH-I ILKHĀNĪ.

The above solution was obtained from the Tables in Indian Ephemeris, prepared from the beginning of the Kaliyuga (3101 B.C.) to 1000 A.D. by Dr. Swami Kanna Pillai, on the basis of Ārya Bhaṭṭa and Sūrya Siddhānta known to the Persians as Ibn-i Baṣūṭa' and Sīnd Hind! I felt it necessary to verify the solution by direct calculation of the positions of the Sun, Mercury and Jupiter according to their motions known to the Persians in those times. The Zich-i Malīk Shāhī by 'Omar Khayyām and Zich-i Sanjārī by 'Abdul Rahmān Khāzin being known in name only, the next in time comes Zich-i Ilkhānī by Naṣīr ud Din Ṭūsī (d. 1259). The MS. of this [SML. Hyderabad] contains tables for computing the positions of planets for a hundred years commencing from first noon of the Yazdijardī year 601.

The period from first day of the Yazdijardī era (16th June 632 A.D.) to the epoch of Zich-i Ilkhānī is thus—2,90,000 days 12h. The period from 16th June 632 A.D. to the Sunrise [4h. 48m. A.M.] of 18th May 1048, the date of 'Omar Khayyām's birth as previously found, is 1,51,915 days 4h. 48m. The difference is 67,085 days 7h. 12m. or 183 Yazdijardī years 290 days and 7h. Calculating backwards from the elements of motions given in the Zich-i Ilkhānī the positions of the Sun, Mercury and Jupiter are respectively  $62^{\circ} 23'$ ,  $62^{\circ} 46'$  and  $303^{\circ}$  respectively, and the Mercury is in retrograde motion hence Šamīrī and Jupiter in exact triangulation as stated by Raihaqī. The calculations are given below:—

*Calculation of the positions of the Sun, Mercury and Jupiter from Zich Ilkhānī  
on the Sunrise of 18th May 1048, viz Y. Z. year 290 days and 7 hours  
before the epoch of the Zich.*

The Sun	Merkur	Aurj
(I) Long. at the Epoch of Zich Ilkhānī ..	0	0
(II) Motion in 200 Y. Z. years ..	285	36
.. 83 Y. Z. years ..	124	41
.. 290 days ..	338	59
.. 7 hours ..	285	30
..	17	1
Total Motion (II) ..	309	67
At the time of 'Omar's birth I—II ..	309	67
(M) Merkur ..	123	49
(A) Aurj ..	..	83
(E) Add equation on Merkur (M) from (E) tables ..	3	48
Add Aurj (A) ..	83	48
True position of Sun. M+E+A ..	62	23

Mercury	Marka	Khlas'	Auj
(I) Position at the Epoch of Zich ..	88 36	164 50	200 3
(II) Motion in 100 Y. Z. years ..	114 40	107 4	4 26
"    15 Y. Z. years ..	17 39	15 34	5 11
"    100 days ..	285 50	180 58	.. 1
"    7 hours ..	.. 53	.. 34	.. ..
Total Motion (II) ..	376 47	338 50	5 38
At the time of 'Omar's birth (I)—(II) ..	209 9	166 50	205 27
Add to Marka and deduct from Khlas'			(A)
first equation on Marka ..	+5 40	5 40	.. ..
(M) Equated Marka ..	214 50	.. ..	
(K) Equated Khlas' ..	.. ..	180 30	
(E) Second Equation taken on equated			
Khlas' (K) ..	189 36	.. ..	
(I) Inequalities on M & K multiplied			
" $32' \times -8'$ ..	.. 7	.. ..	
(A) Auj ..	208 37	.. ..	
True position M+E+I+A. ..	69 46	.. ..	
Jupiter	0 0	0 0	0 0
(I) Position at the Epoch of Zich ..	180 40	191 38	177 40
(II) Motion in 100 Y. Z. years ..	152 52	181 40	5 26
"    15 Y. Z. years ..	257 17	341 42	1 11
"    100 days ..	24 5	161 40	.. 1
"    7 hours ..	.. 1	.. 16	.. ..
Total Motion (II) ..	374 15	32 50	6 38
At the time of 'Omar's birth (I)—(II) ..	208 27	196 8	173 2
Add to Marka and deduct from Khlas'			(A)
first equation on Marka ..	+1 38	-1 38	.. ..
(M) Equated Marka ..	210 1	.. ..	
(K) Equated Khlas' ..	.. ..	194 50	
(I) Inequalities for M, $31'$ for K, $19'$			
multiplied ..	.. 10	.. ..	
(E) Second equation on equated Khlas'			
(K) ..	17 40	.. ..	
(A) Auj ..	173 1	.. ..	
True position M+I+E+A. ..	300 ..	.. ..	





'OMAR KILAYYAM.

(From a MS. d. 913 H. (1509) written by  
'Alī al Herawī.)



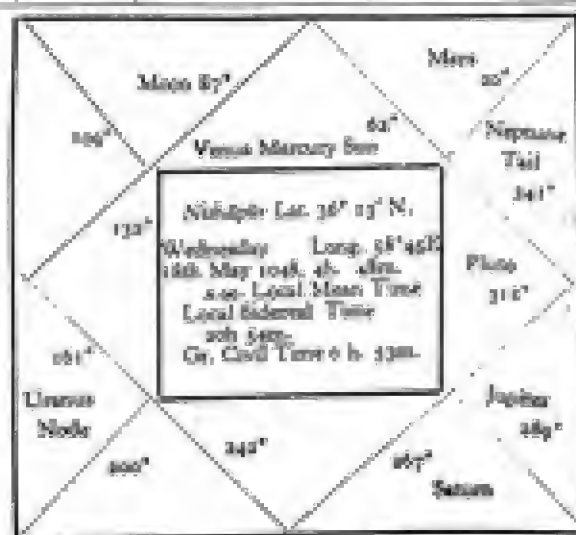
## VI.

THE HOROSCOPE OF 'OMAR KHAYYAM ACCORDING TO  
ELEMENTS OF MOTIONS OF PLANETS NOW KNOWN.

Calculating from the Tables in *Zīch-i Ilkhānū*, we have found the positions of the Sun, Mercury and Jupiter on the Sunrise of 18th May 1048 at Nishāpūr exactly the same as described by Baihaqī. Since the 11th century there has been great progress in Astronomy. Mr. S. R. Subrahmanya Shastry who assisted me in the above calculations and who is well-versed in the ancient as well as modern astronomy re-calculated according to the Modern Elements, the accurate positions of all the planets for Sunrise on 18th May 1048 at Nishāpūr, Lat.  $36^{\circ} 13' N$ . Long.  $58^{\circ} 45'$ . East Greenwich. The positions of the planets, the horoscope he has cast, and the astrological interpretation as he found from the books of Allen Leo and Jātak Pārījāt are given below:—

It will be found that the readings remarkably coincide with the life and character of 'Omar Khayyām.

	True Geocentric				Right ascension		Declination		Geocentric daily motion in minutes	Heliocentric Longitude	
	Longitude		Latitude								
	°	'	°	'	Hrs.	Mins.	°	'		°	'
Sun	68	30	..	..	4	0.8	90	44	57	..	..
Moon	88	37	—3	3	3	33.8	18	30	723	..	..
Mercury	66	33	—2	3	4	20.1	19	29	—96	333	38
Venus	63	36	3	4	4	14.3	93	31	—37	343	3
Mars	33	37	—0	34	2	8.7	12	13	64	33	45
Jupiter	977	1	—0	30	20	38.4	—16	13	0	398	39
Saturn	288	07	0	3	10	20.0	—23	14	—0	284	16
Uranus	282	51	0	42	13	11.8	—0	31	—1	183	39
Neptune	15	43	—1	43	0	51.8	3	44	0	33	54
Pluto	123	52	—2	53	21	21.0	—25	58	0	312	23
Node	170	13	..	..	..	..	..	..	—3	..	..



*Note by Mr. S. R. Subrahmanis Shastri.*—"The original calculations were first made correct to the second of an arc and finally reduced to a minute. The Heliocentric longitudes, etc., of the eight major planets were calculated from the Newcomb-Hill Tables (Astronomical Papers, Vols. VI and VII). As the Newcomb-Hill Tables do not provide completely to calculate the positions in such a remote period as the 11th century, the secular variations and long period terms were to be specially calculated by the elements given there. The Moon's longitude is according to Brown's elements; and Pluto's according to Nicholson and Mayall, without applying any of the perturbations, as if it was moving in a Keplerian ellipse. (Sd.) S. R. Subrahmanis Shastri."

**1st House:**—The ascendant Gemini indicates a kind, humane, intellectual and expressive disposition, and that his life will advance through intellectual and educational attainments [Allen Leo]. The Sun here indicates a dark complexion, good health, strong build, broad chest, strong teeth and strong memory; a nervous, irritable, quick-witted and impulsive nature. He will succeed in all work where other hands are employed, working singly he will leave his work unfinished [Allen Leo]. Mercury here indicates an inventive mind with power of clear thinking and freedom from bias and prejudice, and a fondness for travel and acquisition of knowledge [Allen Leo]. The combination of Sun and Mercury gives strength and vitality to the mind which remains active and powerful to extreme old age [Allen Leo]. The triangulation aspect of Jupiter on the ascendant indicates that he will lead an ascetic life and be honoured by kings [Jātak Pārijāt 1-2-34]; with the Sun and Mercury it denotes religious and philosophical studies [Allen Leo].

**2nd House**—is aspected evilly by Saturn, indicates a poor parentage.

**3rd House**—is unoccupied by its Lords and evilly aspected by Mars and Saturn. This indicates that the native had no younger brothers or sisters.

- 4th House:—The Lords Sun and Mercury are in the ascendant. This indicates a long life to his mother [Jātak Pārijāt I-12-62].
- 5th House—occupied and evilly aspected by malefic planets. He will have no children [Jātak Pārijāt XIII-46]. The Head of Dragon here indicates a timid nature and poverty [Jātak Pārijāt VIII-74].
- 6th House:—The Lord of this house is in the 12th house, and the Lord of the ascendant is in the ascendant. He will have enemies but will be victorious over them. [Jātak Pārijāt XIII-81].
- 7th House:—The Lord Jupiter occupies Aquarius, a barren place. Venus is powerless. He will not marry. [Jātak Pārijāt XIV-2].
- 8th House:—The Lord for the first three degrees is Jupiter in Saturn's house, for the rest the Lord is Saturn, who occupies his house and rules it: the Lord of the ascendant occupies his house: he will have a long life. [Jātak Pārijāt XIV-52]. Death will be happy and calm. [Jātak Pārijāt V-73].
- 9th House—occupied by Jupiter. He will be a philosopher, observe the rules of his religion, and be honoured by Kings. [Jātak Pārijāt VIII-87].
- 10th House:—Lord for the first two-thirds is Saturn, for the last third Jupiter. Only Saturn aspects the house. This indicates a secluded life.
- 11th House—is not occupied or aspected by its Lords, but is occupied by Kēu [the Tail of Dragon]. He will be contented and abstain from luxuries [Jātak Pārijāt VIII-96]. Neptune here indicates acquisition of occult and mystic sight.
- 12th House:—Lords Mars and Venus are powerless. He will be devoid of wealth and wife [Jātak Pārijāt VIII-97].

## VII.

THE ASTROLOGICAL LIFE-SKETCH OF THE ABOVE  
HOROSCOPE.

Given the correct horoscope, astrologers forecast the life. I had previous experiences of the astrological forecastings by Pandit Narthar Shastri of Kharsā (Sātkrā District), and requested him to forecast the life from the above horoscope. His forecast is given below, the statements capable of verification from historical testimony are marked with a star (\*).

1. " On 18th May 1048, Jyēṣṭha Shuddha 3 of Shaka 970, at Sunrise in Nihāpūr (Long. 58° 45' East Gr.) the Moon just enters the Punarvasū Nakshatra. The nativity commences with the Mahā Dashā of Jupiter which lasts from 18-5-1048 to 24-2-1064. According to the Jupiter's position in the horoscope the native has healthy childhood and acquires knowledge rapidly during this period.\*

2. " The next Mahā Dashā is of Saturn from 25-2-1064 to 16-11-82. As Saturn occupies 8th house in the horoscope of nativity and 3rd house at the commencement of this period the native undergoes troubles and exertions during this period. At the very commencement of this period he would lose his father [Jātak Pārijāt XVIII-38] and suffer destitution during the Antar Dashā of Saturn which lasts till 11-2-1067. The next Antar Dashā which is of Mercury commences from 12-2-1067 and lasts till 7-10-1069. Mercury is well placed at the nativity and commencement of this period. In the year 1067 he gets religious instructions,\* in 1068 finds a supporter\* and writes a mathematical work.\* During the Antar Dashā of Kētu (from 8-10-1069 to 10-11-1070) he encounters adversaries, and during the Antar Dashā of Venus (11-11-1070 to 24-12-1073) he has marriage prospects which would be frustrated. Before 24-12-1073 he obtains royal favours.\* In the next Antar Dashā of Sun, from 25-12-1073 to 1-12-1074, he undergoes great physical exertion, followed by rise to position and rank during the next Antar Dashā of Moon (2-12-1074 to 23-6-1076). In the Antar Dashā of Mars (24-6-1076 to 27-7-1077) he has rather severe sickness which is followed by a change of ideas and turn in life during the Antar Dashā of Rāhu which lasts from 28-7-1077 to 18-5-1080. During this period he will apply himself to the study of Psychology and Mental and Moral Philosophy, which will continue during

the next Antar Dashā of Jupiter (19-5-1080 to 16-11-1082).

3. "Then comes the third Mahā Dashā of Mercury which lasts from 17-12-1082 to 19-8-1099. Mercury though well placed in the horoscope, occupies 8th house at the commencement of this period. This indicates troubles. During the Antar Dashā of Mercury 17-12-1082 to 1-4-1085 he devotes himself to whole-hearted contemplation of God and turns to Mysticism from Philosophy. He composes poetry during the Antar Dashā of Venus 25-3-1086 to 7-1-1089. The other Antar Dashās ending 3-4-1091 are passed in comparative tranquillity. In the Antar Dashā of Mars (4-4-1091 to 25-3-1092) he is attacked by adversaries. In the Antar Dashā of Rāhu (26-3-1092 to 29-3-1094) he suffers from infamy and slander and incurs royal displeasure and loses his position.\* During the next Antar Dashā of Jupiter (30-3-1094 to 23-12-1096) he obtains a new position.\* But public slander continues during the Antar Dashā of Saturn (24-12-1096 to 19-8-1099).

4. "The next Mahā Dashā is of Kētu (Descending Node) from 20-8-1099 to 13-7-1106. The Kētu is well placed at birth and occupies the 7th house at the commencement of this period with Rāhu in the ascendant. During the Antar Dashā of Kētu (20-8-1099 to 13-1-1100) there is increase in Mysticism. During the Antar Dashās of Venus, Sun, Moon, Mars and Rāhu (14-1-1100 to 17-7-1103), he will go on long journeys from home mostly to holy places.\* He will return home during the Antar Dashā of Jupiter (18-7-1103 to 17-6-1104) and retire to solitude as a hermit during the Antar Dashā of Saturn, (18-6-1104 to 21-7-1105) and will continue to remain in seclusion till 13-7-1106.

5. "The next Mahā Dashā commencing from 14-7-1106 is of Venus which is malefic at birth and the beginning of this period. During the Antar Dashās of Venus, Sun, Moon, Mars, Rāhu and Jupiter ending 7-3-1119 he will continue to remain as a mystic recluse. The last Antar Dashā for this horoscope is of Saturn from 8-3-1119 to 20-4-1122. Saturn occupies the 8th house in the horoscope and 2nd house in full opposition to its position at nativity and continues to remain till the end of the period. This period is fatal. At the commencement of this period Jupiter is in the 9th house and protects the native till it crosses the 10th house in the second week of March 1122. The most critical period commences from 7th March 1122 and lasts till 20-4-1122. The native cannot survive 20-4-1122.\*"

## VIII.

THE LIGHT WHICH 'OMAR KHAYYĀM'S WRITINGS THROW  
ON HIS LIFE.

Unlike others 'Omar Khayyām speaks so little of himself in his writings—and even these are few. It is proposed in this Section to examine what light his few works throw upon his life.

(a) The first tract that 'Omar Khayyām wrote now found is in 5 folios, bears the title "Risālā Abi'l Fatah 'Umar bin Ibrāhīm Al Khayyāmī" and is in the possession of 'Abbās Iqbāl Āshqiyanī, Tehrān. Extracts from this have been translated into Persian in *Sharq Magazine*, Tehrān, Rabi'ul Awwal 1350 H. (August 1931), pp. 480-482. In this small tract 'Omar Khayyām says:—"We know nothing about what the ancient mathematicians said regarding Algebra except from Arabs. Among modern mathematicians, Mahānī (250 H.) was the first to attempt for solutions of three of these fourteen kinds of equations, failed to solve them by means of Conic Sections and declared it impossible to solve them. Abū Ja'far Khāzin (4th century H.) found the solution and wrote a tract hereon. Abū Naṣr bin 'Irāq of Khwārazm in finding the seventh part of a circle, (the problem of Archimedes) framed an algebraic equation and solved it by Conic Sections. The problem which engaged the attention of Abū Saḥl Kōhī, Abū'l Wafā Bū Zajārī (d. 376 H.) and Abū Hamīd Ṣughānī (d. 379 H.) was: To divide ten into two parts so that the sum of their squares plus the quotient of the major part divided by minor part will equal 72. For a long time these learned men were perplexed. The solution is obtained by solving the equation  $x = x^2 + x^2 + a$ . Abū'l Jarḥ solved this, and preserved his tract in the Sāmānian Library." In this tract Khayyām says: "If I find time I shall write a book on the solution of equations."

The above small tract is a prelude to the 'Omar Khayyām's well-known work on Algebra, and was evidently written before he had found a patron or support.

(b) *'Omar Khayyām's Algebra*. Four MSS. of this work are known to exist; London India Office No. 734 X, Leyden Cod. 14 II, BN Paris Slane 2451 and Slane 2457-7<sup>2</sup>.

Of these Slane 2461 is the oldest. Slane gives the date as 626 H., but on close examination I find the colophon reads "Finished this tract at noon Sunday 13 Rabi'ul awwal 527." 13 Rabi'ul awwal falls on Sunday in 527 H. and not in 626 H. The year 527 is written in Arabic *contracted words* which notation was in vogue during the time of Khalif Harun ar Rashid (d. 786) (See *Tārīkh-i-Waghlāf*, Bombay Litho, p. 442 for one year's account of Harun ar Rashid's Treasury by his accountant Abu'l Warā 'Umar bin Muḥrif). This notation (of Arabic *contracted words*) is in vogue even now in Hyderabad Deccan for monetary accounts. On the title page of the MS. BN Slane 2461, the words "Qaddas Allāh Ruhūhū" are used as a prayer for 'Omar Khayyām's departed soul. We have here thus a documentary proof that 'Omar Khayyām had demised sufficiently long before 527 H. (1138) so that the fact was known to an ordinary scribe.

In the preface to this work 'Omar Khayyām says:—

والله لم ازل كنت شديد الحرص على التحقيق جميع اصنافها ولتحصيل الحق في انواع كل صنف وبراهين لغزتي بان الحاجة اليها في مشكلات المسائل ماسة جداً ولم اتكفي من التجرد لتحصيل هذا الخبر والواقعة على الفكر فيه لا اعتراض ما كان يعوقني عنه من ظروف الزمان فانا قد ميلنا بالقرائن اهل العلم الاعصاب قليل العدد كثيرى الفن منهم اقتراض غفلات الزمان ليضرغوا في اتقانها الى تحقيق واتقان علم واكثر للتشبه بالحكا في زماننا هذا يلسون الحق بالباطل ولا يتجاوزون حدا التدليس والتداني بالمعرفة ولا يفتقون القدر الذي يعرفونه من العلوم الا في الغراض بدية خبيثة وان شاهدوا انباءاً معينة يطلب الحق واظهار الصدق بجهدا في دفع الباطل والزور وترك الترابية والحذاع المستحقوه ويحترقوا منه والله الشعان على كل حال واليه المخرج .  
ولما من الله تعالى على بالاقطاع الى جناب سيدنا الاجل الا واحد فاضى القضاة الامام السيد ابى طاهر اذام الله علاء وكبت حسنة واعدا بعد الياس من مشاهدته كامل مثله في محل فطيلة عملية ونظرية وجمع بين الابداء في العلوم ونيت في الاعمال وطلب الخبر لكل واحد من ذى جنبه فالتشرح بمشاهدته صدرى وارتفع بمصاحبه ذكرى وعظم بالاقياس من انواره امرى واشتد بالآية وتعمه ازرى فلم اجد بدا من ان انحو نحو تلافى ما فوتته وبس الزمان من تفحص ما انحقته من لياق الناني الحكيمه تقرأ الى غلبه الرقيع واجندات بتعدي هذه الاصناف من المقدمات الخيرية الى الراضيات اولى بالتقديم



"واعتصمت بحبل التوفيق من الله تعالى راجياً منه أن يوفقني لا تباع هذا بحقيق  
ما انتهى اليه بعثي وبحث من قد منى من العلوم التي هي اعم من غيرها  
مشتمكة بالعروة الوثقى من عصمته انه ولي الاجابة وعليه التكلان في كل حال  
انقول بعون الله وحسن توفيقه .

*Translation.*

"I always desired to investigate the various classes of Algebraic equations and discriminate, by means of proofs classes which admit a solution and which do not, because I found that such equations occur in solving some difficult problems. But, on account of adverse circumstances, I could not pursue the subject. We are in the danger that learned men would all perish. The few that remain have to undergo great hardships. Owing to the negligence of *Hikmat* (Science) in these times, the really learned men cannot find the opportunity and means for investigation. On the other hand the pseudo-Hakims of these days would represent the truth as false. They do not rise above deprecating others and self-show. They do not use what little they know except for the requirements of a wretched carcass. On finding a person who devotes his whole life to the acquisition of truth and repudiation of falsehood and hypocrisy, a person who shuns selfishness and cunning, these pseudo-Hakims will only jeer and threaten him. God helps under all circumstances, and everything happens through Him. After I had lost all hopes to find a patron, God Almighty opened an opportunity to me to remain in the constant company of the Honourable our Leader the Great and unique Qāḍī of Qāḍīs Imām Sayyid Abū Tāhīr. May God exalt him for ever and efface his envious and enemies! I had not found any one like him, so perfect in knowledge as well as practice, efficient in learning, courteous, benevolent and ever ready to help his fellow-beings each and all. When I saw him my heart rejoiced. His company made me famous. My position was raised through the light acquired from him. His kindness and gifts strengthened my sinews. Then I had nothing to do but investigate the questions of *Hikmat* (Science) from which I was precluded by adverse times, so that I may be admitted to his assembly."

The profuse praise indicates the intensity of distress in which 'Omar was involved before he wrote his Algebra. The Abū Tāhīr to whom 'Omar dedicates his first work has been identified by Sayyid Sulaimān Nadwī (Khayyām

pp. 99-103) with 'Abd ur Raḥmān bin Ahmad 'Alak Abū Ṭāhīr Sāriā, born 430 H. (1039) [Subkī], d. 484 (1091) [Ibn Athīr]: He was a learned Shāfi'ī Doctor rich and influential in Samarqand—[It is noteworthy that BN. MS. Slane 2461 writes "Fulan" in place of Abū Ṭāhīr. The other MSS. mention the name]. In 482 H. (1089) Abū Ṭāhīr came to Malik Shāh and invited him to the conquest of Samarqand which was being mismanaged by its unpopular ruler Ahmed Khan. [Ibn Athīr, events of 482 H.].

(c) The MS. of "*Muqāddarāt Kitāb Uclīdās*" "Corollaries of Euclid" Leyden Cod. 199 VIII shows as noted above § iv that 'Omar Khayyām had fair-copied this Tract in his own hand at the end of Jamādī'ul awwal 470 (20 November 1077).

(d) *Persian translation of Abu 'Alī Sīnā's Sermon*.—From an article by Sa'īd Nafīs in "Sharq" Magazine Rabī' ul awwal 1350 H. (1931) (pp. 449-459) it appears that there are two MSS. of this translation, one in the possession of Hāj Sayyid Naḡr ullāh Taqwī and the other in the library of Nāqarī School (Sharq p. 470). The older MS. bears the title "Translation of Sermon by 'Omar bin Ibrāhīm an Nisābūrī al Khayyām. So says the Nādirat ul Falak 'Omar bin Ibrāhīm an Nisābūrī al Khayyām: Some friends requested me in Isfahān in the year 477 to translate the Sermon written by Ash Shaikh al Ḥakīm Abu 'Alī bin Sīnā. Hence I translated what he has said."

This shows that in 472 H. (1079) when 'Omar Khayyām was at the observatory of Isfahān his attention was directed to theology. In the previous year he had reformed the Persian calendar, and the new Malik Shāhī era commenced from 10th Ramaḡān 471 H. (15 March 1079). In the subsequent year 473 H. we find him in the region of Metaphysics.

(e) *'Omar Khayyām's Tract on "Koun wa Taklīf"*.—This Arabic tract is reproduced in Jawāmi'ul Badāya', Sa'ādat Press, Cairo, 1300 H. from a manuscript dated 699 H. (1300) which was in the possession of Nūr'ud Dīn Bīg Muḡaḡā. It commences as follows:—

"Abu Naḡr bin 'Abd ur Raḥīm'an Nasawī who was a Qāḍī and Imām in the region of Fars addressed a letter in 473 H. (1080) to Hujjatul Haqq, the world-known philosopher, and leader of Ḥakīms of East and West, Abu'l Faṭāḡ 'Omar bin Ibrāhīm al Khayyāmī (may God purify his soul). The letter dealt with a discussion on the Divine Wisdom in the Creation

and Chastening of Man. It contained many verses of which only the following are preserved.

"Prithee O Zephyr grant a boon to me,  
Tell greetings to the Sage Al Khayyamū,  
And humbly kiss anon the dust of ground,  
Thus meek devotees have a solace found.  
For, if the Sage would sprinkle nectar pure,  
My crumbling bones would get the needed cure.  
Why is this World or Man, for aught we know?  
And why should man a Chastening undergo?"

To this he ('Omar Khayyam) replied in the following *Risāla*':

"My learned and accomplished brother! (May God extend your life and increase your honour and avert all harm from you and yours!). Your knowledge excels that of our contemporaries and your accomplishments are far enhanced than theirs. For, you know far better than others how difficult the questions of Creation and Chastening are to those who have pondered on them. Each of these questions gets subdivided into several subjects in dealing with which there is a diversity of opinion among the Seers. And you know that both these questions are the final questions in Metaphysics ('Ilm-i 'Ala u Hikmat-i Ulū) and opinions of those that have discoursed on them are conflicting. Such being the case, it is difficult to speak on these subjects. But as you have honoured me by bidding me to discourse on this subject, the only method which I can adopt is to determine the categories and explain them first briefly, as far as I have learnt, because I have no time and cannot discourse at great length. This is because I know full well that you are widely informed and are endowed with an intellect which grasps great subjects in a few words, and reaches from a hint to ideas conveyed in sentences. In both these questions my position is not of a teacher but a disciple, not of one who expounds but of one who gains, so that I may profit from your vast knowledge and quench my thirst from the Sea of knowledge that you are. (May God preserve your learning and may we never be deprived of your honourable protection. And may He ever guide us, for He is the Source of all Goodness and Justice)."

Then follows the discourse proper, translation of which by Prof. 'Abdul Quddūs, Translation Bureau, Hyderabad will be found in § xiii below.

This Arabic tract was followed by other tracts which have been reproduced by Sayyid Sulaiman Nadwī. For translation of the tract named *The Necessity of Contradiction, Free Will and Determinism* by Prof. M. W. Rahmān, M.A. see § xiii below.

(f) *Persian Tract named "Kullīyat-i Wajūd" or "Roudat ul Qulūb."*—We have not so far found any writings of 'Omar Khayyām between the above-mentioned Arabic tracts written in 473 (1080) or soon thereafter and 488 H. (1095). He must have been very busy with his observatory and duties as the Nādir and Physician of Malik Shāh. After the demise of the wise minister Niẓām al Mulk and Malik Shāh in 485 H. (1092), 'Omar Khayyām seems to have lost royal support. His next prose compilation is addressed to Fakhr al Mulk son of Niẓām al Mulk, Sultān Barkiyārūq's Vazīr from 488 H. to 498 (1095 to 1105). This compilation named *Kullīyat-i Wajūd* or *Roudat ul Qulūb* may have been written soon after 1095.

There are three manuscripts of this tract (1) BM. London Or 6572, (2) BN. Paris Supp. Pers. 139 VII and (3) Majlis Shūrai Mille Tehrān No. 9072 written Shawwal 1288. Each differs from the others in readings. Sayyid Sulaiman Nadwī has reproduced this tract from the first two manuscripts [Khayyām pp. 414-423] which contain two sections more than the manuscript at Tehrān. This tract commences as follows:—

"Thus saith Abu'l Fatah 'Umar bin Ibrāhīm Al Khayyām that whereas I have the good fortune to serve the just Fakhr al Mulk, and whereas he has given me a special place near him in his exalted assembly, and whereas this great man always desired a memento from me I have composed this tract. If a philosopher pursues it judiciously, he will find this short tract more useful than volumes."

The following is the conclusion:—

"The seekers after cognition of God fall into four groups:

*First:* The Mutakallamīs who prefer to remain content with traditional belief and such reasons and arguments as are consistent therewith.

*Second:* Philosophers and Hakims who seek to find God by reasons and arguments and do not rely on any dogmas. But these men find that their reasons and arguments ultimately fail and succumb.

*Third:* Isma'īlīs and Ta'limīs who say that the knowledge of God is not correct unless it is acquired through the right source, because there are various phases in the path for the cognition of the Creator, His Being and Attributes where arguments fail and minds are perplexed. Hence it is first necessary to seek the Word from the right source.

*Fourth:* The Šūfīs who seek the knowledge of God not merely by contemplation and meditation, but by purification of the heart and cleansing the faculty of perception from its natural impurities and engrossment with the body. When the human soul is thus purified it becomes capable of reflecting the Divine images. And there is no doubt that this path is the best, because we know that the Lord does not withhold any perfection from human soul. It is the darkness and impurity which is the main obstacle—if there be any. When this veil disappears and the obstructions are removed the real facts will be evident as they are. And our Prophet (may peace be on him) has hinted to the same effect.

'Verily the Lord has bestowed on you His Spirit through all the days of your lives. Hence O men! realise this and evince your gratitude for the bounties He has bestowed on you by praising Him and leading good lives.'

We see that 'Omar Khayyām preferred the path of Šūfīs to those of others, i.e., to purify the heart and cleanse the soul from carnal engrossments and await the grace of Lord.

(g) '*Omar Khayyām's poetical writings.*—We have five Qasīdās of 'Omar Khayyām's Arabic verses quoted by Shaharāzūrī and Qiftī and a Persian Qasīda found in some MSS. besides the quatrains. They do not generally indicate 'Omar's age at the time of their composition. The following quatrains however help us in inferring the age.

*After 30th year: 102: X, 35, Bad nāmī. . . . .*

My evil fame has soared above the skies,  
My joyless life above its thirty flies;  
But if I could, I'd drink a hundred toasts  
For life so safe and freed from wedlock ties.

*Middle age about 40th year 485: IX, 30 Ferdā. . . . .*

For sorrows past, tomorrow I shall weep,  
Today, for Him a loving heart I keep;  
He beckons me, and days are full of hope,  
If now I sow no bliss, when may I reap?

*After 50th and before 60th year: 893: IX, 131, Andaga....*

One lives to sixty years, but seldom more,

Thy feet should ply to only mystic's door;

And ere they mould Thy pan to serve as pot,

Lift up His pitcher, serve Him, scrub the floor.

Quatrain 102: X, 35, *Bad adm.*.....mentioned above indicates that after the age of thirty 'Omar wrote poetry and was not in wedlock. Chapter X of quatrains will show how he satired his contemporaries, lost friends and felt despondent.

## IX.

## EYE-WITNESSES.

In this Section we examine the notices about 'Omar Khayyām by Abu'l Ḥasan Baihaqī and Niẓāmī Urūdī who had personally seen him.

(a) *Tatimmat* *Siwān al Hikmet* of Baihaqī (see § iv above) contains the following account about 'Omar Khayyām:—

*The Dastūr and Philosopher Hujjatul Haq (Proof of Truth) 'Omar bin Ibrāhīm al Khayyām.*

He was born at Nishāpūr where his ancestors lived, ranks next to 'Abū 'Alī Sīnā (d. Ramaḍān 428 H. May 1037 in various branches of Philosophy, but was discourteous and reserved. Once at Isfahān, he read a book seven times and retained it in memory. On his return to Nishāpūr he dictated it. This copy, on comparison, was not found to differ much from the original. His ascendant was the Gemini. The Sun and Mercury were on the degree of the ascendant in the third degree of the Gemini, Mercury was Šamīmī and Jupiter was looking on both from triangulation.

He was sparing in composing books and teaching, wrote no books except a Brief Natural Philosophy, a Tract on Existence and a Tract on Creation and Chastening. He was a great scholar of Arabic, Law and History. They say that once Imām 'Omar came to Shahābul Islām 'Abd ur Razzaq bin Faqīh Abu'l Qāsim 'Abdullah bin 'Alī, the nephew of Niẓām ul Mulk. Abu'l Ḥasan al Ghazzālī (d. 506 H. Yāqūt) the Imām of Qāris was there. They were discussing the variants in the readings of a certain verse in Qur'ān. Shahāb ul Islām exclaimed, "Stop, here comes one who knows." When the question was referred to 'Omar Khayyām, he stated the various readings and reasons for each. He also stated the spurious readings and their reasons. Then he preferred one reading over all the rest. The Imām of Qāris exclaimed: "May God increase men like you among the learned! Consider me a kin of your people, and be kind to me. I never imagined that even any professional Qur'ān reciter in the world knew and retained in memory all this! How could then a Hakīm known!"



He excelled in various branches of Philosophy such as Mathematics and Sciences found on reason. Imām Hujjatul Islām Muḥammad al Ghazzālī [lectured at Nizāmīya School 1107-1111] visited 'Omar Khayyām one day and asked the question "Why a particular part of celestial sphere was determined as the pole when all parts were alike." I have mentioned this question in my book named *'Arḍi wa Naḥsī*. Imām 'Omar then prolonged the conversation and commenced by explaining the categories of motion. He avoided the main issue at discussion, as was usual with that worthy sage, until afternoon. The crier called for Afternoon Prayers. Then said Imām Ghazzālī "The truth came and falsehood disappeared"—and rose up. One day Imām 'Omar visited the great Sultān Sanjar (b. 1078), when he was yet a child, and came out. The loyal vizir Majr ud Dowla' enquired: "How is he? What have you prescribed for him?" The Imām replied the child is in a critical condition. A negro eunuch understood and reported to the Sultān. On recovery from his illness, the Sultān hated and disliked Imām 'Omar. Sultān Malik Shāh treated him as his *Nadīm*, and Khāqān Shams ul Mulk of Bukhārā [ruled on Bukhārā 460 H.-472 H. (1068-1079). Nadwī Khayyām p. 107.] treated him with great respect and seated him by his own side on the throne. Imām 'Omar once told my father thus:—One day I was in the presence of Sultān Malik Shāh. A child, the son of an Amir, entered and paid his homage admirably. I was surprised at such an admirable behaviour from so young a child. The Sultān said: "This is no wonder. A chicken, as the shell cracks, picks up grain. A young pigeon cannot pick up grain unless taught by being fed with the bill, but becomes a courier, leads the way and flies from Mecca to Baghdād." I was wonder-struck by Sultān's remarks. Great men are inspired!

I visited the Imām with my father—May God have mercy on him!—in the year 507 H. (1113). He asked me the meaning of the following verse in *Hamāsah* (Baihaqī gives the verse and how he explained). After this 'Omar asked me to enumerate different kinds of arcs. I replied there are four. The circle, the semi-circle, are less than a semi-circle, and the arc greater than a semi-circle. Then he said to my father, "Like father like son."

His *Khatun* (son-in-law or brother-in-law) Imām Muḥammad Baghdādī told me as follows:—" 'Omar Khayyām was picking his teeth with a golden toothpick and



reading *Ash Shafā* (Avicenna's book). When he came to the chapter dealing with "The One and the Many," he placed the toothpick between the leaves and said: 'Invite pious persons so that I may bequeath.' He bequeathed, got up and said his prayers. He took neither food nor water. After his last prayers at night, with his head bent on ground he said: 'O God! Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee,' and he expired.

*Note (1).*—Baihaqī has stated that Sulṭān Malik Shāh used to treat 'Omar Khayyām like a *Nadīm*. The qualification of a *Nadīm* stated by Niẓām ul Mulk in his *Siyāsat Nāma*, (ch. 17) are as follows: "A *Nadīm* should be respectable, learned, well-behaved, lively, reliable in confidential matters, pure in religious observations and belief, acquainted with history and stories, expert at chess and games, connoisseur in Music and Arts." [Niẓām ul Mulk *Tūsī* p. 276]. All these qualifications were centred in 'Omar Khayyām. Rāḥat uṣ Ṣudūr (cir. 1205) also states: "Nadīm should be a person fit to be a minister. He should be a respectable person, well-behaved and expert in various sciences and arts. He should know history of Kings and poetry [p. 406 Gibb New Series]. The meaning of this word has degenerated in modern times to "boon companion."

*Note (2).*—Imām Muḥammad Baghdādī was probably under Sulṭān Sanjar. Rashid ud Dīn Watwāt addressed a letter to him from the camp of Hazār Asp. "Khutan" means any relation from his wife's side. Hence Imām Muḥammad may have been the husband of 'Omar's daughter or sister. Dowlat Shāh first mentions that Shāhpūr Ash'arī (d. 1203) was a descendant of 'Omar Khayyām. 'Ātashkāda' states that Shāhpūr was the son of Umaidī Tehrānī. Tarabkhāna' emphatically states 'Omar neither married nor had any sons nor daughters. See below § xi d. story viii.

Tatimmat' Shīwān contains other references mentioning persons whom 'Omar Khayyām met or saw. Thus Abū'l Hasan Ambārī explained *Al Mijāsī* to 'Omar Khayyām [Item 53 T. §.]. 'Omar Khayyām's pupils were; 'Abdullāh bin Muḥammad Mayānī author of *Zubdanul Haqāiq* [Item 67 T. §.], Muḥammad ul Ilāqī author of several philosophical works [Item 73 T. §.], 'Alī bin Muḥammad al Hajjāzī al Qāinī a physician [Item 83]. Among 'Omar Khayyām's contemporaries Tatimmat' Shīwān mentions, Muḥammad bin

Ahmad Ma'mūri Baihaqī author of Conic Sections; Abū Hātim Muḡaffar Isfahārī who constructed a balance for determining a quantity of gold in an alloy [Item 68], and 'Alīud Dowla' Farāmūz bin 'Alī Farāmūz Prince of Yeaz whom Baihaqī met in 516 H. (1122). This Prince Baihaqī relates [Item 65] upheld the objections raised by Ḥakīm Abū'l Barkāt a physician of Baghdād [Item 93] expressed in his book *Al Mo'tabar* in refutation of Abū 'Alī Sīnā. 'Omar Khayyām said Abū'l Barkāt had not the talents to understand Abū 'Alī Sīnā, much less to criticise him. The Prince retorted that objections should be answered by arguments and not by abuse. 'Omar Khayyām then left.

(b) *Chahār Maqāla* of Nizāmī 'Urūḡī. MSS. of this well-known book are very scarce. From a handwritten copy of Stambūl MS. 185 written in 895 H. (1491) and two MSS. in London BM. 3507 and 2955 dated respectively 1017 H. and 1274 H. Prof. Ed. Browne has published the text and translation. (Gibb Memorial Series). Two more manuscripts have since been found. One by S. S. Nadwī in Bombay Cānū Institute written about 1194 H. and one by me in Nawāb Salar Jung's library written in 1158 H. According to the personal references in *Chahār Maqāla* the author of this book was at Samarqand in 504 H. (1110), at Balkh in 506 H. (1112), at Hīrāt in 509 H. (1115), at Nishāpūr and Tūs in 510 H. (1116), and again at Nishāpūr in 512 H. He was hiding in Hīrāt after the defeat of Ghūr by Sanjar in 547 H. (1152). *Chahār Maqāla* may have been written between (1152) and (1162), [L. H. P. Browne, p. 358], and relates three stories about 'Omar Khayyām's expert knowledge of Astrology:—

(i) When Sultān Maḡmūd bin Malik Shāh (1104-1117) wished to quell the rebellious Anūr of Sadaqlā [Ibn Athīr 501 H. (1107)], the court astrologers could not augur an auspicious time. A charlatan augured and was rewarded. The Sultān returned successful from the battle and desired to punish the court astrologers. These astrologers requested the Sultān to ascertain the truth of what they had said by writing to 'Omar Khayyām who was then in Khurāsān.

(ii) In the winter of 508 H. (1114) the Sultān (Maḡmūd bin Malik Shāh) sent a messenger to Ṣadr ud Dīn Maḡmūd bin Muḡaffar (his *vazīr*) residing at *Merv* to request 'Omar Khayyām (who was there) to augur a time for hunting so that the weather may be clear. 'Omar Khayyām considered the question for two days, augured the proper time, and seated the Sultān (on horseback) at that time and told him

to proceed. The Suljān marched for a furlong when a storm appeared. All laughed (at 'Omar Khayyām's augury). The Suljān did not wish to return. 'Omar Khayyām assured that the storm will subside soon, and for the next five days the skies will be clear. The Suljān went out hunting, and 'Omar Khayyām's augury came true.

(iii) The third story is important in fixing the date of 'Omar Khayyām's demise and runs as follows:—

حکایت . در سنه ۵۰۶ ست و خمصایه بشهر بلخ در کوته برده فروشان در  
مرای امیر یوسف خواجه امام عمر خیام و خواجه مظفر اسفرآزی نزل  
کرده بودند و من بدان خدمت پیوسته بمیان مجلس عشرت از حجة الحق  
عمر شتودم که گفت گوز من در موضعی باشد که هر سال بر من دیوار درختان  
کلی افشان کنند مرا این سخن محال بنظر آمد و دانستم که چو او حضرت  
کزاق نمیکرد چون در سنه ۵۰۶ ثلثین نیشابور رسیدم و چند (چندان)  
ساله بود که آن بزرگ روی بقاب ثواب کشیده بود و عالم سفل ازان بنسب  
مانده او را بر من حق استادی بود آدینه زیارت او رفتم و یکی را با خود  
بردم تا خاک او را بمن نماید مرا بگورستان حیره بیرون آورد بر دست چپ  
گشتم در پائین دیوار یاقی گور اوست و درختان امرو و زرد آلو اژین  
بلخ سر بیرون کرده و چندان برگه شکوفه بر خاک او ریخته بود که خاکش  
در زیر کلی پنهان شده بود مرا آن حکایت یاد آمد که اندر شهر بلخ ازو  
شنیده بودم گریه بر من افتاد که در بسط عالم واقطار ربع مسکون او را  
بهیچ جای نظیری نمیدیدم ایزد تبارک و تعالی بر او رحمت کشاد بجه و کرمه

"In the year five hundred and six Khwājā 'Omar Khayyāmī and Khwājā Imām Muḥaffar Isfāzārī had sojourned at the palace of Amīr bin Sa'd in the street of Slave Traders in Balkh. I was present there. In the course of the entertainment I heard Hujjat ul Haq 'Omar say "My grave will be in a place where every spring the northern winds will shower blossoms." I was wonder-struck, but knew that he will not utter false. When in the "thirty" I reached Nishāpūr it was four [or some or fourteen] years since that great man had concealed his face under the veil of dust, and left the world an orphan. He was my teacher. On Friday I started to visit his grave. I took a person to show me the place. He took me out to the graveyard of Hāira'. I turned to the right and

found him buried near the basement of a garden-wall, guava and peach trees protruded from the garden and showered blossoms so profusely on the grave that it was hidden thereunder. I then remembered what he had said in Balkh and began to weep. Nowhere in all the world I had found the like of him."

Death news flies quick, 'Omar Khayyām was a famous person, and Niẓāmī Ūrūḡī was moving in high circles. One cannot conceive how Niẓāmī Ūrūḡī remained ignorant of the demise of his famous master for "four or fourteen or some" years! or forgot him for twenty-four years "406" to "thirty"! The indecisive readings show that even the Stambul MS. may have not been properly copied.

Evidently Mr. E. Browne's copyist could not decipher the Stambul MS. and wrote *Chand* (*chand'an*)—on the basis of this Maulanā Qazwīnī fixes the date of 'Omar Khayyām 526 or a few years before 530 H. Sayyid Sulaiman Nadwī prefers to take 526 H. as the date of 'Omar Khayyām's demise ('Omar Khayyām, p. 56).

## X.

OTHER IMPORTANT NOTICES REGARDING  
'OMAR KHAYYAM.

In this section, I propose to survey some notices about 'Omar Khayyām or his quatrains in the early histories.

(a) *Nuzhat ul Arwāh* by Shaharzūri (d. 1193), reproduces, (with slight changes) *Tatimmat* 'Šiwān of Baihaqi and adds 3 Arabic Qīṭa's, which have been reproduced by Dr. Rosen in the preface to his edition of "Quatrains of 'Omar Khayyām" (No. 1, 2 and 3). The Persian Translation of *Nuzhat ul Arwāh* done by Maqqūd 'Alī Tabrizī in 1011 H. (1607) [HSL. MS. 33]. wr. 1032 (1623) quotes two Persian quatrains 506: X. 76 Gōyand ba ḥaṣr, and 338: l. 30 Az wāqa'atē, instead of the Arabic Qīṭa's.

(b) Qifī: Jamāl ud Dīn Abī' Hasan 'Alī bin Yūsuf al Qifī (d. 1240) in his *Tārīkhul Ḥukamā* writes as follows:—

"'Omar. Imām of Khurāsān and the most learned man of his age taught Greek Sciences. He maintained that men should attain the universal God by purification of bodily actions and refinement of the human mind. (See Omar's Persian tract, *Kulliat al Wajūd*). He also exhorted men, in accordance with Greek discipline to observe and obey all civil laws. (cp. Arabic Tract on *Kon wa Taklif*). The later ṣūfis understood some apparent purport of his poems and interpreted it to be in accordance with their own doctrines, and discoursed on them in their open assemblies and inner circles. (See *Kulliat al wajūd*). But the insinuations of his poems were a biting criticism on Shara', and a jumble of entanglements (See ch. X of 'Omar's quatrains). When his contemporaries slandered him regarding his faith and spread abroad his secret doctrines, he curbed his speech and pen, for fear of loss of life. He made a pilgrimage for his safety but not from ostentation. When he reached Baghdād his old disciples hastened to him with a request that he should discourse on the ancient philosophy. But he closed relations with them as one repentant, and not as a friend. He returned to his native place from pilgrimage. He retired to the praying place and there he spent his nights and days. He kept

his secrets and did not reveal them. He was matchless in Astronomy and Philosophy and was considered famous in these matters."

Qāṭi quotes Arabic verses by 'Omar Khayyām.

(c) Under the town Nishāpūr, Zakiriā Qazwini (1276) writes as follows, in his famous Geography called *Athār-i Bilād*.

"From this place hails, among the Hākims, 'Omar Khayyām who knew all the branches of Science, specially Mathematics. He was in the time of Sulṭān Malik Shāh Saljūqī. The Sulṭān had entrusted him with a large amount for the purchase of instruments and construction of his observatory. Then the Sulṭān died and the observatory was not constructed. (An inaccurate statement).

"They say that 'Omar had halted at a hostel infested by birds who proved a great nuisance. The people of that place complained to 'Omar. 'Omar placed a clay model of a bird on the roof of the building, and thus freed it from the infesting birds.

"A certain jurist used to take lessons from 'Omar Khayyām in Sciences every morning, and used to slander him in public. 'Omar gathered drummers and trumpeters in his house one morning. When the jurist came to take lessons as usual, he ordered the drummers and trumpeters to beat and blow. When people gathered in the street 'Omar said: "Behold O men of Nishāpūr! This is your Teacher who comes every day at this time to learn from me and then slanders me when he preaches to you."

(d) In *Rāḥat uṣ Ṣudūr* (cir. 1205) Muḥammad bin 'Alī Rāwandī does not mention 'Omar Khayyām. In a chapter on Wine he describes how it came into use, and then says "The kings of Persia have adorned their courts with wine (p. 403 Gibb). The poets have sung in praise of wine and even the cups and other utensils (p. 405 Gibb), and quotes the following quatrain ascribed to 'Omar Khayyām in many MSS.

909: IX. 32. Yak jur'a mayē kuhna' zi mulkē nau bīh.

(e) *Tārīkh-i Jahān Gushay* (cir. 1260), gives an instance which shows that 'Omar Khayyām's quatrains had attained a publicity (Gibb XVI. I p. 128). "Sayyid 'Izz ud Dīn Nisabā a pious and learned gentleman counted the numbers

of men massacred by Tūrtār hordes in 618 H. and found that they exceeded one thousand and three hundred thousands and recited at that time this quatrain of 'Omar Khayyām which fitted the occasion."

125 V. 16. Tarkīb-i piyāla' rā ki dar ham pairwast.

(f) In *Jām'i at Tawārīkh* Rashīd ud Dīn Faḡl ul lah (d. 1318) mentions that Niẓām ul Muḡk Tūsī was a school-mate of Ḥasan Ṣabbāḥ and 'Omar Khayyām.

(g) *Tārīkh-i Waṣṣaf* by Faḡl ul lah bin Aḥmad Shīrāzī (d. 1328), quotes (p. 589) the following quatrain of 'Omar Khayyām.

147: V. 23. Khārē ki ba zeri pāyi har ḥaiwānēst.

(h) *Tārīkh-i Guḡide* by Ḥamd ul Allāh Mustawfī (cir. 1330) states (Gibb. p. 517) that Ḥasan Ṣabbāḥ was the chamberlain (Ḥājib) of Alp Arslān. After that as related by 'Abd ul Malīk 'Attāsh he became a Shī'ī. He fostered an enmity with Niẓām ul Muḡk on account of the incident regarding the accounts mentioned above (Gibb. p. 429-31). He left the service of Alp Arslān, went to Ray in 464 H. to Syria in 471 H. to Ālmūt in 483 H. and died on the night of Wednesday 6 Rabī' ul Sāni 518 H. (21 May 1124).

This book notices 'Omar Khayyām as follows (p. 817).

"*Khayyām*. 'Omar bin Ibrāhīm ranked foremost in his time in almost all branches of learning especially in Astronomy. He was in the service of Malīk Shāh Saljuqī. He has written excellent tracts and fine verses. The following is one of them."

276: V. 22. Har dharra' ki bar rūyi zamīnē būd aat.

## xi

## CRITICS AND FOLKLORE

As Qifī states the ṣūfis interpreted 'Omar Khayyām's poems in accordance with their own doctrines and discoursed on them in their open assemblies and inner circles, but the insinuations of his poems were a biting criticism on Shara'. There was thus a diversity of opinions from the very outset. It is proposed to review in this section some of these opinions and the folklore which originated to explain 'Omar's Cryptic quatrains.

(a) Khāqānī (d. 1186) with reverence compares his deceased uncle, of unknown fame, 'Omar bin 'Oḡmān (d. 1131) to 'Omar Khayyām and the Prophet's Khalīfah 'Omar Khaṭṭab (Kullīat-i Khāqānī, Nawal Kishore).

(b) Najmud Dīn Rāzī (Dāyā) the author of *Mir'ād ul 'Ibād* (1223) in recommending his book to Sultān Kaiqubad, to whom it is dedicated, writes as follows:—

"The reader of this book will be able to walk in the path joyfully, so that what he sees he may put into practice. For the fruit of sight is belief and the fruit of action is knowledge. The poor philosophers, materialists and naturalists—May God confound them!—are deprived of both of these stages and are bewildered and lost. Thus one who is notorious among them for learning, science and cleverness, namely Khayyām, and who may be said to have been imprisoned in the following two quatrains, has evinced his blindness from the depth of confusion."

181: II. 1 Daurē kī,

This cycle wherein thus we come and go  
Has neither beginning, nor an end I trow,  
And whence we came and where we next repair,  
None tells it straight. You tell me yea or no.

153: V. 15. Dārinda',

As Keeper mixt our natures,—all the same—  
Why call this bad and that as worse by name?  
If good the mixture, why the pot would break?  
If bad the form, on whom ye lay the blame?

It seems that philosophical speculations on 'Omar Khayyām's verses were gaining ground in Ṣufi circles and the pious



author wished to denounce them. Here 'Omar Khayyām is called a "Philaut" as an abuse to denote an adherent of Greek Philosophy. The same charge was apparently brought against him by his enemies to which he replies as follows:—  
757: X. 133. Dushman.

They call me Philaut, foes will so opine,  
But Lord! Thou knowest really they malign;  
For since I entered this Thy shrine of love,  
I know not what I am, but I am Thine!

(c) *Ilāhī Nāma*:—We have another specimen of such criticism in *Ilāhī Nāma* [ch. 17 p. 893. Kulliat-i Farid ud Dīn 'Aṭṭār Nawal Kishore Press] cited as folklore:—

"A Seer was of widest fame,  
And when he called the Spirits came,  
So when he walked besides a tomb  
He saw the dead in later doom.  
A Sage to test how Seer sees,  
Took him where Khayyām slept in peace,  
And asked: "O Seer now to-day  
What do you find beneath the clay?"  
The Seer said: "I find, O Sage!  
This man as raw and hemmed in Cage,  
He turned to God and faced His Door,  
But claimed acquaintance on that score,  
Now finds to nought his knowledge came,  
His soul is melting out of shame."

After thus relating the unknown clairvoyant's opinion about the post-mortem condition of 'Omar Khayyām's soul, 'Aṭṭār adds the following moral composed mostly from ideas of 'Omar Khayyām's quatrains:—

#### *Moral.*

"That Door is closed to seven spheres,  
No claim to know have all the Seers.  
No starting point, no end is found,  
Effect and cause go round and round,  
The Sphere's a ball, thro' nights and days,  
To you no head or tail displays.  
Who knoweth in this desert land  
The way to go, and place to stand?  
A hundred times I roamed around  
The world, but then no help I found.  
Of pain, remorse the world is made,  
And Time's a sword with sharpest blade."

According to the last words of 'Omar Khayyām section IX (a) he claimed acquaintance with the Deity. Perhaps this was considered a piece of arrogance in pious circles and hence the folklore!

(d) *Folklore in Tarabkhāna' or Dah Faḡl*.—We have more instances of folklore for fanciful interpretation of 'Omar's cryptic quatrains in *Dah Faḡl or Tarabkhāna'* compiled by Yār Ahmad Tabrizī in 867 H. (1462). In nine sections of this booklet (Ha) the compiler proposed to arrange subjectively 'Omar Khayyām's quatrains (in which attempt he has not succeeded) and the 10th section is devoted to folklore and incidents with the poet's life. The compiler takes no responsibility to attest the correctness of the narratives. It is proposed to examine them here to find the grain of truth behind the legend. The ten stories in the 10th section of *Dah Faḡl* run thus:

(i) " It is related in Ancient History (?) that Ḥadrat Abū Sa'īd Abil Khair was a contemporary of Ḥakīm Khayyām and between them there were discourses. Once upon a time Ḥakīm 'Omar sent the following quatrain by way of objection to Ḥadrat Shaikh, who sent his reply to it.

Khayyām's question 153: V. 15 *Dārinda'*.

As Keeper mixt our natures,—all the same—

Why call this bad and that as worse by name?

If good the mixture, why the pot would break?

If bad the form, on whom ye lay the blame?

Reply by Abū Sa'īd Abil Khair 150: IV. 60. Khayyām

Khayyām! thy body straight as tent it stands,

Thy soul is King, Nirvana he commands;

And Death is Laskar who removes the tent,

When King departs to conquer other lands.

*Note*:—Khayyām's question is the same to which the author of *Mir'ās ul 'Ibād* has taken objection. The retort to it is put in Khayyām's own quatrain, 150: IV. 60 which is found vagrant with quatrains ascribed to Rūmī and Afḡal. To put this quatrain as a retort by Abū Sa'īd who died (as generally accepted) in 1048 A.D., i.e., in the year 'Omar was born is mere anachronism.

(ii) *Second story*, Tabrizī states: " It is heard that the Ḥakīm was very fond of hunting, and went to country-side in the vicinity of Ustarābād as usual with his hound. The

hound pursued a fox, but suddenly a bear came out and vanquished the hound. Hakīm said the following quatrain.

607: VII. 82. Afsōs azin.

Alas! this cur is barked and raised uproar,  
In running fast with winds a likeness bore;  
But since it longed for chewing beastly bones,  
It fared at last we see with snouts of bear."

*Note:*—The quatrain was found cryptic by the inventor of the fox-hunt not mentioned there. 'Omar compares the impure mind to a dog in the following quatrain No. 269: VII. 81. Nafsāt.

Our lust, like house-dog, stands with bristling hair,  
It barks, and whines, and snarls, at empty air;  
It tricks us like a fox, and dreams as hare,  
And tears us like a wolf, and hugs us as bear.

(iii) *Third story*, Tabrizī proceeds: "Some say that Hakīm 'Omar Khayyām believed in Metempsychosis and allege that once the school of Nihāpūr was dilapidated. Persons rebuilding it engaged asses to carry bricks. One of these asses could not climb up the height and did not move an inch in spite of beating. Khayyām recited the following quatrain in the ear of the ass, when it stood up and walked away.

898: X. 128: Ai raftā'

O you who went and now return as stale,  
To men you seem a sorry fairy tale;  
Your nails have rolled around in single hoof,  
Your beard is sweeping ground a shaggy tail.

"The same story continues. When asked why the ass so behaved, 'Omar explained that the soul pertaining to the body (of the ass) belonged to the teacher who lived here, but did not progress, and hence reverted to lower order, some hold that a hell is but a retrogression. Out of shame he did not step higher and progressed on hearing a friend's word."

*Note:*—The quatrain is addressed to a man who had returned from a long solitude. The inventor of the story takes the quatrain as addressed to an ass and adds to explain "Perdition is stationary" taken from 'Omar Khayyām's Persian tract on Kulliat-i Wajūd. For 'Omar's views see quatrains V. 18 to V. 23.

(iv) *Fourth story*, Tabrizi goes on: "It has been ascertained that Imām Muḥammad bin Muḥammad Ghazzālī wished to write a book on Philosophy, so that he may ascertain the arguments of philosophy and refute them to the embellishment of the Shara'. In those times Khayyām was the greatest philosopher. When Imām Ghazzālī visited, 'Omar Khayyām refused to teach for want of time. But it was arranged, after all, that every morning when still intoxicated the Hakīm may dictate some words and the Imām may write them as he understood. God knows! twelve years passed in this way, and after completing the book of Hikmat-i 'Ain the Imām took leave and prepared to depart to Mash'had. Hakīm sent (the following) quatrain on the doctrines of philosophers and astronomers, and ordered that a drum should be beaten on the roof of the house where the Imām had halted. When people gathered they announced that Imām Muḥammad is the disciple of the Hakīm, but wished only to refute the arguments of philosophers.

Quatrain 422: II. 4. Dar charkh.

What sundry views about this Wheel they keep!

These waders try to gauge the oceans deep;

But when thro' veil of Time they cannot peep,

They cast an horoscope, and then they sleep."

*Note*:—Imām Muḥammad Ghazzālī was at Nishāpūr for some years and has also written a book called Tahāfat-ul Fīlāsafā' in refutation of the Doctrines of Hakīms of those times. 'Omar Khayyām was charged of being a "Philosuf" by his contemporaries. The story however seems to be a curious combination of the anecdotes given by Baihaqī [Section ix a.] and Qazwīnī [Section x c.].

(v) *Fifth story*, Tabrizi states: "It is well known that in those days Sayyid Nāṣir Khusraw had composed his book named Rūshadī Nāma' and sent it to the Hakīm for perusal. Hakīm excused himself. He was again asked to give some tract or Qasīda' or Ghazal large or small. He excused himself from these three—but sent a few quatrains as Gift, saying that Providence has made me weak in speech. I cannot help. These quatrains have been given in another section which is well-known as 'Mawqūfāt' and need not be repeated."

*Note*:—The only MS. of Tabrizi's compilation marking section namely Śd. gives three quatrains under the title

"Mouqūfāt."

773. XI. 21: Gar dar girī.

854. VII. 47: Zīn gumbād.

314. X. 31: Ānhan ki asās-i kār.

The other two MSS. of this compilation which contain the preface and the 10th section namely (Ha) and (Sc) do not mark properly the middle sections. Hence we cannot specify "Mouqūfāt" or Gift quatrains. This much is gathered that some quatrains of 'Omar Khayyām were known in those days as "Mouqūfāt" or Public Gifts and were separated by compilers as an appendix to 'Omar Khayyām's quatrains.

Nāṣir Khusraw (b. 394 H., 1003 A.D.) was forty-five years older than 'Omar Khayyām. The date of the composition of *Rōshnāi Nāma* is involved in doubt and discussion because the year in the various MSS. of *Rōshnāi Nāma* is given as 323, 343, 420 and 460 which do not tally with the positions of the Sun and Moon respectively as Pisces and Aries, and the month Shawwal, and day Sunday.

رسیده جرم خود در برج ماهی گرفته در حمل مه یادشاهی  
مه شوال از روز نخستین قرآن افتاده اندر برج شاهین

[Kullīyat Nāṣir Khusraw, Tehrān, Preface, pp. 55-59].

In order that the Sun may be in Pisces with Moon in Aries, at least two days had elapsed after their conjunction. The date and day is thus 2nd Shawwal Sunday. I find Sunday and Shawwal 442 H. (17-2-1051) fairly tallies with the description.

Anyhow it is pretty certain that *Rōshnāi Nāma* was composed long before 'Omar Khayyām was capable of writing any verses thereon. We neglect the details of the story as improbable and search for the grain of truth therein.

Excepting Ismā'īlī doctrines found in Nāṣir Khusraw and mystic trance found in 'Omar Khayyām, we find much in common in both these Ḥakīm poets. Thus both speak in the same strain about the world and wealth, the whirls of the wheel of time, Man's first duty to purify his heart, observance of silence and solitude, avoidance of sleep and sloth, resignation and contentment. Both satire in the same tone hypocrites and blind traditionists. The following verses selected at random from Nāṣir Khusraw (above-mentioned edition) remind us of 'Omarian quatrains.

1. (a) *N. K. Rōshnāi Nāma*, p. 511.

در امروز اندرین عالم بهیستی در آن عالم بعد حسرت تپستی

1. (b) *O. K.* 990: VII. 6.

تا دیده دل ز دیده همتکشانی ۹۹ هرگز ندهند دیده یسائی  
امروز ازین شراب جامے درکش منبش نو بر امید پس فردائی

2. (a) *N. K.* p. 513.

ترا گردوستے باشد سزاوار خرد را کار خود کن در همه کار

2. (b) *O. K.* 429: VII. 9.

در راه خرد بجز خود را مپسند ۴۲۹ چون هست رفیق لیک بدر امپسند

3. (a) *N. K.* p. 513.

حق کم گوے و نیکو گوے در کار که از بسیار گفتن مرد شد خوار

3. (b) *O. K.* 856: VII. 112.

میادۀ حدیث تخچیر مکن ۸۵۶ چیزیکه نخواهد نو کفر و مکن

4. (a) *N. K.* p. 515.

مکن عیب گسان تا میثوائی که تو اے دوست عیب خود ندائی

4. (b) *O. K.* 172: VII. 18.

دو وافی عیب خود دویدن هوس است ۱۷۲ و ز عیب گسان نظر بریدن هوس است

زیبان که من احوال جهان می بینم دامن ز زمانه در کشیدن هوس است

5. (a) *N. K.* p. 528.

چو مردان باش و ز ل خواب و خود کن چو سیاحان بکنی در خود سفر کن

نو عزالت جوئی دور از انجمن باش رفیق خویشی هم خویشی باش

5. (b) *O. K.* 651: VII. 26.

ابدل مطلب ز دیگران محرم خویش ۶۵۱ خوشباش بهر درد دل مرهم خویش

نهایشین و خویشی خود غم خویش از خدمت آرزو کنه مدم خویش

6. (a) *N. K.* p. 528.

بکنی عداوت و تا چند خفنی بهین خود را که بیوے بس شکفنی

تفکر کن بین تا از کجائی درین زندان چنین بهر چرائی

6. (b) O. K. 631: VII. 26.

کو ازین شہوت رهوا خواہی رفت ہم از من خیرت کہ بے نوا خواہی رفت  
بنگر چه کسی واز یکا آمدہ می دان کہ چه می کنی یکا خواہی رفت

7. (a) N. K. p. 529.

منہ بر جان خود بار دروزن قدم بر تارک این هر دو بر زن  
یکارے می نیاید خویش و پیوند بر بدن بهتر است از خویش پیوند

7. (b) O. K. 239: VII. 76.

مردانہ در آرز خویش و پیوند بر ۶۹۹ خود را تو ز بند زن و فرزندان  
هر چیز کہ هست سداواہ است ترا باند چگونہ رھروی بند بر

8. (a) N. K. p. 531.

رفیقے من درین منزل ندیدم حقیقت دوستے یکدل ندیدم

8. (b) O. K. 614: X. 142.

باز سے بودم پریدم از عالم داز ۶۱۴ ہوا کہ ہم دم سے کیسے بفرار  
این جا چو نیامم کسی محرم داز زان در کہ در آمدم برون رفتم باز

9. (a) N. K. p. 536.

یک وقت آن یاران دماز مجاہد ازان یاران خبر باز

9. (b) O. K. 624: VII. 105.

وقت روز دشکان یکے نامد باز ۶۲۴ تا با تو بگو بہ از پس پردہ داز

10. (a) N. K. p. 537.

چو خواہد بود پنهان بے گان بود ندارد خود دست تیار و قم سود

10. (b) O. K. 335: VI. 12.

از رفتہ ظم هیچ ذکر کون نشود ہم یک ذرہ از آنہ هست افزون نشود  
خان آجگر خویش ہم خون نکئی کز خوردن ہم بجز جگر خون نشود

11. (a) N. K. p. 537.

یکام ما نباشد هیچ کارے کہ مارا نیست هرگز اختیاری  
ہاں بہتر کہ دائم شاد باشیم از هر درد و غمے آزاد باشیم

11. (b) *O. K.* 1003: VI. 20.

چو واقعی ای سر زهر اسرارے ۱۰۰۳ چندین چہ بری پہندہ ہر تبارے  
چون ہی ترود باغیارات کارے خوشباش یک نفس گدھسی راورے

12. (a) *N. K.* p. 537.

چو این آمد نصیب ما چہ چارہ چہ شاید کرد یا سیر ستارہ

12. (b) *O. K.* 303: IX. 35.

آن روز کہ توسن فلک زین کردند ۳۰۳ آرایش مشتری و پروین کردند  
این بود نصیب ما ز دیوان قضا مارا چہ گنہ قسمت ما این کردند

*We find the same sentiments expressed in the same words.*

13. (a) Thus *N. K.* p. 56 and 57.

کرد بنا آن کہ جهان زین چہ خواست گردل اندیشہ کنی زمین رواست  
این بد چون آمد و این تک چون عیب درین کار چہ گوی کر است

13. (b) *O. K.* 153: V. 15. cited in *Mir'āṭ ul 'Thād*.

دارندہ چو ترکیب طابع آراست ۱۵۳ از ہر چہ انگدیش اندر کم و کاست  
کر تک آید شکستن از ہر چہ بود ورنیک نامد این صور عیب کر است

14. (a) *N. K.* p. 83.

مرا ز ابتداے جهان باز گورے کہ اقوال دایم کشی ابتداست

14. (b) *O. K.* 181: II. 1. cited in *Mir'āṭ ul 'Thād*.

دوری کہ درو آمدن و رفتن ماست ۱۸۱ اورا نہ نہایت و یدایت پیداست  
کسری نہ زندہ می درین معنی داست کین آمدن از بکا و رفتن بکجااست

15. (a) *N. K.* *Rūkhṣāī Nāma'* p. 537.

ہر آن خشنے کہ ایوان سراست بدان کان از سر کشور خداست

15. (b) *O. K.* 147: V. 29. *Khārē kī*.

خاریکہ زیر پای ہر حیوانے ست ۱۴۷ زلف معنی و ابروی جانے ست  
ہر خشت کہ بر کنگرہ ایوانے ست انگشت و زیری و سر سلطانے ست

On the whole it is most probable that some quatrains of 'Omar Khayyām were inspired by the poems of Nāṣir Khusraw.



(vi) *Sixth story*: Tabrizi proceeds:—

"Another story. It is well known that in Balkh the Hakim had a pitcher for use. The Censor reached there and broke it. The Hakim recited this quatrain openly. An hour later the censor reached a blind pit, fell into it by the decree of God and died.

941: X. 139. *Az dār.*

The Vampire came from far, the ugly brute—  
With smoke of hell he wore the darkest suit;  
No man or dame—but then it broke my heart,  
And marred my love—my learning, witz, to boot!"

*Note*:—A cryptic quatrain explained by inventing a story.

The poet here describes suspicion and hatred.

(vii) *Seventh story*: Tabrizi goes on:

"We hear by tradition that the Hakim went to Bukhārā and after some days visited the tomb of the most learned the author of *Jama'us Ṣaḥīḥ* (May God bless his soul!). There the Hakim got spiritual ecstasy. For twelve days and nights he was wandering in the forests and repeating the following quatrain. 679: XI. 28.

I did not wear myself to serve Thy feet,  
Nor swept with brows the dust to clean Thy street;  
Yet from Thy door I go not in despair.  
For what is One as two I never greet."

*Note*:—This is the leading quatrain in some MSS. The author of *Jama'us Ṣaḥīḥ*, the foremost collection of traditions (Ḥadīth) is Moḥammad Ibn Isma'īl Bukhārī [d. 256 H. (870)] whose tomb, a famous resort of pilgrims, is in Bukhārā [Tadhkiratul Huffāz by Dhahhābī]. As stated by Baihaqī [Para. ix-a] 'Omar Khayyām was once at Bukhārā, and was honoured there by the ruler Khāqān Shamsul Mulk (1068-1079). 'Omar Khayyām acknowledges his indebtedness to this saint of Bukhārā in the following quatrain.

88: V. 9. *In khak.*

The Saint who graced Bukhara and this land,  
Has helped me, thus as dust, in Path to stand;  
Just bear in mind that as ye tread the Path,  
There is some gallant knight's supporting hand.

Many have obtained inspirations at the Tombs of Saints.

(viii) Tabrizi gives the following disjointed details regarding 'Omar Khayyām's life:

(a) "Thursday 12 Moharram 555, at Dahak a village of Dehistan in the province of Ustarābād."

(b) "The duration of his life 72 solar years."

(c) "In the 17th year he had attained proficiency in all branches of philosophy. First he acquired his knowledge from Raisul Hukamā wal Muhaqqiqin Nāgīr ul Millat w'd Dīn Shāikh Muḥammad Maṣṣūr (God illumine his soul) the teacher of Eṭakīm Sanāi who praises him in his Ḥadiqā as follows:—

With light we find the path in gloom,  
And from the Moon that light I sought;  
"The real Light is," so the Moon replied,  
"Bū Muḥammad Muḥammad Maṣṣūr."

(d) "In early youth he ('Omar Khayyām) lived in Balkh, and in later life at Nishāpūr."

(e) "It has been found for certain that he was not inclined to marry and left no issues nor sons. All that remains of him are other well-known philosophical tracts in Arabic and Persian."

(f) "Moreover it is well known that certain men were present at his death-bed and requested him to bequeath. He said the following quatrain.

How long with corpus worn this greed ye chase,  
And round the world in vain ye run the race  
They went, we go, and others follow soon,  
But none will meet his object face to face."

312: IV. 21.

*Note:—*(a) The hiatus in the beginning of this story has created confusion in the three copies of Tabrizi compilation, viz., Ha., Sc. and Sd. Persian Tadhkiras usually give the dates of demise of authors. If we add the word *Wafāt* in the beginning of the narrative the whole reads as follows.

"He demised on Thursday 12 Moharram 555, at Dahak a village, etc."

The year 555 is obviously a clerical error according to the subsequent story, and also because 12 Moharram 555 H. is not

on Thursday.

(b) The age is 73 (or 74) years in Ha. and has been obviously miscopied in Sc. and Sd.

(c) The teacher of 'Omar Khayyām was also the teacher of *Hakīm Sanāi*.

From *Shazrūt uz Dhahāb* by *Hakri* we find that *Nasir ud Dīn Abū Hāmed Muḥammad bin Manṣūr* was a scholar of repute who died in 497 H. It is thus quite possible that he was 'Omar Khayyām's first teacher.

(d) The statement that 'Omar Khayyām was at Balkh in early youth may be correct. We know that he wrote his *Algebra* when at Samarcand (§ viii-b) and he was at Bukhārā in the Court of Khāqān Shams ul Mulk (§ ix-a) before he was introduced to *Malik Shāh*.

(e) The statement that 'Omar Khayyām preferred celibacy and had no children is confirmed in some of his quatrains. Thus in qn. No. 102: X. 35 he states that his age has reached above thirty years and is freed from wedlock life;

Quatrains No. 446: X. 40, 552: VII. 79 and 56: VII. 160 are in praise of celibacy. In quatrain 941-a, XII. 42 he states his tree of life has borne no fruit.

(f) 'Omar's last words are stated by *Bālhaqī*.

(ix) *Ninth story*. *Tabrizī* states: "I saw in *Sabnawār* a manuscript in the handwriting of *Nizāmī Ūrūfī* with the following endorsement:—

'In the year 512 I went to Balkh to present my respects to my teacher the source of Philosophy. I requested permission to proceed on pilgrimage to Mecca. In the course of conversation he said:

'On return you will find my grave in a place where the northern winds will shower flowers.'

'It took over three years till I could return. My mind was perturbed because I had never heard from that great person any untrue or contradictory words. When I reached *Ustardāhd* I enquired after his welfare. I was informed that only recently he had reached the proximity of the Lord. I proceeded to *Nishāpūr* to visit his grave, and saw that he was buried by the side of a Garden. The fruit trees of the garden extended outside, and the wind had showered blossoms so profusely on the grave that it was hidden thereunder.'



و بعد از آنکه شکوه فرمود از خدمت ایشان که تیر به میان  
 شکوه تا چه رسیده معلوم شد که آن سخن بگذاشتند  
 بعد از دشت و سپهر او بیکان ایشان آید شد  
 چنانچه در دشت شد بودی چون در این استیلافت  
 است شادمانی که در میان دشت تفریت و  
 عافیتی از این است و شادمانی که در میان دشت  
 و دشت بودی تفریتش جلالت با دشت دشت گشت  
 چه از دشت شد و چه از دشت و چه از دشت  
 خوش بودیم چه پیسیم که در دشت و دشت و دشت  
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*Note:*—The same story is found in *Chahār Maqālā* [§ 18-b iii] which states the year of meeting 506 H. instead of 512 H. and Nizāmī Urūḡī's return in thirty instead of after three years.

The readings of the MSS. of *chahār Maqālā* are evidently incorrect. We know from the MS. of 'Omar Khayyām's *Algebra* [BN Paris Sloane 2461] that in 527 H. when the MS. was copied the numerals were written in contracted Arabic words. It is quite possible that Nizāmī Urūḡī wrote 512 in this peculiar notation which was misread by later scribes.

On the whole, the version given by Tabrizī from the MS. he actually saw may be accepted as correct. Nizāmī Urūḡī met 'Omar Khayyām in the later part of 512 H., and returned after more than three years, i.e., in the early 516 H. to find that his master had demised recently. We may reasonably accept Thursday 12 Moharram 516 H. as the date of 'Omar's demise which Tabrizī meant to give. The date inscribed on 'Omar's tomb at Nishāpūr is 516 H.

(a) Tabrizī concludes Nizāmī Urūḡī's statement.

'With a heavy heart, and helped by others I proceeded to my Master's house, and found the aged person ('Omar's mother) in deep mourning. She recognized me and enquired about my affairs. After the usual ceremonies of condolence and prayers, I related the reminiscences of the conversation between me and my master. While relating the past events she stated thus:

'On the ninth day after his death I saw him (in a dream) in an excellent state, and enquired as to how he happened to be in such a good state in spite of those sports and transgressions. I was ever praying O Lord! be merciful on 'Omar.

'At this time he was annoyed and in wrath said the following quatrain 899: XI. 59.

ای سوخته سوخته سوخته      ای آتش دوزخ از تو آروخته  
تا کی گوئی که بر عمر رحمت کنی      حق را تو که با رحمت آموخته

You glowed and blazed and now to ashes turn,  
'Tis you that made a Hell and you that burn.  
How long you say "Be kind to 'Omar Lord"  
Can you then teach?—Has Master yet to learn?



'When I woke up I remembered this quatrain. So I hope that Almighty Merciful Lord will not debar any of His creatures from His infinite Mercy and endless Bounty.'

*Note:*—The above quatrain is the last in the unprefaced and first in the prefaced MSS. of 'Omar's quatrains, and must be considered as old because parodies of it are found since Khāqānī.

Khāqānī:

تا آتش عشق را بر افروخته      همچو دل من هزار دل سوخته  
این چود و چقا تو از که آموخته      کز هر من آتین قبادو خسته

'Attār [Mukhtar Nāma, Lucknow, p. 1039]

ای شمع اگر چه مجلس افروخته      اما تن نرم و نازکت سوخته  
تو مرزده برد هان گرفتنی آتش      لفظ اندازی از که آموخته

Amīr Khusraw Dehlavī:—

ای یار مقام چومه افروخته      وادی زده و بنده را سوخته  
ای دست چوسیم راه دزدی بقار      دزدیدن سیم از که آموخته

Bābā Fighanī (d. 1516).—

من کیستم آتش بدل اندوخته      در شعله عشق آتشی افروخته  
در مهرد آچو سنگ آتشی ترکم      باشد که رسم بصحبت سوخته

Najīb Khān Qazwīnī [R. S.].

دارم صنیع چهره بر افروخته      راه و روش عاشقی آموخته  
او عاشق دیگرے ومن عاشق او      ای سوخته سوخته سوخته

It will appear that the older and accepted reading of this quatrain was

ای سوخته سوخته سوخته

But according to the story 'Omar's mother recites it as

ای سوخته سوخته سوختنی

We find in Rūmī a parody of this second form,

شمع است دل مرا بر افروختنی      جان ست بجزر دوست اندوختنی  
ای پخبر از ساختن و سوختنی      عشق آمدنی بود نه آموختنی

We have seen how a folklore story explains some cryptic quatrain. The following gossip mentioned by Mon. Nicolas in his edition of 'Omar Khayyām's Quatrains, is first recorded in *Tadhkira*'-i Husaini (1163 H.) :—

"Once 'Omar Khayyām was engaged in a drinking bout. By chance his cup broke. So he said quatrain *Ibrīq-i marā* (937: XI. 2.)

How unawares Thou broke my pot, my Lord?  
And barred from every bliss my lot, my Lord!  
Thou cast my life's desires in earth's decay—  
I bite the dust—who plays a sot, my Lord?

For this disrespect, the Lord at once changed the colour of 'Omar's face into jet-black. 'Omar called for a mirror, saw his blackened face and said in repentance, *Nā kardā' gunāh*. (No. 887: XI. 37).

Is there a sinless man on earth below?  
And how can we live here and sinless go?  
I sin and fail, but can Thy kindness fail?  
I'm evil, could Thy Grace be even so?

At this the deity was moved to forgiveness, and restored the previous colour to 'Omar Khayyām's countenance."

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In this age of fiction "Marzabān Rāzi" has invented many more such stories in his humorous article named "*Qismat Fukāhī*." [*Sharq Magazine Jamādi ul awwal*, 1350 H., pp. 606-615].

## XII.

## SUMMARY OF 'OMAR KHAYYAM'S LIFE.

We now summarise the facts found in previous Sections.

Ghiyāth ud Dīn Abū'l Fataḥ 'Omar bin Ibrāhīm was from a family of Khayyām or Khayyamī well known for literary occupations. [§ m]. He was born at Nishāpūr at Sunrise on Wednesday 18 May 1048 [§§ iv & v]. Endowed by nature with a healthy constitution, quick intelligence and strong memory he attained proficiency in all branches of learning at the age of 17 under a scholar named Rayīs ul Hikamā Abū Hāmid Nāṣir ud Dīn Muḥammad bin Maṣṣūr [d. 497 H. (1104)]. [§ xi d. viii]. His early years while under training were spent at Balkh. [§ xi d. viii]. He lost his father probably at the age of 18 and was in great trouble. [§ vii 2a]. He had to find the means of livelihood which interrupted his studies. [§ vii. 2a and § viii. a]. Thus he was in search of a patron when he wrote a small tract on the solution of an algebraic problem. [§ viii. a]. He may have written at this time a tract on the Extension of the Indian Method of extracting square roots and cube roots for extracting the roots of higher order. [Preface to Algebra]. These his early researches brought him to the notice of Qāḍī of Qāḍī Abū Tāhīr 'Abd ul Raḥmān bin Aḥmad 'Alak Sāri'a a rich and influential Shāfi'ī Doctor at Samarqand. This gentleman patronised and placed 'Omar in a position to continue his researches. [§ viii. b]. In gratitude 'Omar dedicated his Treatise on the Solution of Algebraic Equations to his first patron, who had brought him out of obscurity and probably introduced him to Khāqān Shamsul Mulk an 'Ailak Khānī Prince who ruled on Bukhārā [1068-1079] as a vassal of Saljuq Kings, and who was allied to Sulṭān Malik Shāh through his queen Turkān Khātūn. This Khāqān Shams ul Mulk used to respect 'Omar Khayyām greatly [§ ix. a] and probably introduced him to Sulṭān Malik Shāh. Like the great Mathematicians and Astronomers in the West [viz., Newton, Lalande, Lagrange, Laplace, Leverier, Newcomb] who came to prominence at an age between 25 and 30 years, 'Omar was at the head of observatory in Ispahān in 1074, at an age of 26 years. He wrote a tract on the corollaries of Euclid and fair-copied it in his own handwriting on the last day of Jamādi-ul-awwal

470 H. (20 November 1077) [§ viii c]. He is said to have written a treatise on Physics. His Calendar Reform came into effect from Friday 10th Ramaḍān 471 H. (15 March 1079).

He was reckoned in his time as second to Avicenna in Sciences. [§ ix a]. But he combined in himself other qualifications. He was the most informed Qur'ān reader [§ ix a.] and expounder of Hadīth Tradition (Shahpūri), proficient in history and languages [§ ix a], a combined astronomer and astrologer [§ ix b], skilled in mechanics and clay modelling [§ xi c]. These versatile qualifications combined with staunch observance of his faith raised him to the position of a Nadīm and the family physician to Malik Shāh. [§ ix a]. His occupations at the observatory, duties of the Nadīm and Royal Physician kept him secluded from the general public, so his disciples are very few. We know only four of them: Nizāmī Urūdī, author of *Chakār Maqālā*, 'Abdullāh Mayānī author of *Zubdat al-Haqāiq* [§ x a] : Ḥakīm Sharf's Zāhid Muḥammad Ḥāqī, and 'Alī bin Muḥammad Ḥajjāzī al Qāinī a physician. [§ ix a]. On the whole he preferred to learn than teach.

At the age of thirty he turned his attention to Metaphysics. In 472 H. (1079), when at Isfahān, he translated Avicenna's sermon [§ viii d], and in 473 H. (1080) and thereafter wrote Arabic tracts in reply to difficult metaphysical questions raised by Abū Naṣr bin 'Abdur Rahīm an Nasawī, [§ 8 c]. 'At the age of thirty he had developed poetical talents. Thus he says in qn. No. 102: X. 35. Bad almiyī man.

My evil fame has soared above the skies,  
My joyless life above its thirty flies;  
But if I could, I'd drink a hundred toasts  
For life so safe and freed from wedlock ties.

His adherence to Avicenna's school of philosophy had created opponents in the Ash'arī school who were gaining ground at the courts. But he satired them freely almost in the same strain as Nāṣir Khasraw.

It is said that he obtained a mystic impulse when he visited the tomb of Khwājā Muḥammad bin Ismā'īl of Bukhārā to whom he acknowledges his indebtedness in qn. No. 88. v. 9.

Though safe during the wise ministry of Nizām ul Mulk, he was not needed by Malik Shāh's queen Turkan Khātūn

and her accomplices in the conspiracy against that minister.  
341: X. 125 *Afsûs ki*.

Unripe, Alas! can taste the ripest fruit,  
To rule the realm now comes the raw recruit,  
The Turkish lady's glance, a sport of hearts,  
Is won by lackies, slaves who follow suit!

After Malik Shâh's death (1092) 'Omar lost all support at the court. Neither Turkân Khâtûn nor Sultân Sanjar required him. He was however retained by Fakhr ul Mulk son of Nizâm ul Mulk, the Vazier of Barkiyarûq (1095-1105), for whom he wrote in Persian a tract on Metaphysics called *Kulliat-i Wajûd*, or *Raudat ul Qulûb*. In this tract he prefers Sûfî to Mutakallimûn (Traditionists) the *Hakîms* (Philosophers), the *Ta'limîs* (Ismâ'îlis).

The position he held under Fakhr ul Mulk and his satires against the Traditionists offered a pretext to his enemies to spread scandals about his religious views.

Qn. No. 975: X. 68 *Bâ man*,

You slander me, in spite of your assaults,  
I thank you for I wake, and see my faults;  
I admit all my faults, but think awhile,  
It seems you store this malice in your vaults!

Qn. No. 441: X. 132 *Dushman ki*

My foe, in slander, has a jolly trade,  
A fool is he, I call a spade a spade;  
In mind his mirror when he scans his face  
That carcass knoweth not he sees his shade!

Qn. No. 757: X. 133. *Dushman ba ghalat guft*.

They call me Philsuf, foes will so opine,  
But Lord! Thou knowest really Thy malign;  
For since I entered this Thy shrine of love,  
I know not what I am, but I am Thine!

Qn. No. 515: X. 138 *Mârâ ehî*:

What care I if one slanders me to fleece,  
No flaw I have he whispers thousand fleas;  
I am a mirror, he who looks in me  
All good or bad, 'tis all his own he sees.

His own friends had turned against him.

Qn. No. 767: X. 130 Shud da'awa

Friendship, the book proscribed, we should not hold,  
 "Affection"—"Valour," "Friend" are myths of old;  
 'Tis meet to keep aloof from all in world,  
 Adieu from far Miss Pearl and Mister Gold.

He gave up writing and speaking. (§ x. b).

764: X. 141.

I see this world and all her wild affairs;  
 And find all creatures full of useless cares;  
 Alas! thro' ev'ry door I try to peep  
 I find dejection waits for me, and stares.

614: X. 142.

A swan I was, I flew from regions deep,  
 I sought to soar to summits with a sweep;  
 But found no mate who could my secrets keep,  
 So, through the door I entered, out I leap.

101 a: X. 143.

I never advertise the truths in veil,  
 In spinning longest yarns my flax may fall;  
 I live in places where words are never found,  
 His sacred trust I never could retail.

858: X. 144.

How can I speak when I've no friend to hear?  
 My moan alone as constant friend is near;  
 My eyes are never free of flowing tears,  
 I'll stake my life till He may come and cheer.  
 He was threatened with being killed.

313: X. 145.

The secrets which my book of love has bred,  
 Cannot be told for fear of loss of head;  
 Since none is fit to learn, or cares to know,  
 'Tis better all my thoughts remain unsaid.

Probably in 1100 A.D. (§ vii.) he went to Hajj (§ x. b).

5: X. 147.

This haggard time has banished me from fold,  
 On plans and actions now I lost my hold;  
 And thus enchained, the bailiff Fate perforce  
 Is driving me from town to town, behold!

After returning from pilgrimage probably in 1103 A.D. [§ vii.] he retired from public life [§ x b.] and remained in seclusion. Qn. No. 750: X. 152.

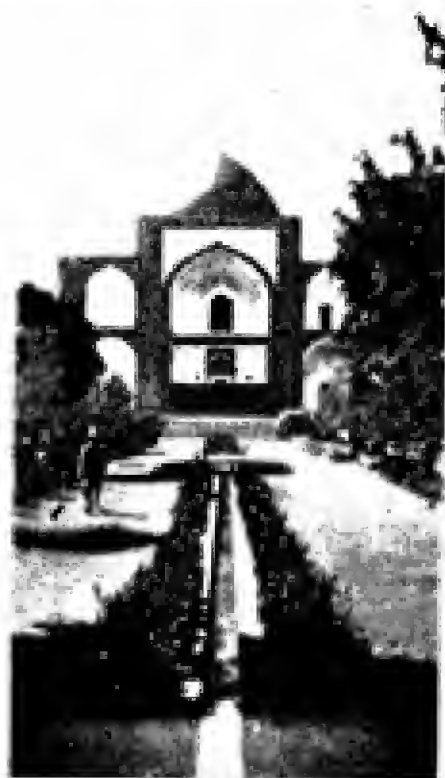
Seclusion is the only friend I find,  
To good or bad of folk my eyes are blind;  
First I must see how I shall fare at last,  
Then think of others, if I'm so inclined.

In 501 H. (1104) and 508 H. (1114) 'Omar was consulted by Sultān Maḥmūd bin Malik Shāh on astrological matters. [§ ix b, ii and iii]. In 507 H. (1113) the Baihaqī (father and son) saw him. [§ ix a]. He foresaw his death and place of grave in 512 H. (1118) when Nizāmī Urūdī solicited his blessings before proceeding to Hajj. [§ xi d. ix]. He was healthy to the last. On the morning of his last day in life, he was reading Avicenna's book *Ashshafā*. When he came to the chapter of "the One and the Many" he placed his toothpick between the pages, called for pious persons, bequeathed his property, fasted the whole day. After his last prayers in the night, with head bent on ground his last words were:

"O Lord Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee."

His tomb is in the yard of Imām Muḥrūq at Nihāpūr. The year of his demise engraved on his tomb is 516 H. The date and month cited by Tabrizī is Thursday 12th Moharram. As 12th Moharram 516 H. falls on Thursday we may accept this as the date of his demise.

THE YARD OF ISLAM MAHRUQ.







THE TOMB OF 'OMAR KHAYYAM.





EPITAPH ON 'OMAR KHAYYAM'S TOMB.

*Note:—The date of demise is 516 H.*





## XIII.

## 'OMAR KHAYYĀM'S PHILOSOPHICAL WRITINGS.

We know the inner man from his views about God, the World and Soul, and his own relation between the world and other beings. 'Omar's writings on these subjects, which have been only briefly noticed in Section VIII above, are given here as a help to understand his quatrains better.

(a) *'Omar Khayyām's Persian Translation of a Sermon by Abū 'Alī Sīnā on the Subject of Tawhīd.* This translation (Bibliography II, Item 8) was done by 'Omar Khayyām in 472 H. (1079) at the request of some of his friends when he was at Ispahān, and is reproduced here from *Shargh Magazine*, [Tehrān, Rabi'ul Awwal 1350 H. (1931) pp. 452-457].

ترجمه الخطبة لعمر بن ابراهيم النيسابوري الخيام قال نادوة الفلك عمر بن ابراهيم النيسابوري الخيام لقد استدعي من حاجة من الاعوان باصفهان في سنة ٤٧٢ هـ ترجمه الخطبة التي انشأها الشيخ الحكيم ابو علي بن سينا فاجابهم الى ذلك واقول قال

## ترجمه عمر خيام

يا كفا بادشاهها دادار ايزد كاهنگو خداوندی که آغاز همه چیزها ازوست  
و باز گشت و انجام همه چیزها بدوست و ایزد جل جلاله جوهر نیست که  
پذیرفتن اخذ و منتفی گردد و بیاید دانست که نه هر جوهری ضد پذیر باشد  
چون ملائکه و اجرام سماوی بل چون صور که صور جوهرند و اخذ و پذیرند  
ولیکن این سخن خطائست که خواهی بی گوید و ایزد جل جلاله جوهر نیست  
که شاید که وصفی وی را و دیگر چیزها را بود با شراک و وی زیر هر جنس  
نبود زیرا که در ذات او تکثر نیست نه با احتیاج عقل که حد ذات او بدو  
متکثر شود چون حد یا ض بلویت و کیفیت و نه بتوکیب اجزاء چون جسم

یاده و صورت و این اسما و معانی که بر ایزد اطلاق کنند و بر غیر او چون موجود و واجب اوصافست لوازم اعتباری که تکثر بدو حاصل نشود چون اکثر اسماء اخلاقی و سلبی که اگر بسلب ذات متکثر شدی لازم آمدی که هر موجودی را اوصاف بسیار بودی نامتناهی و این محال باشد و عرض نیست که وجود جوهر پیش از وجود عرض باشد و یکش وصف نکنند که تقدیر پذیر باشد و اورا نه اجزا باشد و نه یکش تا مانند شود و نه بمضاف تا چیزی در وجود با او برابر تواند بود یا بدانستن که این مضاف که ایزد را بوی وصف نتوان کردند مضاف حقیقیست زیرا که همه چیزها را آغاز و انجام از ویست و وی همه چیزها اضافه دارد آن اضافه که بسبب او تکثر لازم نباشد و این خواهی چنین میگوید که او از مقوله مضاف نیست نه آنکه بر او اضافه نباشد و بنگیایش وصف نکنند تا محاط باشد و برمانیش باز نهند تا از مدتی مدتی التماس کنند و نه بیست و وضع تا عیث مضاف بر وی در آید و حد و دخی باشد و نه بجده که چیزی بر وی شامل گردد و این مقوله جداها نزدیک خواص صیانت جامه پوشیدنت و سلاح و نعل و خاتم داشتن بود که بر کلی جوهری یا بر بعضی از وی شامل گردد و بحرکت آن جوهری متصل شود و اگر بقوله جده چیزی خواهند که عامر ازین باشد و بر آن تکلیف کنند بر آن نباید پذیرفت و بافعالش وصف نکنند تا قائل او را تغییر کنند و بفعلش وصف نکنند الا ابداع کردند ، باید دانست که مذهب حق آنست که همه ایجادها از خدا نیست جل جلاله اگر ابداع باشد آن ایجاد یا باخدمات و ابداع ایجاد کردنی باشد که ابتدای زمانی دارد ولیکن این بزرگ بدان فعل که آنجا گفته است ابداع خواسته است که فیضان او از ذات باری بود نه از واسطه حرکت و حرکت و زمان را بدوراء نیست تا که زمان از وی بوجود آمده است و از جمالیات باشد از تلك الاهی الامرکز عالم و زمان مقدار حرکت اعلیست و تقدیر کردند آن حرکت بقدم و تأخر و بردن اجسام مقل در تغییر کردن و فساد از جهة حرکات مجاورست و دهر چون ظرفیست زمان را و دهر بر جمله زمان محیطست و بسبب دهر نسبت ملائکه کنند بر زمان و اجزای زمان و زمانیان که ایشان سرمدی اند و منتظر نشوند پس از زمانست بدید آمده است که حد کنند اوافلاکست و بیرون فلك هیچ موجود نیست نه خلأ و نه ملائیکه از آنرو که تقدیر و

اجزاء نپذیرد و یکی از آنکه خود و نظایر ندارد و یکی بذات و تمت و کسبه کامگار نیست که عدم بر وجودی قوی کند، دادار است که قوت را بفعل آورد، ممکن را واجب گرداند، قوتش نامتناهیست از روی احکام و اتفاقی و شدت و بعضی از موجودات را آنکه دارد بدقی نامتناهی و بعضی که احتمال بقا نامتناهی نباشد تعدد کند حکمش موجودات را سوی کمال یا حق خویش، ممکن نبود که چیزهای نامتناهی بعد از موجود گرداند بیک بار، هم چنین ممکن نگردد که جسم بی واسطه از ذات واجب الوجود حاصل گردد زیرا که جسم مرکب است از ماده و صورت و در ذات ایزد جل و عز هیچ تکثر نیست و هیچ متکثر از واحد بوجود نیاید بی واسطه، اما ملائکه که واجب الوجود گشته اند بوجود ایزد ایشان ممکن الوجودند در حد نفس خویش پس همه متکثر باشند، زیرا که بحسب اعتبار عقل ایشان را دویی باشد متقابل و لیکن در وجود بیسپند و احدی الذات فایض بابداع از ذات باری عز وجل وجود جواهر روحانی که در زمان و مکان در نیابند صورتهای محضند که با ماده و غلبه و غلبه ندارند و هیچ معنی بقوه در ایشان نیست بلکه همه بیسپند و سرمدی و بمطالعه ایزد شریف گشته اند ایزد مشال الوجود در ذات ایشان نهاد تا احوال او ظاهر گشت پس هر یکی را بوجوب وجود که از ایزد یافته بود واسطه وجود ملکی گشت و با امکان وجود که از خود داشت واسطه وجود قلبی گشت و افلاک پدید آمد اجسامی خدای پرست و نورانی که اشکال آن فاضل ترین اشکالست مدور و لون شان نیکوترین الوانست منور و صورت شان بهترین صورتست که نه نظایر دارد و یارید دانستن که هر جسمی مجازی که او حرکت وضعی کند نوعی دیگرست و از نوع او جز شخص او نتواند بود و کون و فساد نپذیرد، بالاترین افلاک فلک معدل النهار است و فلک البروج که معدل فلک استوائ است و تعویج و اگر همه فلک بودی و ستاره بودی اوقات کون و فساد این عالم سفل غلظت کشدی و اگر همه ستاره بودی و فلک نبودی زبانی و روشنی عالمی کون و فساد تپاه گردی و اگر فلک البروج از معدل النهار (میل) نداشتی احوال همه عالم یکسان بودی و ترفیع و نظام نبودی، با کما خدا را هم چنانکه قوت نامتناهیست و جودت در دادن وجود هر چه باقی نگذازد و منتج بود که نامتناهی بیک بار موجود گردد مگر پراکنده، پس هیولی را ابداع کردی که قوت او را پذیرفتی نامتناهیست همچون قوت نور در دادن



و دانستی که کون و فساد تمام نکرده الا بگرد دارنده و پراکنده و خداوند  
 اقلیادی که بد آن منقاد شود فاعل کون را و عاصی گردد فاعل فساد را پس  
 گرمی پراکنده کننده آفریدی و سردی گرد آورنده و در طوبت اقلیاد را  
 و یوست عصیان را پس ازین چهار دکن چهار دکن نخستین یا آفریدی چون  
 آتش و هوا و آب و زمین و گرمترین بر جای برترین فروز آوردی از هر آنکه  
 اگر سرد ترین آنجا بودی گرم گشتی بحرکت فک و هیچ کائن نمادی که نه  
 نباه شدی از جهت غلبه گرمی بدینکه عناصر بقوت و جابجاء و این سه عنصر  
 بالائی دای و سنگ آفریدی و اگر شعاع و اداه ندادی تا دریشان بگذشتی  
 باید دانستی که این سخن مجاز نیست لکن هر آنکه شعاع را انتقال کردن و در  
 چیزی گذاشتن نبود و لکن چون جسم در برابر جسم روشنی پذیر باشد که  
 میانت ایشان جسمی بی رنگ باشد تا جسم روشنی پذیر مستعد روشنی  
 پذیرفتن شود و از د تعالی روشنی دزوی یا آفریند و لیت این سخن عقل بشری  
 نتواند دانستن بلکه لیت حقیقی هیچ چیز را نتواند دانستن و زمین را  
 و سنگ دانی میان سیدی و سیاهی تا روشنی پذیر باشد چون روشنی گرم  
 گردد گرمی غریزی که این گرمی سبب وجود صورت های طبیعتست و پس ازین  
 عناصر بسیار مرکبات یا آفریدی از اتحاد و معادن و نبات و حیوان و مردم و  
 هر یکی را در شرف حدی دانی محدود و غرضی دو آفریش این اوزکان مردم  
 بود و از فضائل او دیگر چیزها را یا آفریدی تا هیچ چیز از هیچ چیز پذیرنده  
 قایت نشود همه موجودات بحق خویش برسند باید دانستن که از د عز و جل  
 را در هیچ چیز غرض نبود که غرض از عجز و نقصان صاحب غرض باشد  
 بلکه همه موجودات واجب الوجودند باضافت با وجود از د تعالی و هیچ  
 موجود از دیگر اول نیست بوجود بلکه همه بر صفتی اند از نظام و احکام  
 و نیکی و نیکویی که از آن بهتر نشاید که آن نوع بود و لکن در سلسله نظام  
 مبدء هر چیز میان او و میان از د تعالی واسطه کثرت شریفتست و در  
 سلسله نظام معادی هر چه که میان او و میان حیوان واسطه بیشترست او  
 شریفتست پس بدید آمد که همه موجودات در نیکی و نیکویی در نوع  
 خویش یکی اند و تفاوت در شرف اتحاد است نه آنکه یکی اولی تر بود  
 بوجود از دیگر و مردم را زبان گویا دانی که اگر با کینه گرداند بلم حق و عمل  
 غیر مانند ملائکه گردد و ثواب عظیم یابد و چون مزاج نوع انسان معتدل

بود و اضداد نداشت مانند ابرام سخاوی گشت در پذیرفتن نفس ناطقه و چون از ماده مفارقت یافت مانند ملائکه گشت در ادراك معقولات و در بساطت تا بقای جاویدی اور لازم آمد خداوند ماو آفریدگار ماعدادند و آفریدگار مابائی تا ترا جوینم و ترا پرستیم و از تو خواهیم و تو کنی بر تو کنیم که آغاز همه چیزها از تست و باز گشتن همه چیزها بخت و الحمد لله اولاً و آخراً

(b) 'Omar Khayyām's Arabic Tract called *Kāṣn wa Taklīf, Creation and Chastening*, (Bibliography II, Item 9).

As noticed in Section viii above this tract was in reply to questions raised by Qāḍī Imām Aḥmad Naṣr Muḥammad b. 'Abd ur Raḥīm An Naṣawī in 473 H. (1080). Translation of the Qāḍī's question and of 'Omar Khayyām's preface to his answer has been given in Section viii above. The Arabic Tract as published in *Jāmi'ul Bidāya* (Sa'adat Press, Cairo 1907) and the translation of 'Omar Khayyām's reply proper, by Mr. 'Abdul Quddūs, Member of the Translation Bureau Hyderabad-Deccan, is given below.

## رسالة الكون والتكليف

للحكيم محمد بن ابراهيم الخيامي

بسم الله الرحمن الرحيم

جواب ابى الفتح محمد بن ابراهيم الخيامي

كتاب القاضي الامام ابى نصر محمد بن عبد الرحيم النسوي الى الامام حجة الحق محمد بن ابراهيم الخيامي اعلى الله درجته \* الحمد لله والى الرحمة والاعانة والسلام على عباده الذين اصطفى خصوصاً على سيد الانبياء محمد وآله الطاهرين كتب ابو نصر محمد بن عبد الرحيم النسوي وهو الامام القاضي بنوasi فارس سنة ثلاث و سبعين و اربعائة الى السيدة الاجل حجة الحق فيلسوف العالم نصره الدين سيد حكماء الشرق والغرب ابى الفتح محمد بن ابراهيم الخيامي قدس الله نفسه رسالة منطقوية على المباحثة عن حكمة الله تبارك وتعالى في خلق

العالم وخصوصاً الأنسان وتكليف الناس بالعبادات وفتحها إيماناً وهي كثيرة  
لم يحفظ الا هذه الآيات

ان كنت ترعين يا ربيع الصبا ذمي  
فاقرء السلام على العلامة الطوسي  
يومى لديه تراب الأرض خاضعة  
خضوع من يجتدى جدوى من الحكيم  
فهو الحكيم الذي نسق صحائمه  
ماء الحياء وفات الاعظم الرم  
عن حكمة الكون والتكليف يأت بما  
تغنى براهينه عن ان يسال ثم

فاجابه بهذه الرسالة :

ان عليك ايها الاخ الرئيس القاضى الاوحد الكامل اطل الله بدارك و  
ادام عزك وعلامك وحرس عن الكثرة والتعسير فذلك أوفر من علوم أنواني  
وفضلك أغزر من فضلكم ونفسك أذكى من قومهم فانت اذا أعرف منهم  
بان مسائل الكون والتكليف من المسائل العارضة المتعذر حلها على أكثر  
الناظرين فيها والباحثين عنها وان كل واحدة منها منقسمة الى عدة أقسام كل  
قسم منها مقتصر الى عدة ضروب من التفائيس الدويرة البليغة على أصناف  
من القضايا المختلف فيها بين أهل النظر وان هاتين السألتين من أواخر العلم  
الأعلى والحكمة الأولى وان آراء المتكلمين فيها متباينة جداً وإذا كان الأمر  
كذلك فبالطريق أن يكون الكلام فيها صعباً جداً إلا أنك شرقتى بالمباحثة  
عنهما والعمارة فيها لاذلم أجند بدأ من ان أسئلة في تعدد أقسامهما واستيفاء  
أصنافهما وتبيين جمل براهينهما بحسب ما انتهى اليه بحثي ويبحث من تقدم مني  
من معلمى على سبيل الأيجاز والأختصار لضيق الوقت وعدم احتمال البسط  
والإطويل والأطباب والتفصيل ولعرفتي بأن ذكائك وحذرك حرس الله بحدك  
يكتفيان من الكثير بالقليل وبالإشارة عن العبارة ويكون كلامي فيها كلام  
الستقيد لا القيد والتعلم لا للمعلم استرواحاً الى ما يصدر عن جنابك الشريف  
واعتزاً من بحرك الراى ادام الله فضلك ولا أعد ما ظلك واعتصم بفضل  
التوفيق من الله تعالى انه ولى كل خير ومفيض كل عدل .

المطالب الحقيقية الذاتية المستعملة في صناعة الحكمة ثلاثة وهي أسمايات  
المطالب الأخر أحدها مطلب هل هو وهو السؤال عن أئنه ونبأه كقولنا .  
هل العقل موجود أم لا . فيكون الجواب ينقسم أولاً . والثاني مطلب ما هو  
وهو السؤال عن حقيقة الشيء وماهية كقولنا ما حقيقة العقل فيكون الجواب  
فيه إما تحديداً أو توسيهاً وإما بشرحاً أو تبيناً للاسم ولا يكون هذا المطلب  
حاصراً بل هو انجيب بين طرفي الذي والآليات بل يكون الجواب الى  
النجيب يأتي بما يشاء مما يراه حذاً لئلا يفتقر الشيء أو معرفته والثالث مطلب لم  
وهو السؤال عن السبب الذي لاجله وجد الشيء ولولاه لما وجد ذلك الشيء  
كقولنا لم العقل موجود وهذا المطلب أيضاً لا يكون حاصراً بل هو انجيب  
بين طرفي الشيء بل يفرض اليه الجواب من غير أن يفرض شيء من  
أجزاء جوابه اللهم إلا في السؤال الثاني وبين مطلب ما ومطلب لم مناسبات  
قد استوفى الكلام عليها في كتاب البرهان عن كتب المنطق وكل واحد من  
هذه المطالب منقسم الى أقسام شتى لا حاجة الى ذكرها في مطلقنا هذا إلا  
أن مطلب ما منقسم بحسب القسمة الأولى الى قسمين لا بد من ذكرها  
باختلاف أصحاب الصنعة فيه أحدهما مطلب ما الحقيقي وهو الباحث عن حقيقة  
الشيء وهذا متأخر عن مطلب هل في الترتيب لأننا لم نعرف أن الشيء  
موجود ثابت لم يمكننا أن نتحقق ذاته إذ لا يكون للمعذور ذات حقيقي والثاني  
مطلب ما الرسمي وهو يابست عن شرح الاسم للطلق على الشيء وهذا متقدم  
على مطلب هل في الترتيب . لأننا لم نعرف شرح قول القائل . هل عقلاء  
مفروب موجود أم لا لم يمكننا أن نمسك عليه بالشيء والآليات فيجب أن يكون  
هذا الجواب الشارح الاسم قبل مطلب هل . ولما لم يفتقر الجماعة من المطلبين  
لقسمي ما تبيلوا وتخيروا . فذهب بعضهم الى أن مطلب ما متأخر عن مطلب  
هل وأراد به القسم الحقيقي . وذهب بعضهم الى أنه متقدم وأراد به القسم  
الشارح . وأما مطلب لم فغير متأخر عن المطلبين الآخرين لأننا لم نعرف  
حقيقة الشيء وأئنه لم يمكننا أن نعرف السبب الذي لاجله وجد ذلك الشيء  
وحاها مطالب أخرى مثل أي وكيف وكيف ومتى وأين وهي عرضية يابسة عن  
حقيقة الأعراض الطارئة على الشيء والآليات له فهي إذاً عند التقدير الشاق داخلية  
تحت المطالب الذاتية الحقيقية ولا حاجة بنا الى ذكرها . وليس يحلو من وجود

عن هلية ما اى الية وثبات فان الخلق عن الانية وثبات يكون معدوما وقد  
فرضناه موجوداً وهذا محال وكذلك ليس يخلو عن ماهية وحقيقة ما بين وبين  
عن غيره اذ الخلق عن التعيين والتعيين عن غيره يكون معدوما وقد فرضناه  
موجوداً وهذا محال وقد يكون من الوجودات ما هو خال عن الية وهو الاشياء  
الواجبة التي لا يمكن أن لا تكون موجودة وان فرضت لغير موجودة لزوم  
منه محال والشيء الذي يكون بالحقيقة على هذه الصفة لا يكون له سبب ولية  
فيكون اذاً واجب الوجود بذاته وهو الواحد الحى القيوم الذى عنه الوجود  
لكل موجود . وبجوده وحكمته قاض كل غير وعقل . جل جلاله وتقدست  
اسماؤه . وهذه مسألة مفروغ عنها في مطلوبنا هذا وانت اذا امنت النظر  
في جميع الموجودات ولياتها اذالك النظر الى أن تتحقق ان ليات جميع الاشياء  
منتهية الى ليات وعقل واسباب لامية لها ولا عقل ولا اسباب . وان ذلك  
اذا قيل لم اب قلنا لانه ج واذا قيل لم اج قلنا لانه د واذا قيل لم اد قلنا لانه  
هو هكذا فلا بد أن ينتهى بنا البحث عن العمل الى علة لا علة لها والا فلنزم  
منها التسلسل وهو محال أو يلزم منها الدور وهو محال . فقد صبح ان جميع عقل  
الموجودات منته الى سبب لا سبب له وقد تبين في العلم الالهى ان السبب  
الذى لا سبب له هو واجب الوجود بذاته وهو واحد من جميع جهاته وبرى .  
من جميع اتجاه القفس وجميع الاشياء منته اليه وموجود عنه . تبين ان سؤال  
الهم لا يعترض على كل موجود بل على موجودات اذا فرضت لغير موجودة  
لم يلزم منه محال وأما على الموجود الواجب الواحد فلا .

واذ قدما هذه المقدمات وتكلمنا فيها على سبيل الاختصار فلنرجع الى  
العرض المقصود نحوه وهو الكلام في الكون والتكليف فنقول ان لفظة الكون  
تقع على عدة معان باشتراك الاسم فالتبنا انما نرجع عن العرض ونقول ان الكون  
المقول في هذا الموضع هو وجود الاشياء الممكنة الوجود التي ان فرضت لغير  
موجودة لم يلزم منه محال وأما مطلب هل فيه مثل قول القائل الوجودات  
التي هي على الصفة المذكورة حاصلة أم لا فيكون الجواب عنه بنعم فان طابنا  
بالبرهان على حصول هذه الوجودات فان ذلك ظاهر جداً فينبينا الحس  
والشاهدات الضرورية والتقضايا العقلية عن الاستدلال عليه بشيء آخر غيرها

اذ جميع الوجودات التي قبلنا هو من هذا القليل لان ابداننا وأحوالنا مسبوقة  
 بعدم وأما لية الكون المطلق وهو فضاء هذه الوجودات مستقماً في ترتيب  
 هذه السلسلة النازلة من عند المبدأ الأول الحق عز وجل طويلاً وعرضاً فهي  
 جوده الحق القمض الثام الذي يفيض عنه كل شئ فيكون بقوده الباري تعالى سبب  
 هذه الوجودات فان طولها بالحواض عن لية جوده فلما لالية له لانه واجب  
 وكما ان ذات واجب الوجود لالية له فكذلك وجوده وجميع أوصافه لالية لها  
 وقد بقيت من هذا القليل مشكلة هي أهم المسائل وأصعبها في هذا الباب وهي  
 في تفاوت الوجودات في الشرف فاعلم ان هذه مشكلة قد تغير فيها أكثر الناس  
 حتى لا يمكن يوجد عاقل الا ويستره في هذا الباب تغير وتعليل ومعليل أفضل  
 التأخرين الشيخ الرئيس أبا علي الحسين بن عبد الله بن سينا البخاري أعلى الله  
 درجته قد أمن النظر فيها وانتهى بنا البحث الى ما قدمت به نقوسنا إما لتضعف  
 الفائدة بالنسبة اليك الباطن المزخرف الظاهر وإما لقوة الكلام في نفسه وكونه  
 بحيث يجب أن يفتح به وسناً في بطرف من ذلك على سبيل الرمز فأقول:

ان البرهان الحقيقي اليقيني قائم على ان هذه الوجودات لم يسدها الله  
 تعالى معاً بل ابتدئها تازلة من عند في الترتيب فالبدء الأول هو العطل العوض  
 وهو اشرف الوجودات نظريه من المبدأ الأول الحق ثم هكذا ابدع الاشرف  
 فالاشرف تازلا الى الاخس فالأخس حتى بلغ في الابداع الى أخس الوجودات  
 وهو طينة الكائنات الفاسدات ثم ابتدئها الى الاشرف فالاشرف حتى انتهى  
 الى الانسان الذي هو اشرف الوجودات المركبة وآخر الوجودات في عالم  
 الكون والفساد فالأقرب منه في المراتب أشرفها والأبعد من الطينة في  
 المراتب أشرفها وقد تعالى بدء تكوين هذه المركبات في زمان ما لضرورة  
 عدم اجتماع التضادات في المراتب في شئ واحد في زمان واحد من جهة  
 واحدة معاً فان قال قائل لم خلق التضادات التامة في الوجود فيكون إلهوا  
 عنه ان الأمسالك من الحسير الكثير من جهة لزوم شر قليل إياه شر كثير  
 والحكمة الكلية الخلق والجلود الكلي الحق اعطيا جميع الوجودات كما لها الذائق  
 لها من غير ان يخص حظ واحد منها الا انها بحسب القرب والبعد متفاوتة في  
 الشرف وذلك لا يخلل من جهة الحق عز وجل بل لا تقتضاه الحكمة العزيمدة

ذلك فلهذه جعل وإن أوردتها على سبيل اختصاص مذهب قوم من الحكماء فإن تحقيق أصولها بالبرهان يهديك سبيل تحقيقها باليقين .

وأما مسألة التكليف فقلها بسبل من مسألة الكون وإني أعرض عليك ما أخرجني في ذلك مستفيداً فأقول إن لفظة التكليف لا يبعد أن يكون لها معان مختلفة حسب الاصطلاحات والحكماء يردون بها ما أذكره .

التكليف هو الأمر الصادر عن الله تعالى السائق للاختصاص الانسانية إلى كالاتهم السبعة لهم في الحياة الأولى والأخرى الرابع إياهم عن الظلم والجور ولو تكلف التناجح واكتساب الطائس والانهماك في متابعة القوى البدنية المانعة إياهم عن اتباع القوة العقلية وأما هاية التكليف فإنها متفرجة ضمن إياه لأن لمية الأشياء تنقسم على ما فنقول في ليه إن الله عز وجل خلق النوع الانساني بحيث لا يمكن الامكان الاكثري أن تبقى اختصاصه ويحصل لهم كالاتهم إلا بالتعاقد والتعاون والترائد لأن غذاءهم ولباسهم وكلهم مالم تكن مصنوعة وهكذا أكثر ما يحتاجون إليه من أصناف التعيش لم يتمكنهم الاستكمال وليس يمكن لواحد منهم أن يتولى بنفسه جميع ما يحتاج إليه من أصناف التعيش فاضطروا إلى أن يتولى كل منهم شيئاً من المحتاجين إليه من التعيش فيفرغ صاحبه عند مهم لو تولى بنفسه لازدحمت على الواحد أشغال كثيرة وإذا كان الأمر كذلك فبالواجب أن يضطروا إلى سنة عادلة يتبادلون بها فيما بينهم وذلك السنة إنما تكون من عند واحد منهم يكون أنوارهم عطلاً وإذكاهم قسراً لا يهجم من أمور الدنيا إلا الضرورات وما لا يد منه في الحياة وليس همه فيما يتوخاهم لرياسة أو التمكن من أمر شهاوي أو محض بل يكون همه إرضاء مرضاة الله تعالى فيما يأمره به من إيراد السنة العادلة لا يخلط فيها لفت عصبية وتفضيل بعض على بعض ويحظى حكم الشرع فيهم على سواء فيكون هذا هو الحق الذي يفيض على نفسه من الوحي ومشاهدة تلك مما لا يفيض على غيره من هو ذوقه في الرتبة ويكون مقرباً باستحقاق الطاعة وذلك التميز إنما يكون بأيات ومعجزات تدل على أنها من عند ربه عز وجل ثم من المعلوم أن أشخاص الناس متفاوتة في قبول الخير والشر والردائل والفضائل وذلك بحسب امتزجة إبدانهم وهيئات نفوسهم معاً والأكثر من الناس يرون ما لهم على غيرهم حطاً واجباً وبالقولون

في استيفائهم ذلك ولا يرون ما تغيرهم عليهم ويرى كل واحد منهم نفسه أفضل من نفوس كثير من الناس وأحق بالرئاسة من غيرها فوجب أن يكون هذا التشايع مؤيداً مظهرآ لا يعجز عن إضفاء حكم الشريعة في جمهور الناس بعضهم بالوعظ وبعضهم بالإبرهان أو الدليل وبعضهم بتأليف القلب والبدن وبعضهم بالتخويفات والانتذارات وبعضهم بالرجوع التاميم والقتال ولاجل أن وجود مثل هذا الشيء لا ينفى أن يكون في كل زمان وجب أن تبقى السنن الشريعة والسنن العادلة ألا بما يذكر الناس دائماً صاحب التشريع ففرضت عليهم العبادة المذكورة لصاحب التشريع والحق عز وجل ذكرت عليهم تلك حتى يحكم التذكير بالتواضع.

ثم يحضر من تلقى الأوامر والنواهي الإلهية والنبوية بالطاعات ثلاث منافع أمدتها أو يفاض النفس بتعديها بالأمساك عن الشهوات وزمها عن القوة انقضية الكثرة لقوة العقلية والثانية تعريضها للتفكر في الأمور الإلهية وأحوال الملائكة في الآخرة لتجربها المتواظفة على العبادات عن جناب الغرور إلى جناب الحق والتفكر في الملكوت وتحرمها على تحلق وجود الحق الأول أغنى الذي عنه وجود كل موجود جل جلاله وتقدس أملاؤه ولا إله غيره الذي فيضان الموجودات عنه منتظمة في سلسلة الترتيب التي انقضتها الحكمة الخلقية بالإبرهان الملقى على القديس البعده عن أصناف التمجيزات والتعظيمات والثالثة تذكيرهم بالتشريع الحق وما أتى به من الآيات والانتذارات ووعد ووعد المفضي أحكام السنة العادلة فيما بينهم فيجري بينهم التعادل والتواضع ويبقى نظام العالم الذي انقضته حكمة البارئ جل وعلا على حاله فهذه هي منافع التكليف ومنافع العبادات ثم زاد لتسببه الأجر والثواب في الآخرة فانظر إلى حكمة الحق القويم ثم إلى رحمة الملاحظ جلياً تهريك محابته هذا هو القدر الزود الذي لأجله في الحال فرضته على مجملتك الرقيق أيها الكامل الأوحى الحكيم خله وتصلح فاسده وتوطيني منه ما أسكن إليه بقائك الشريف وكلامك العاطيف والله تعالى أعلم بالصواب . واحمد لله أولاً وآخراً وباطناً وظاهراً .



*Translation by Mr. Abdul Quddûs, Member of the Translation Bureau.*

[*Note: For translation of the prefatory portion see Section viii above.*]

### INTERROGATIVE EXPRESSIONS.

Interrogative Expressions (words of interrogation) are those which deal with the Real Intrinsic nature of a thing and are used in discourses on Philosophy, are three in number. They constitute the source from which other ancillary interrogatory expressions are derived. (1) One of these is 'Haf' (Does a thing exist or not). It is a question about the existence or non-existence of a thing. It deals with its being or affirmation. For example: Does Reason (abstract Soul) exist or not? In answer to this question, categorical affirmation or denial is possible.

(2) Another expression is 'Ma'—What.

It is a question about the nature and reality of a thing.

In answering the question about the nature and reality of a thing we must either specify the genus or species, to which it belongs or describe its properties or characteristics. But the method of limitation by genus and species and description of the properties can only be resorted to when we already know that the thing exists. In case we lack this knowledge we must resort to the explanation or description of the name attached to the thing. In answer to this question, categorical affirmation or denial (yes or no) is not enough; one must describe the characteristics and properties by which it is marked off from the rest.

(3) The third expression is 'Lam'—Why.

It is a question about the cause of the condition antecedent, to which the thing owes its existence. If the cause would not have operated, the thing would not have existed. For example; "Why does Reason exist?" In answering this question affirmation or denial (yes or no) by itself is not enough. We are not concerned here either with the description of the nature and reality of the thing, except perhaps incidentally as necessitated by the circumstances of the case, inasmuch as the description of the nature of a thing falls

into the 'What' (the second interrogative expression). There are logical affinities between the expressions 'what' and 'why' which have been dealt with in '*Kitab-ul-Burhan*.' Each of these expressions assumes a variety of forms, to which we need not advert in connection with discussion on the present topic. But nevertheless it is necessary to mention the two forms of 'What' (according to the first classification) because in this connection authorities differ from each other.

'What' which deals with the nature of the thing assumes two forms (1) What Real (*Ma Haqiqat*).

(2) What Explanatory (*Ma-al Vajah*).

The first "What" deals with the reality of a thing. This form of the expression is preceded by and follows the question "Is it a simple existence?" because unless we know that a thing possesses being, we cannot form any judgment about the nature or reality of its being. The non-existent can never possess reality.

The second kind of "What" deals with the meaning of the name attached to a thing and the use thereof. The expression "What Explanatory (*Ma-al Vajah*)" precedes the question. "Is the thing a simple existence," because unless we know the meaning of the name attached to a thing, how can we enquire about its existence or non-existence? For example, if we do not know the meaning of the name "*'Anqa Maghreb*" how can we say whether the bird exists or not. Hence 'What Explanatory' precedes the question: 'Is the thing a simple existence.' The interrogatory expressions, therefore, must be placed in the following order:

- (1) What Explanatory.
- (2) The question "Is the thing simple Existence."
- (3) What Real that which deals with the reality of the thing.
- (4) The question "Is the thing a composite Existence."

The last question deals with the affirmation or position of qualities.

Some persons have not realised the problem thoroughly. Some hold that the interrogatory expression 'what' follows the expression "does a thing exist" (*Hal*). Here the 'what' referred to is the 'what' explanatory (that which deals with the meaning of the name attached to a thing, and the use thereof).

The expression 'why' is preceded both by the expression 'what' and the expression 'does the thing exist' because unless we know the real nature of a thing and feel sure that it exists the question about the cause or the condition which brought it into being, cannot be entertained.

There are other interrogatory expressions also. For example *Ai*=Whether, *Kaif*=How, *Kam*=How many, *Matai*=When, *Ain*=Where. These are however derivatives. By means of these expressions one can ask about the affirmation and reality of the changing conditions which momentarily adhere to a thing, and if we look closely at these derivative expressions, we will find that they form part of and are included in the real intrinsic interrogatory expressions—(which deal with the being and quality of things). We are not here concerned with these derivative expressions. Every existence must furnish the proof of its being, in accordance with the interrogatory expressions. 'Does the thing exist' "*Hal*" because everything which lacks being and the affirmation thereof, is non-existent. If we start with supposition that it exists (in spite of the fact that proof of its being, in accordance with the interrogatory expression 'does a thing exist' is lacking) we are forced to a conclusion which goes against the supposition and is an impossibility. In the same way, every existence must possess reality (in accordance with the interrogatory expression 'what') by means of which it is defined and marked off from the rest, because that which lacks definition and distinction does not exist. If we suppose that it exists (previous to the determination of its whatness) we are faced with an impossibility.

The causal explanation of some existences (the determinations of the conditions which brought them into existence) is impossible. They are necessary existences whose non-existence is an impossibility. If we regard them as non-existent, we are confronted with an impossibility. The existence which is really of such a nature that it does not admit of being causally explained, and resists the attempt at determining the conditions of its being, is a necessary existence—that which exists by itself. It is the *Ont*, the Principle of being (*Hai*) and the Principle of Sustenance the Sustenance of the Universe). Through His bounties, liberality and wisdom, all things are endowed with being, Goodness and justice and measure (*Adf*). His Glory (*Jals*) is great and His names are sanctified. This is an accepted fact with us,

and in our theory of metaphysics we have dealt with and solved this problem. If you will examine thoroughly and critically the things which exist, and inquire into the causes which brought them into being, you will come to know that the causes which condition their being lead up to Primal cause, of which there are no causes or conditions. This assertion is supported by the following argument. When we are asked "Why does AB exist?" we say "because AC exist." If we ask again "why does AC exist?" we will reply that "because AD exist," and so on ad infinitum. Hence it is necessary that the causal chain should lead up to a First Cause, which is the final cause of all the causes, and which is not itself conditioned by any cause; otherwise we will be involved in *regress ad infinitum* and a vicious circle and both of them are impossible. In any case, it is a Truth that the causes of all the things which exist, lead up to a Prime Cause, of which there is no cause or condition and it has been posited in Divine Knowledge, that the Cause, of which there is no cause, is Primal Being, which exists by itself. God (Primal Being) is the One, and this oneness is not affected from which-ever direction we approach it. He is free from every type of shortcoming. All things exist through Him and lead up to Him. The foregoing discussion has demonstrated that the interrogatory expression 'why' cannot be applied to every existence. It can only apply to an existence the non-existence of which is not impossible. It cannot apply to the One Primal Being (Substance per se) which exists by itself.

Whatever we have briefly discussed so far was in the nature of an introduction to the main subject (the problem of Existence and the chastening of Man) to which we now advert.

It is necessary to make it clear that the word (*koww*) Existence is used in many different senses. We will have nothing to do with those meanings of the word which lie outside the province of our discussion. Let us, therefore, bear in mind that the word "existence" is used here in connection with the possible existence of things, the non-existence of which is not impossible. And in this connection we apply the interrogatory expression *Hal* "Does the thing exist." If for example somebody asks "Does the thing, the qualities of which have been mentioned, exist or not?", it is permissible to answer "Yes." If we are asked to show the reason of the being of these existences, then it is clear that when the axio-

matic and rational proposition (Qadaya-e-'Aqliya) and observing the testimony of which is too clear and cogent to admit of cavil, and the senses support our assertion, it is not necessary to adduce any further argument, inasmuch as all the existences and the qualities which inhere in them, obviously and indisputably possess being. It is a result of the fact that our bodies and their changing conditions are preceded by non-existence.

Now we turn to the explanation of Absolute Existence. Existences descend in a regulated and ordered form, gaining in breadth and length (like a pyramid) in the process of declension from the Absolute Existence, (the God, the Great and Powerful). Hence Absolute Existence (God) is Pure Bounty (Joud) Pure Truth. The possible existence of things is derived from their Bounty and Divine Bounty is the condition antecedent of everything which exists. If we are asked to adduce argument about the 'why' of the Divine Bounty, then we can reply that the matter does not admit of the interrogatory expression 'why' having entertained, and that here causal explanation is out of the question. As Divine Existence is absolutely necessary and does not admit of 'why' and 'wherefore,' in the same way, His qualities and His Bounty do not admit of their application. 'Why' cannot reach, even the precincts of His Mightiness. However more difficult problem has cropped up, why do existences differ in the intrinsic worth of their being?

It must be borne in mind that the problem has occasioned anxiety and bewilderment on the part of many persons; and nobody appears to have found a way out of this valley of bewilderment. My learned teacher Shaikh Abu Ali Husain bin Abdullah bin Sina (may God raise his rank) and I, gave our earnest thoughts to this problem and we contented ourselves with the following conclusion:—It is open to you to regard the conclusion with which we contented ourselves either as superficial, shallow and unscholarly or as based on firm grounds of principle, fit to be a source of contentment for questioning souls. I will here briefly touch the problem.

It has been proved by an argument which is binding and brings conviction of this truth, (moreover it is based on observation) that God the Almighty did not instantaneously create all the existences but that He has created them in an ordered and regulated series, which gradually, by stages lead up

to Him. The first emanature or creation is pure Reason. It is the highest and the best, because it is nearer to God. In the same way He created material existences (one against Reason which is spiritual) in a graded series which descends from the highest to the lowest, until it ends in the lowest form of materiality—matter pure and simple, which constitutes the disruptive and the centrifugal element of this Universe of Change. Later on, this change and series of material existences ascends from the lower to the higher. In this series we go up from that which is lower in the grade of being, to that which is higher and possesses a greater measure of being. (The former is called the Arc of Descent and the latter the Arc of Ascent). The last and the highest member of this latter series is Man, who is the highest so far as composite existences are concerned, and the last so far as materiality (which constitutes the disruptive element in this Universe) is concerned. Our conclusion therefore is that from amongst things spiritual or non-material that which is nearest to God is the highest, and from amongst things composite (compound of matter and form) that which is further from materiality, will be the higher, as existent will be purer and higher, exactly in the measure in which it is free from materiality (because it will be nearer to God in the Arc of Ascent Series).

The will of God has operated in such a manner that composite existences have been brought into existence at different times and specified periods, because obviously contraries and contradictories cannot exist at the same time, coming as they do from the same direction, and in the same thing.

If the objection is raised; why are contradictories which exclude each other, created at all? then we will meet the objections by saying that the sacrifice of immense good, for the sake of avoiding something of evil, is in itself an immense evil. We must however bear in mind that Universal Wisdom and Universal Bounty of God have endowed all existences with the perfection which their being required, in such a harmonious manner that no existent is favoured at the expense of the other, so that the perfect qualities of an existent do not detract from the perfect qualities of any other existent. But these existences differ in the intrinsic worth of their being, according to their nearness or distance from God. This, however, does not denote that God is not lavish in the bestowal of worth. On the contrary it means that the things



have been created as a perfect system of graded existences, in accordance with the Eternal Wisdom of God. We have briefly summarised the theory of emanation, and if you study in detail the various schools of philosophy and try to teach the truth, by means of critical scrutiny, you will succeed in finding a way to certain knowledge.

The problem of the religious responsibilities, duties or chastening of man is to a certain extent easier to deal with than the problem of Existence (which we have discussed above). All that I was able to point out in regard to this problem is placed before you for consideration.

It must be borne in mind that the word *Taklif* (responsibility or duty or chastening) conveys different meanings, according to the difference of the context in which it is used. I will however use the word in the sense in which it has been used by Philosophers. *Taklif*, duty or responsibility is a command which emanates from God. These commands lead men towards perfection and spiritual well-being, here and hereafter, (both in the world and the next). They prevent men from servile obedience to bodily pleasures, from injustice and highhandedness, from malpractices and the acquisition of shortcomings which hamper the exercise of the intellectual faculties. The problem however, of the existence, of the religious responsibilities or duties of man, is included in and subordinate to the problem. Why do the religious responsibilities of man exist? In regard to their problem of whyness we have arrived at the following conclusion :—

God the Almighty has so created mankind, that the majority of human beings can neither have, nor attain to, the perfectness in nature, without co-operation and mutual help from each other. As the food they eat, the clothes they wear, and the houses they live in, and every other thing, are all artificial, as they require all these artificialities very often, from time to time, and as an individual (who isolates himself from society) cannot provide himself with all these necessities single-handed in a self-sufficient manner, hence every individual is forced to specialise in some form of labour and to render other persons independent of it. If everybody were to do everything, the series of work will be overwhelming. As society is based on co-operation human being felt the necessity of a body of law, in order to establish the reign of justice and equality. This law, however can only emanate from a person who is spiritually pure and intellectually strong. Such a

person attends only to that which is absolutely necessary for existence. He does not desire to gain a kingdom and to establish a dynasty, moreover he is not interested in subduing passion and rage, merely as such. His sole purpose is to show the right way of life that which God has commanded us to follow; and his sole aim is to gain the grace of God by obedience to His commands. He is impartial and does not regard some persons as superior to the rest. He enforces the commands of *Sharī'at* equally amongst all. The way which he shows is the way of Truth which God has shown him. This reception of Divine commands is called Divine Inspiration and the observation of the Angelic Kingdom (*Alashādā-i-Malkūt*) which are not vouchsafed to an inferior type of man, as compared with him. This shows that one who is the recipient of Divine Inspiration, and is distinguished by performing miracles, breaches in the continuity of nature and other signs which signify Divine grace and help, must be obeyed implicitly and thoroughly.

The fact that men differ in their capacity for good and evil and the acquisition of virtues and vices, is well known. This difference is due to the physical tone of their bodies and the conditions of their souls. There are many persons who are inclined to regard themselves as superior to, and claim precedence over others. They feel that, in comparison with the rest of mankind, they have a better right to wealth and power. Hence it is necessary that the recipient of Divine Inspiration must not be weak and helpless but on the contrary must receive active co-operation and help in the task of establishing the law of *Sharī'at* amongst mankind. He will adopt various means for his purpose; he will preach and give advice to some persons; he will argue and reason with others; he will conciliate the bodies and minds of some people; he will depict to others the horrors and dangers which they will meet (by disobedience to his call). He will speak in sorry terms of reprobation to those who fail to respond to his teaching; and he will fight with others. As a prophet of such a type is not to be found at all times hence it is necessary that the rules and regulations of *Sharī'at* should endure for quite a long time. Owing to lapse of time, the hold of these laws, however, weakens. These rules and regulations cannot endure unless a prophet revitalises their import and significance. Hence God Almighty sends a prophet to repeat and explain the Divine laws, so that by constant repetition the laws may strike root in the minds of people.



There are three advantages to be gained from the acceptance of, and obedience to Divine Commands, and the avoidance of Divine prohibitions. (1) The Nafs, (or the Vicious Self) is atrophied and help in least obedience to God, checks rage, passion and appetite, which weaken the intellectual and spiritual faculties. (2) The Obedience to Divine Commands leads us to think earnestly of the Resurrection of the life hereafter, and the Divine Order (*Umar Allah*) so that we become habituated to offering prayers to God. Moreover it liberates us from the permanent state of self-appreciation and self-importance, and leads us out of the illusion of the self to God (Who brings all existences into being, His job is great and His names are sanctified) and the realisation of this Existence and Divinity. From God alone has emanated the graded series of existence in a regulated and ordered form. This graded series has been regulated according to Divine Wisdom by God. This assertion is supported by arguments which are quite free from fallacies and sophistries. (3) A further benefit which accrues from living up to Divine Commands, is that one is inclined to preach the message which the prophet has delivered (*viz.*, the signs of God; the tortures which those who do not obey the Divine Commands will have to undergo, the promise of an ideal life hereafter for those who carry on the Divine Commands, etc.) owing to which the just commands of the *Shari'at* are revitalised in the minds of the people, justice and co-operation prevails amongst them, and the system of the universe, which God Almighty has created in accordance with His Divine Wisdom, receives a fresh lease of endurance.

These are the benefits and advantages which we have discussed briefly to be derived in this world by living up to religious responsibilities and the offering of prayers. In the next world, however, additional reward will be superimposed upon them. If you ponder over the perfect Wisdom of God (as manifested in His creation), you will be simply overwhelmed with wonder.

This is a short description of that which has dawned upon me. I submit it for your consideration, so that you may remedy the defects, and remove that which is injurious therein. In return you will be rewarded by the Vision of God and that Gracious Truth which is a source of consolation to me. God the Almighty knows the best of all. God alone

deserves praise in the first and the last, in the internal and the external.

*Here ends the tract of 'Omar Khayyām.*

(c) *'Omar Khayyām's Arabic Tract on the three questions:—The necessity of Contradiction, Free will and Determinism. (Bibliography II, Item 10).*

The tract on Creation and Chastening was followed by other tracts. Here is 'Omar Khayyām's reply to the three questions raised in the discussion, viz.,

The necessity of Contradiction in the World, Free Will and Determinism. [Reproduced from *Jāmi'ul Bidāya*, Cairo].

### الجواب عن ثلاث مسائل

#### ضرورة تضاد في العالم والخبر والبقاء

و بعد فان مباحثته اياي عن مسئلة ضرورة التضاد دفعت من ذكرى  
وعظمت في امرى واستوجبت له تعالى خالص شكرى ' اذ لم يخطر ببالى ان  
اسال عن امثالها ' خصوصاً على ذلك النقط ' مبرداً بذلك الشك القوي ' وهوان  
ضرورة التضاد ان كانت ممكنة الوجود كان لها طاعة ' وتنهى الى الواجب  
الوجود بذاته ' وان كانت واجبة الوجود بذاتها كان في واجب الوجود بذاته  
كثرة ' وقد قام البرهان على ان واجب الوجود بذاته واحد من جميع جهاته ' ثم  
ان كانت ممكنة كان سببها ' وموجد هاهو الواجب الوجود الواحد ' وقد قطعتم  
بان الشرور لا تفيض من عند ' فاقول في الجواب

ان الاوصاف لوصفات على ضربين

ضرب يقال له الذاتى ' وهو الذى لا يمكن ان يتصور الموصوف الا وبصورته  
ذلك الوصف اولاً ' ويلزمه ان يكون الموصوف لائحة كالحيوانية للانسان '   
ويكون قبل الموصوف بالذات ' اعني ان يكون علة الموصوف لا معلوله  
كالحيوان للانسان والناطق له ' وبالجملة جميع اجزاء الحسد للحدود اوصاف  
ذاتية وهذه معان مفروغ عنها

وضرب يقال له العرضى ' وهو الذى يكون بخلاف ما تقدم ' من انه يمكن  
ان يتصور الموصوف ولا يتصور حصول ذلك الوصف له ' ولا يكون ذلك  
الوصف علة للموصوف ' ولا قبله في الرتبة والطبع '

وهذا القرب ينقسم قسمين ، فإما أن يكون لازماً غير مفارق البتة  
 ككون الإنسان متفكراً أو متجنباً أو ضاحكاً بالقوة ، وإما أن يكون مفارقاً بالوهم  
 لا بالوجود ، ككون الغراب اسود ، فإن السواد يفارق الغراب في الوهم  
 لا في الوجود ، أو مفارقاً بالوهم والوجود جميعاً ، ككون الإنسان كاتباً أو فلاحاً ،  
 فهذه هي الأقسام الأولية للأوصاف .

ثم الموازم التي تلزم الوجودات لا تخلو من وجهين في القسمة الأولية  
 العقلية ، فإما أن تكون لازمة لها بواسطة وحدة كثر وم الضاحك بالفعل  
 للإنسان ، فإنه يلزمه بسبب لزوم التعجب له ، ثم أن كان لزوم التعجب بسبب  
 آخر أيضاً ، فذلك السبب الآخر إما أن يكون لازماً وإما أن يكون مفارقاً ،  
 ومحال أن يكون الوصف التفارق سبباً لوصف لازم ، فبقي أن يكون ذلك  
 السبب الآخر لازماً أيضاً ، فإن كان لزوم ذلك السبب بسبب إعراد الكلام  
 جذعاً ، فتكون هذه الأسباب إما متسلسلة إلى ما لا نهاية له ، والبرهان قائم  
 على استحالة ، وإما دائرة أي السبب سبب لسببه ، وهذا أظهر استحالة ، وإما  
 أن تكون في السببية منتهية إلى سبب لا سبب له ، فيكون ذلك السبب أي  
 الوصف واجب الوجود لذلك الموصوف كالتفكير للإنسان مثلاً .

وإذا تقدم هذا ويان أن بعض الأوصاف واجب الوجود الموصوفات ،  
 فنرجع إلى مطلوبنا وقولنا :-

أن الوجود امر اعتباري ينطلق على معنيين على سبيل التشكيك ، لا على سبيل  
 التواطع الصرف ، ولا على سبيل الاشتراك الصرف ، والفرق بين الأسمى  
 الثلاثة ظاهر في لوازل النطق ، وذلك المعنيين هما الكون في الأعيان الذي اسم  
 الوجود الحق به عند الجمهور ، والثاني الوجود في النفس كالتصورات الحسية  
 والخيالية والوهية والعقلية .

وهذا المعنى الثاني هو معنى المعنى الأول ، إذا علمنا بالدركة المتصورة  
 من حيث هي مدركة متصورة ، موجودة في الأعيان ، إذا لم يدرك عين من الأعيان  
 والوجود في عين من الأعيان موجود في الأعيان ، إلا أن الشيء الذي هو المدرك  
 المتصور مثاله ورسمه ونقشه ، ربما يكون مقدوماً في الأعيان ، كتملك آدم ،  
 فإن المعنى المفقول من آدم هو معنى موجود في النفس وفي الأعيان ، إذا نفس  
 عين من الأعيان ، ولكن آدم الذي هذا المعنى الموجود في النفس مثاله ونقشه

معاً وم في الاعيان . فهذا هو الفرق بين الوجودين ، وتبين ان الفرق بينهما بالاحق والاولى والتقدم والتأخر الذي يسمى بالتشكيك لا بالمعنى الذي معنى الاشتراك

وهذه المسألة وان كانت عميقة جداً ، وتحتاج الى فضل تفكير فانها لا تخفى على فلان ( هو السائل ) واذا قيل ان صفة الحيوان موجودة للانسان ، او كل مثلث فان زواياه الثلاث مساوية للقائمتين ، فانما تعني بهذا الوجود لا الوجود في الاعيان ، بل الوجود في النفس ، وذلك ان التصور العقلي لا يمكنه ان يتصور الانسان الا ان يتصور معه انه حيوان ، اذ حصول معنى الحيوان لمعنى الانسان امر ضروري ، وكذلك الفردية للثلاثة ، لان الثلاثة لا يمكن ان تعقل وتتصور الا افراد وكل ما لا يمكن ان يتصور ويعقل الا بصفة من الصفات فان تلك الصفة تكون واجبة له ، اي تكون له لازمة فتكون واجبة الوجود له ، فالفردية واجبة الوجود للثلاثة ، والحيوانية واجبة الوجود للانسان ، وكذلك جميع الاوصاف الذاتية الواجبة الوجود للوصوات

منها ما يكون واجب الوجود لشيء بسبب تقدم وصف آخر واجب الوجود له ، ومنها ما يكون واجب الوجود لشيء لا بسبب تقدم وصف آخر له ، وكذلك جميع اللوازم تكون واجبة الوجود للزوم ، منها ما هو بسبب لازم آخر متقدم ، ومنها ما هو بسبب شيء (الذات للزوم) ، والبرهان ما تقدمناه آخراً ثم الفردية للثلاثة وان كانت صفة لازمة واجبة الوجود لها لا يجب ان تكون في نفسها موجودة في الاعيان ، فضلاً عن ان تكون واجبة الوجود في الاعيان او يمكنه الوجود لشيء ، فان الحاصل له شيء ، والوجود الحاصل في الاعيان شيء آخر ، فان الاوصاف الاعددية في الاعيان ربما تكون موجودة في النفس والعقل لوصوات معدومة في الاعيان ، ولا يجوز ان يسأل انها موجودة في الاعيان كتقول من يقول ان الخلاء بعد منطوره ثم يسهل الاجسام وتغيره وتتحرك فيه من موضع الى موضع ، فان هذه الاوصاف موجودة في العقل الخلاء الوجود المتصور في العقل العدوم في الاعيان ، فوجود الاوصاف للوصوات انما هو بالقصد الاول في النفس والعقل لا الحصول والكون في الاعيان ، واذا قيل ان الصفة القلاية واجبة الوجود لكذا فانما يراد به الوجود في العقل والنفس لا في الاعيان ، وكذلك اذا قيل انها يمكنه الوجود فانما يعني به الوجود في النفس والعقل ، وقد علمت الفرق بينهما على اي صفة يكون ، فالوجود في الاعيان هو

غير وجود شئى لشيئ غيرية التشكيك على ما حققناه

ثم البرهان قائم على أن واجب الوجود في الاعميان واحد في جميع جهاته وجميع صفاته ، وهو سبب جميع الموجودات في الاعميان ، وقد علمت ان الوجود في النفس هو ايضا وجود في الاعميان بوجه ما من وجود التشكيك فهو جلي جلالة سبب لجميع الاشياء الموجودة

ثم الاعداد وعلاها ظاهرة عند قلان ( هو السائل ) لا اريد ان اطول بها الكلام ، فقد بان من هذا انه اذا قيل ان الفردية واسعة الوجود لثلاثة فاعلمنى به انها لثلاثة لا بسبب سبب ولا يجعل جاعل ، وكذلك جميع الذاتيات والواقيات ، وقد يمكن ان يكون ذاتي سببا لذاتى آخر ، وان يكون لازم ايضا سببا لازم آخر ، الا انه يوشك ان يشي الى ذاتى اول لازم لا سبب لها فيكون ذلك الذاتى سببا بوجه من الوجود ، وان هذا الحكم لا يلزم القضية القائلة بان واجب الوجود بذاته واحد من جميع جهاته ، اذا الوجود هناك الكون في الاعميان واجب الوجود في الاعميان واحد كما قد بيناه في مواضع آخر ، وهذا الوجود هو الحصول لشيئ من غير الثبات الى وجود في الاعميان اولى النفس ، وبالجملة فان جميع الموجودات في الاعميان متمكنة لا غير ، سوى وجوب الوجود الواحد

وتحليل المسئلة على الوجه الكلي هو ان الموجودات المتمكنة خاضت من الوجود القدر من على ترتيب ونظام ، ثم من الموجودات مسا كان متضادا بالضرورة لا يجعل جاعل ، و اذا وجد ذلك الموجود وجد التضاد بالضرورة ، و اذا وجد التضاد بالضرورة وجد العدم بالضرورة ، و اذا وجد العدم وجد الشر بالضرورة ، و اما من قال ان واجب الوجود اوجد السواد والحرارة حق وجد التضاد لان ( ل ) اذا كانت ( علة لب وب ) علة ( ل ) فيكون ( ل ) علة ( ل ) فانه قال صوابا حقا لا يحجة فيه ، لكن الكلام في هذا الموضوع ينساق الى عرض وهو ان واجب الوجود اوجد السواد فوجد التضاد بالضرورة ، فيكون واجب الوجود قد اوجد التضاد في الاعميان بالعرض لا بالذات ، هذا لا شك فيه ، الا انه لم يجعل السواد مضادا للبايض وانما اوجد السواد لا لقيادته للبايض بل لكونه ماهية متمكنة الوجود ، وكل ماهية متمكنة الوجود فان واجب الوجود يوجد بها لان نفس الوجود غير امكن السواد ماهية لا يمكن الا ان تكون مضادة لشيئ اخر ، فكل من اوجد السواد لاجل كونه متمكن الوجود فهو الذي

أو وجد التضاد بالعرض ، ولا يتكلم الشر منسوبا إلى موجود السواد بوجه من الوجوه ، إذا قصد الأول ( وجعل عن قصد ) بل العناية السرمديّة الخلقة توجهت نحو الخير ، إلا أن هذا النوع من الخير لا يتكلم أن يكون مجردا أخاليا عن الشر والعدم ، فليس الشر منسوبا إليه إلا بالعرض ، وليس الكلام هنا فيما بالعرض بل فيما بالذات ، وإني أوصي كل من عرفه من الحكماء بتقديره ذلك الجواب عن الظلم والشر ، وهما من التفصيل والتفصيل مسألة تفهمه العبارة ، ولا بد من تغير عن الغبار به التصور اليوناني عنه ، والحد من التصيب يقال من ذلك الروح ما تقع به النفس الكاملة وتذوق به هذه العقيدة القصوى وهما سؤال آخر ذكيت جدا عند معنى انشطر في باب الالهيات ، وهما لم يوجد أمرا كان يعلم أنه يلزمه عدم والشر ، فيكون الجواب عنه أن السواد مثلا فيه ألف غير وشر واحد ، والأمساك عن إيراد ألف غير لاجل لزوم شر واحد إياه شر عظيم ، على أن النسبة بين خير السواد وشره أعظم من نسبة ألف ألف إلى واحد ، وإذا كان هذا هكذا فقد بان أن الشرور موجودة في مخلوقات الله بالعرض لا بالذات ، وبأن أن الشر في الحكمة الأولى قليل جدا لا نسبة له في الكمية والكيفية إلى الخير

وأما سؤاله عن أي الفريقين أقرب إلى الصواب ، فقل الجوابي أقرب إلى الحق في رأي الرأي وظاهر النظر من غير أن يتطبيع في ذهنك ويتفلسف في خواثه ، فانه حينئذ يبعد عن الحق جدا

وأما الكلام الجساري في البقاء والياتي ، فانه أمر قد شغب به جماعة من الأغنياء ، حيث لم يفتقروا ولم يفتنوا الحق ، إذ البقاء ليس هو إلا اتصاف الوجود بالوجود مدة ما ، فكان الوجود غير ملتفت فيه إلى البقاء ، والبقاء وجود يتضمن معنى المدة ، فالوجود معنى أعم من البقاء فليس الفرق بين الوجود والبقاء إلا بالعدم والتقصير ، ثم العجب أن قائل هذا القول اعترف بأن الوجود الموجود هما معنى واحد في الإيمان وأن كانا مفترقين في النفس ، فلما بلغ إلى البقاء ضل وأما الكلام الجدلي للشيخ إياهم إلى ارتكاب الحالات الأولى فهو هذا ، يسألون هل ههنا شيء موصوف بالبقاء ، فإن أجابوا بـ لا ، قيل لهم إذن ليس ههنا شيء ، قالوا الذي يوجد للوجودات ويستقبلها هل زعمكم بالتعاقب والابتداء في الآفات التولية على أن البرهان قائم على بطلان الآفات التولية ، ولكن سلمنا قولكم

مساعدة ، قالت اجابوا بان هذا الوجود بالتعاقب غير باق يتر منهم اشد العالات استعانة واقبحها ، واظنهم يتعاشون عن هذا ، وان اجابوا بهذا شيئا بانها مشقوا قبل لهم ان ذلك الباقي يكون بانها بقاء زائد على ذاته ، فذلك البقاء لا يخلو اما ان يكون بانها واما ان لا يكون بانها ، فان كان بانها كان بانها بقاء ، و ذلك البقاء بقاء آخر ويشلسل وهذا محال ، وان لم يكن ذلك البقاء بانها فكيف يكون الباقي بانها ، وبقاؤه الذي هو به باق غير باق هذا محال ، اللهم الا ان يرتكبوا فيقولوا الباقي باق بقاء ات متصلة متشعبة في آتات متوالية ، فلهذا يطالبون بشرح هذا الكلام ، ويقال لهم ما معنى هذه البقاء ات المتوالية ان كانت معانيها يكون الباقي بانها ، فذلك المعاني يقتضي ان تبقى مع الباقي مدة يمكن ان يوصف الباقي فيها بأنه باق ، والا فلا معنى للبقاء والباقي ، وان كانت وجودات متشعبة فقد بان ان الوجود والبقاء هما معنى واحد ، والبقاء البقاء ليس هو الا الاستمرار الوجود واتصاف الوجود بالوجود متلفاته الى المدة ، اذ الوجود المطلق يجوز ان يكون في آن من الزمان ولا يجوز ان يكون البقاء الا في مدة ، لهذا هو سمت الجدال معهم وقعهم ، والحق عندي ان لا يلاح من يكون عقله بحيث يغنى عليه هذا القدر من العقول ، فهذا هو الذي سنع لى في الحال ، والله اعلم بكل القائل

*Translation by Prof. M. W. Rahman, M.A. (Orsania University).*

If the necessity of contradiction is contingent being, it must have a cause and this causal series comes to an end with the Necessary Being. If, on the other hand, this necessity is self-existing, then there are other necessary beings besides God; but it is argued that the Necessary Being is One, and not many, in all respects. Now if we accept the first alternative, it follows that the Necessary Being is its cause and the inventor. But it is an established fact that evil cannot emanate from such a Being. The rejoinder to all this reasoning is :—

The attributes of things are of two kinds—the essential and the accidental. The former is an attribute which is essential for a conception of that object, so much so that we cannot conceive that object without first conceiving that attribute. The attribute of animality in man is an example of such an attribute. This attribute always precedes the object



having that attribute, or in other words it is its cause and not its effect, as an animal in relation to a man. In general it can be said that all the constituent parts of a term are essential attributes. The latter kind of attribute is just the opposite of the former. It is quite possible to conceive an object without first conceiving the accidental attributes. This attribute, again is not the cause of the object, and neither does it precede in the order of existence or nature.

The accidental attribute is again divided into two classes. It is inseparable, as man's ability to think or to wonder or to laugh, or it is separable. The separable accidental attributes are either separable in imagination only, as the blackness of a crow, or both in imagination and reality, as man's being a writer or a peasant. These are the primary classes of attribution.

Then the necessary attributes of the existing objects can again be, primarily and intellectually, divided into two classes:—(1) Their necessity is dependent upon the necessity of some other attribute, which is, as it were, its cause, as man's being a laughing animal is dependent on his being a wondering animal. This wonder in its turn depends upon some other attribute. This ultimate attribute is either (a) inseparable or (b) separable. But a separable attribute cannot be the cause of an inseparable attribute. This means that this ultimate attribute is necessarily inseparable. Now in this casual series the causes succeed each other, continuously ad infinitum, which has been shown to be impossible, or they move in a circle, i.e., the effect is the cause of its own cause. This is also obviously impossible, or again this series ends with a cause which has no cause. Such a cause or the attribute becomes the self-existing attribute for that object, for example, man's ability to think. Thus it is clear that some attributes are self-existing for an object. After this preamble we return to our theme.

Existence or being is a relative term, which can be used to designate two meanings. *Ala Sabih-ut-tashkik*:—(1) Being in reality. This is existence *par excellence* according to the general opinion. (2) Subjective Existence, e.g., the sensory, the imaginary, the fanciful and the intellectual concepts, which exist in mind alone. Now this second meaning is exactly the same as the first meaning, for the knowledge and conceivable meanings, in so far as they are knowable and conceivable, are found in reality, and the knowing self



is a real thing among other real things and it is clear that an attribute that is found in one of the real things is also found in all the other real things, save that sometimes the example, the scheme and the outlines of a knowable and conceivable thing, does not exist in a real thing, for instance, the conception of man. This is because the meanings of man exist in mind, and also in real things, for the mind is one of the real things. But in so far as man has mental existence his example, scheme or outline does not exist in the real thing. This is the main difference between the two forms of existences. From all this it should be clear that their difference is necessary (*Ahaqq*) and fundamental and the precedence and the succession, which is known as (*Tarkib*) is not in the sense of (*Iktirak*). This problem is undoubtedly very subtle and deep, but it does not require much of elucidation, as Mr. so and so is not ignorant of it.

It is said that the attribute of animality exists in man, as if the quality of the sum of all the three angles of a triangle being equal to two right angles in a triangle. Here by existence we do not mean existence in reality, but only a mental existence. This is because it is not possible to conceive a man without first conceiving that he is an animal. The meaning animal is necessary for the meaning man. Similarly oneness is necessary for threeness, for the latter cannot be conceived save by the help of oneness. Now if a thing cannot be conceived without conceiving someone out of the many attributes, then this attribute becomes necessary for that thing. In other words, that thing does not possess that attribute on account of some cause. It is self-existing for that thing. Thus oneness is self-existing for threeness, as is animality for man. In general it can be said that the essential attributes are self-existing in relation to the things having those attributes.

Out of these self-existing attributes some are such on account of the precedence of some other attribute which is self-existing for that attribute, and other's self-existence does not depend upon the precedence of some other attribute. All the inseparable and the necessary attributes are self-existing in relation to the objects possessing them in this very sense. Out of this, some are necessary on account of the necessity of some other antecedent, and some are necessary not because of the something else but because of the thing possessing that attribute. All this argument is exactly the same as we have put forward a few lines back.

Now if oneness is a necessary and self-existing attribute of threeness, it cannot, by its very nature, be present in reality, save that it be self-existing in those real things, or be a contingent in an object, for its resultant is one thing and the resulting real thing is another thing. Sometimes the attributes not existing in the real things exist in mind and intellect for the things that have no real existence. So we are not justified in saying that they exist in reality. Someone for example says that the void is a natural and extended dimension, in which the bodies extend, and move from one position to another. Now these attributes of the void exist in the intellect and the void exists in, and is conceived by, the intellect, but is non-existent in reality. The attributes of things exist in the mind and the intellect in the first instance. They are not obtained from outside.

Now about real existence. Whenever it is said that such and such an attribute has a necessary existence in such and such a thing, what is meant is that it exists in the mind and the intellect, and not in reality. Similarly whenever it is said that the existence of such and such an attribute is dependent upon the existence of some other attribute, what is meant is existence in mind and the intellect. We have already explained the difference between the two, whatever the attribute. The real existence is quite different from the existence of a thing for a thing, the difference being from the point of view of *Tashkik*. This has already been explained.

It has been argued that the necessarily existing real thing is one in all respects and attributes, and that it is the cause of the existence of all the real things. It has already been known that existence in mind is the same as existence in reality from the point of view of *Tashkik*. So that the Supreme Being is the cause of all the existing objects. The non-existence and its causes are obvious to Mr. so and so, hence I do not like to dilate upon it.

From all this it should be clear that when it is said that oneness exists necessarily for threeness, what is meant is that it is so not on account of some other cause, and is not due to the act of some other actor. Similar is the case with all other essential and necessary attributes. It is quite possible that an essential and necessary attribute might become the cause of some other essential and necessary attribute, and thus lead to an essential or necessary attribute for which there is no cause

Thus this essential attribute becomes the cause in some sense. This judgment, however, does not negate the proposition that the necessary being is one in all the respects, for here existence means existence in reality and as has already been shown, necessary real thing is one. This existence is extraneous to the thing. It does not depend upon existence in reality or in mind. In general all the things existing in reality are contingent and naught else, except the necessity of the One Being.

After this introduction we take up the analysis of the general problem. The contingent beings have emanated from the Holy Being according to a definite order and arrangement. Out of these beings there are some which are necessarily contradictory. Their contradiction, in other words, is not the result of the action of some actor, so that whenever that being is found, the contradiction is also necessarily found, and wherever the contradiction is formed, non-existence is also necessarily formed. Again whenever non-existence is found, evil is also necessarily found. It is quite correct to say that the Necessary Being created blackness or heat, thereby creating the contradiction, for if A is the cause of B, and B is the cause of C, A is necessarily the cause of C. But here we are led to a particular purpose, viz., the Necessary Being created blackness. This necessarily is creating contradiction. But there is no doubt about the fact that the Necessary Being created this contradiction in the real things not by its own nature but by accident. He did not create blackness as a contradictory to whiteness but as a nature existing contingently. All natures existing contingently are made necessary by the Necessary Being, for existence itself is a good, and not an evil. But blackness is a nature, which is necessarily contradictory to something else. So whoever created blackness on account of its being a contingent existence created the contradiction accidentally. Hence the evil cannot, in any way, be attributed to the creator of blackness, for the primary purpose of the Eternal Being was the creation of the primary and good, but this particular form of species of Good cannot possibly be free from evil and non-existence. It follows from all this that we can attribute Evil to Him only accidentally and it is evident that we are discussing the essentials and not the accidents.

Here another question crops up: Why did He create a thing, which He knew will be necessarily accompanied by non-existence and Evil? The answer is:—Take Blackness for instance, in it there are a thousand good and only one

Evil. To abstain from a thousand good for the sake of a single evil is itself a great evil, for the proportion of the good of blackness to its evil is as one found in the creation of God is accidental and not essential. It is also evident that the evil according to the First Wisdom was very little, and that qualitatively or quantitatively it does not compare with Good.

## II

Turn we now to the second question: Out of the two views—the freewill and the determinism—which is nearer truth? Apparently the determinist is on the right path, but in reality he talks nonsense, for sometimes he is very far from the truth.

Some people say that duration (*Daqs*) is an attribute of a thing additional to its other attributes. How far are they correct?

Now duration is naught but the continued existence of a thing for a particular period of time. This means that duration is an existence, which includes length of time, so that existence is more general than duration. Hence we can say that the difference between the two is that of the general and the particular. What strikes one as wonderful is that the thinkers who admit that in relation to reality the existence and the existing thing are one and the same, although they are different as mental concepts, are led astray when dealing with duration. But the following argument of the dialectician always leads him to impossibilities. They are asked: Is there anything here having the attribute of duration? If he says yes there is, our rejoinder is: as if what you say is right it does not endure here, so what is that thing which creates the existing things, and, as you believe perpetuates it through succession and creation in recurring moments in spite of the fact that the existence of the recurring moments has been disproved. Anyhow for the sake of peace we grant it. If on the other hand, they say that this creator through succession does not endure, they are faced with the worst kind of impossibility.

If they reply that there is a thing here which endures, we say that this enduring thing endures on account of a duration which is additional to its own self. Now this duration will either endure, or it will not. If it endures, it will endure on account of the duration, and this duration, again, on account of other duration, and so on. But all this is impos-

sible. If, on the other hand, the duration does not endure, how can the enduring thing endure? This means that the duration, on account of which that thing endures, itself does not endure. This is also impossible.

These dialecticians, in fact, commit the fallacy of asserting that the enduring thing endures on account of the continuous and contiguous durations in recurring moments, and hence they require an explanation, which is quite simple. We ask them: What is the meaning of those recurring durations? If they have any meanings, the enduring thing will endure meanings should adhere. It is necessary that these meanings should adhere to the enduring thing for some time thereby qualifying the enduring thing with this attribute. If it is not so, duration and the enduring thing have no meaning. If they are two bipartite existences, it is clear that existence and duration are one and the same. Duration is nothing but the perpetuation of existence, or the existing thing having the attribute of existence, for a period of time. It is possible for the absolute existence to be in a moment of time, but it is not possible for duration to be except in a period of time.

(d) *Arabic Tract "Al Wajud" (Existence) Al Awṣāf wa'l Maṣūfāt* [Bibliography II, Item 12].

Ṣaḥyred Sulaimān Nadwī has given [Khayyām pp. 401-411] this tract from three MSS. One MS. with Shaikh 'Abd al Qādar Sarfārīz, Deccan College, Poona, dated 1007 H. (1618) and Berlin MSS. Peterman 466 dated 888 H. (1483) and Orient 2-258-35 written 1061 H. (1651). Below is given this tract as is found on pp. 124 and 125 in MS. No. 9014 Majlis Shūrāi Millī Tehrān dated about 10th century H. which has been reproduced by Sa'īd Nafīs with the corrections suggested by Āqāi Mirzā Mahdī, Prof. of Philosophy, Madrasa-i Nigārī, Tehrān [Shargh Magazine Sha'bān 1350 H. (1931) pp. 651-660].

رسالة في الوجود من مؤلفات الشيخ الإمام حجة الحق مير الخيام رحمه الله

بسم الله الرحمن الرحيم

الأوصاف الموصوفات على ضربين يقال لها الذاتي وضرب يقال لها العرضي وعن الأوصاف العرضية ما يكون لازماً للأوصاف ومنها ما لا يكون لازماً بل يمكن أن يكون مفارقةً لها بالوهم والوجود معاً (١) ثم كل واحد من الذاتي

(١) بالوهم ادبه وبالوجود معاً

و العرضي. يقسم الى قسمين قسم يقال لها الاعتباري وقسم يقال له الوجودي  
 اما القسم (٢) الوجودي العرضي فهو يوصف (٣) الجسم بالاسود اذا كان اسود  
 (٤) فان السواد صفة وجودية اى هو معنى زائد على ذات الاسود موجود في  
 الاعيان واذا كان السواد صفة وجودية فيكون الاسود وصفا وجوديا و  
 اثبات هذا القسم الوجودي مستغن عن البرهان بظهوره عند العقل بل عند الوهم  
 والحس واما القسم الاعتباري الوجودي العرضي (٥) كوصف الاثنين بأنه نصف  
 الاربعة لانه لو كان الاثنين نصف اربعة امر ازيدا على ذاته لكان للاتنين  
 معنى زائدة على ذاته لانهاية لها العدد والبرهان قائم على استحالة واما القسم  
 الاعتباري الذاتى كوصف السواد بأنه لون اذا كونه لونا وصف ذاتي له والبرهان  
 على أن اللونية ليست بصفة زائدة على ذات السواد في الاعيان هو انما لو كانت  
 صفة زائدة فلا بد من ان يكون عرضا او السواد عرض (٦) ثم كيف يمكن  
 ان يكون عرضا موضوعا لعرض آخر وان كان موضوع السوادية موضوعا للونية  
 لكانت اللونية صفة في موضوع السواد غير السواد ولكانت اللونية امرا  
 موجودا في الاعيان يلزمه من خارج وانه يكون سواد وهذا محال ومعنى قولنا  
 الوصف الاعتباري هو ان العقل اذا عقل معنى ما فانه يحصل ذلك المعقول  
 تفصيلا عقليا ويحضر احواله فان صادف ذلك المعنى غير متكرر بجميع الاعراض  
 الموجودة في الاعيان وصادف له اوصافا فاعلم ان تلك الاوصاف انما هي له  
 بحسب الاعتبار لا بحسب الوجود في الاعيان لتحقق ان الشيء البسيط  
 الموجود في الاعيان لا يمكن ان يكن فيه كثرة في اجزائه في الاعيان ولتحققه  
 ان العرض لا يكون موضوعا لعرض آخر ولتحقيقه ان موضوع ذلك العرض  
 لا يجوز ان يكون موضوعا لتلك الصفة التي وصف بها ذلك العرض وهذه  
 مقدمات مسلمة عندهم لكن بعضها غير مسلم عند اهل الحكمة ولعل هذه  
 المعاني موضوع عنها في العلم الاعلى الالهى الكلى ومن لم يفتن لهذه الاوصاف  
 الاعتبارية من اليا حثين عن هذا الموضوع ضل ضلالا بعيدا كيمضى متسقى  
 المتأخرين الذين جعلوا اللونية والعرضية والوجود وهذه (٧) الاحوال احوال ثابتة  
 عملا بوصف لا بوجود ولا بعدم والشك الذي اوتهم في هذا الخطأ الفلاح من  
 (٨) اعظم الخطايا لاوليته وانظرها (٩) هو انه لا واسطة بين السلب و

(٢) اما القسم (٣) فهو وصف (٤) كان اسودا (٥) الاعتباري العرضي  
 (٦) عرضا او السواد عرضي ايضا (٧) و احوال هذه (٨) الخطأ وهو من (٩) الخطأ في الظهور



الاجتناب ظاهرة لا حاجة مالى ذكره ونقضه اوجه السخافته ولو كانوا ينظنون  
 الاوصاف الاختيارية ثا ونعوانى هذه الفئة العظيمة بل قالوا ان التولية في  
 الاعيان من يوجد (١٠) شيئاً متجيزاً عن السوادية انما هو وصف عقل يحصل  
 في النفس عنه تحقق العقل ذات السواد وتصفح احوالها ومشاركته للبياض  
 في بعض احوالها وكذلك الوجود والوحدة وعقل (١١) امر الوجود واصعب  
 (١٢) من سائر الاعراض اشكل جملة من اهل الحق فيه اذ قالوا ان  
 الانسان المعقول مثله حقيقة ومهية لا تدخل في حدهم الوجود حتى ان العاقل  
 يمكنه ان تعقل معنى الانسان من غير ان تعقل هوامه موجوداً ومعدوم فيلزم  
 لامحالة ان يكون الوجود معنى يفرقه من خارج ذاته وقالوا ان الوجود للانسانه  
 هو المعنى المكتسب له من غيره اذا الحيوانية والناظرية له من ذاته لا يجعل جاعلاً  
 (١٣) ولا سبب مسبب كان البارى جل جلاله لم يجعل الانسانية جسماً مثلاً بل  
 جعله موجوداً ثم ان الانسان اذا وجد لا يمكن ان يكون الا جسماً قالوا اذا كان  
 الامر كذلك فيلزم ان يكون الوجود معنى زائداً على الانسان من الاعيان  
 كيف زاد وهو المعنى المستفاد من العلة وقبل ان يتوصل في حل هذه الشبهة تاتي  
 برهان ضرورى على ان الوجود معنى اختيارى نقول ان الوجود في الموجود  
 لو كان معنى زائداً عليه في الاعيان لكان موجوداً وقبل ان كل وجود يوجد  
 (١٤) فيكون الوجود موجوداً وكذلك (١٥) وجوده الى الملائكة له وهو متبع فان قيل  
 ان الوجود معنى لا يوصف الوجود سلب الاطلاق لا سلب احد الطرفين حتى لا يقال انه  
 موجوداً وغير موجود طالبتا هم حينئذ نظرا في النقض ونقلنا بل الوجود  
 موجود في الاعيان ام غير موجود في الاعيان فان اجيب بنعم لزمهم الحال  
 بقاى وان اجيب بلافتديان ان الوجود غير موجود في الاعيان وهذا هو  
 موضع الخلاف فارجحاً بالوفاق ثم نطالبهم ثانياً ونقول بل الوجود وصف معقول  
 لذات الوجود ام لا فان اجيب بنعم لزمهم القول بالاعتراف بان الوجود حكم  
 اختيارى وان اجيب بلا لكان الوجود معدوماً في الاعيان وفي النفس حينئذ  
 لعل الغلاء يصحاشون عن الامثال (١٦) هذا ومنهم من قال ان صفة الوجود  
 لا يحتاج الى وجود آخر حتى يكون موجوده بل هي موجودة بلاوجود آخر  
 (١٠) الاعيان لا يوجد (١١) وعقل (١٢) الوجود لا كان اصعب (١٣) باطل  
 (١٤) موجوداً وكل موجود موجود (١٥) موجوداً يوجد آخر وكذلك  
 (١٦) عن امثال

الجواب هذا القائل إنما يريد أن يدفع التسليم بل وقع (١٤) في عدة محالات آخر منها أن تقول على هذا الوجود الذي كثير إليه موجود (١٨) أم لا فإن اجاب بلا قلنا واقفاً وقاضى نفسه وإن اجاب بنعم وقع التسلسل الى ما لا نهاية له ولم يدفعه ولزمه الحال وإن اجاب بلا قلنا هذا الوجود الذي ذهب إليه شئبي له ذات ما أم لا فإن اجاب بانه غير هذين وبالحال وإن اجاب بنعم قلنا له قد سلمت ذاتا موجودة بلا ما لك لا تسلم في كل موجود وفي كل ذات حتى تستريح عن هذه المناقضات وعن هذه المحالات ثم إن صح كلامك الأول أن (١٩) البياض الوجود يحتاج الى وجود زائد عليه لاحاله فهذا حال ثم منهم من تناقض في هذه المحالات ويستغل في الغلطات الوحشية ويعتد قطع الكلام معه وتشتغل بروحه من (٢٠) وجه آخر وايضا فإن كانت صفة الوجود موجودة بذاتها لا بوجود آخر واقترنت بالماهية بما وصارت اناهيته موجودة لكان حكم الجزء محمولا على التركيب وهذا محال ولو كان الامر كذلك لما عذرت الماهية موجودة بل صارت مقترنة بامر وجود حتى لا يكون صفة الجزء محمولة على التركيب كما أن البياض يبيض لذاته وإذا اقترن بالجسم لم يصير التركيب يبيض بل صار ابيض ولو كان البياض ابيض لذاته لما صار الجسم ابيض بل صار مقترنا بشئ يبيض على ان العامة تسمون البياض ابيض فيقولون هذا لون ابيض ذلك على (٢١) سهل التحقيق فإن كان الوجود ايضا يقال انه موجود على الجواز لا على التحقيق فحكمه حكم المجازات ولا تنازع فيه واعلم ان هذه مسئلة عامة لجميع العلوم ولا يكاد حقيقة يظهر لتحقيق الا قادر بطلان هذا قد سمعت واحدا منهم يقول ان الوجود موجود ولا يحتاج الى وجود آخر كما ان الانسان الانسانية انسان ثم الانسانية لا يحتاج الى انسانية اخرى حتى يكون الانسانية وهذا (٢٢) القائل لم يفرق بين الانسانية والانسان لانه لو كانت الانسانية موصوفة بانها انسان لكانت مقترنة الى انسانية اخرى بل هي موصوفة بانها انسانية فهلا قال في الوجود مثل هذا ان الوجود غير موصوف بأنه موجود حتى يحتاج الى وجود بل هو موصوف [see page 125] بأنه وجود لا غير حتى يدفع هذا الحال وهذه الغلطه من الغشى الغلطات القفولة في هذا الباب عصمت الله من الزود واوجب الغلبة واما احل شبهة اهل الحق وهوان الوجود هو المعنى المستفاد

(١٤) التسليم نوع (١٨) الي هو موجود (١٩) الاول فلو كان ان

(٢٠) بروحه ومن (٢١) ذلك لا على (٢٢) يكون لما انانية ويتسلسل هذا



لا غير (٢٣) وإذا كان هو الشيء المستفاد لا غير كيف يمكن ان يكون معنى زائدا في الالفاظ وهو على هذه الصفة وهو ان المستفاد هو الذات (٢٤) لا غير والذات كانت معدومة فوجدت فالذات هي المستفاد وليست تلك الذات امر امقترا الى الوجود ونسبة الوجود الى الذات قيل الوجود كانت معدومة وكيف يكون الشيء منتظرا الى شيء قبل الوجود اما الاقترار الى شيء من الاشياء هو الوجودات لا كمعدومات بل النفس اذا ظلت تلك الذات واعتبرت احوالها فصلها التفصيل العقل ومصادرات او مصادها متنوعة منها ذاتيات وعرضيات (٢٥) وكانت يصادف الوجود في جميع الاشياء من قبل العرضيات ولا شك ان الوجود هو معنى زائد على الية الفعولة لا كلام في هذا بل الكلام في الوجود في الالفاظ ثم العقل اما تحقق الية التي يقال لها الانسانية علم ان الحيوانية والناطقة لها من ذاتها لا يجعل جاعلا (٢٦) والوجود لها من غيرها بمعنى ان هذه الذات كانت (٢٧) معدومة اما (٢٨) كانت موضوعا للوجود فزوم اعتبار صفة الوجود اناها من حيث تعللها بغيرها واتى انظر ان جميع العلل ليس شأنهم ان لا يفتق (٢٩) عليهم هذا القدر من العقولات فمن وجد نفسه من التضرر في هذا المعنى فليعلم انها قد راجع بسبب امر وهي غلطها فعليه بالرياسة التامة والاستعانة بحسن التوفيق من الله ولي الاجابة وليكن اعتبار الاوصاف وتحقق احوالها اهم الا شيئا للباحث عن هذه الواقعة. فصل واجب الوجود على جلالة انا هو ذات لا يمكن ان يتصور الا موجودة يقتضيه الوجود عند العقل لها من ذاتها لا يجعل جاعلا ولو كانت صفة الوجود (٣٠) معنى زائدا على ذاته لكانت في ذاته من حيث هي تلك الذات الواجبة كثرة وقد سبق البرهان على ان واجب الوجود لذاته واجب من جميع جهاته لا كثرة في وجه من الوجوه و بالجملة فان جميع اوصاف الوجود بذاته اعتباري ليس فيها وجودي (٣١) ايضا وقيل (٣٢) علمه وجودي ايضا وقيل (٣٣) علمه وجودي اعني حصوله صور العقولات في ذاته الا انها (٣٤) كلها شكلية الوجود ولازمة اياه والكلام

(٢٣) المستفاد من اللفظ لا غير (٢٤) الصفة هو ان المستفاد من اللفظ هو الذات

(٢٥) ذاتيات ومنها عرضيات (٢٦) جاعل (٢٧) كانت (٢٨) وما

(٢٩) ان يفتق (٣٠) صفة واجب الوجود (٣١) فيما جهه وجودي

(٣٢) ولم يفتق (٣٣) وان قيل (٣٤) ذاته هو مجرد عللها

فيه بسيط في غير هذا الوضع فليطلب من هناك ولما عرفت ان الوجود امر اعتباري كالوحدانية وسائر الاعتبارات فقد عرفت العدم واحواله من حيث الاختيار وصيغته يكون العدم وجوديا الا ان العدم معنى معقول وكل معنى معقول موجود في النفس فاهية العدم اعني معناه موجود في النفس ثم الكلام في ان العدم بل هو معقول بالذات او بالعرض غير مضاف فيه والحق انه معقول بالعرض وبعد ان تحققت هذه الاعاني فاعلم ان كل موجود يمكن الوجود له مهية عند العقل تعقلها من غير ان تعرف بها صفة الوجود وتعقل معنى ان صفة الوجود لها عن غيرها واذا كانت صفة الوجود لها عن غيرها يلزم ان يكون صفة العدم عن ذاتها والصفة التي تشي من ذاته قبل الصفة التي له من غيره فليته بالطبع فصفة العدم لها هيات الممكنة الوجود قبل صفة الوجود بالطبع ويقول انه لا يمكن ان يكون مهية ممكنة الوجود علة لوجوده اليه اللهم الا ان يكون معدا او واسطة او شيئا آخر مثل التي هي ممكنة الوجود فان لم يمكن فليكن في سببها فاعلم الوجود ب و معلوم ان ب يكون ممكنة الوجود وكل يمكن الوجود لا يوجد الا ويصير وجوده واجبا فكانت ب صارت واجب الوجود وليست في فهي (د) من وجه ممكنة الوجود ومن وجه آخر واجبة الوجود الا ان امكان الوجود لها من ذاتها والاستفاد هو وجوب الوجود فيكون في سببها لوجوب وجود ب لا غير في ولي ممكنة الوجود فيصير ذات ممكنة الوجود سببها فاعلم لوجوب وجود وعلى (د) هذا البرهان مباحث وشكوك منها ان انما صارت سبب الوجود ب وجود ب من حيث هي واجبة كما ان النار سبب الاحراق الخشب من حيث هي حارة ثم لا تدخل النار اوصاف النار في الاحراق ولا تشاح في المثال الجواب (د) ان الحرارة هي سبب الاحراق لا ذات النار الا ان الحرارة لا يمكن ان يوجد الا في موضوع مثل النار فصار الاحراق مضافا الى النار من حيث هي حاملة للسبب الفاعل لا من حيث هي فاعلة ولو كانت ذات النار هي الفاعلة لكان يلزم اوصافها تدخل في الاحراق خصوصا الاوصاف الذاتية او اللازمة التي لا يترك ذات النار عنها وانما قلنا ان ذات من حيث هي واجبة ب واذا (د) قلنا من حيث هي واجبة كان الوجوب في كونه كون في علة لا نفس العلة تفرق بين الشرط الذي

(د) ليست او واجب الوجود فهي (د) وجوده وهذا محال وعلى

(د) المثال والجواب (د) ب لا (د)

به يكون العلة علة وبين نفس العلة كنفس (٢٠٠) العلة لوجوب ب هي ذات في ذات  
 شرط كان ثم هذا الشرط اعني اعتبار وجوب الذي لها من غيرها لا يسبب  
 عنها اعتبار الا مكان الذي لها من ذاتها وكيف يمكن سلب الا وحاف  
 اللازمه فذات التي هي ممكنة الوجود بشرط وجوبها علة الوجوب ب  
 فيكون. الا مكان مدخل في تعميم الوجوب وانسادة الوجود وكيف  
 وهو من تمام العلة الفاعلية وله مدخل في تعميم ذات في كيف فيها يوجب  
 ولو (٢٠١) كان اعتبار الامكان مسلوبا عن ذات في عند كونها واجب الوجود  
 لكان قد ح في البرهان قدما ظاهرا لاني هذا (٢٠٢) الاعتبار لها من ذاتها  
 لا يمكن سلبه بوجه من الوجود فان قال قائل اوشكك مشكك ان وجوب  
 في هو علة وجوب ب الا ان وجوب في لا يمكن ان يوجد الا في موضوع اذا كان  
 وجوب الوجوب ب ثم ذات في يزمها الا مكان لا ان يكون الا مكان الذي  
 هو لازم موضوع وجوب في يدخل في تعميم الوجوب فيكون الجواب ان  
 وجوب في ليس هو شيئا موجودا في الاعيان على ما تحققه انما هو امر يحسب  
 اعتبار العقل والامر الاعتباري الموجود في النفس الشدوم في الاعيان كيف  
 يكون سببا لذات موجودة في الاعيان لا الحرارة ان (٢٠٣) حرارة النار  
 موجودة في الاعيان ثم الامر والحاصل (٢٠٤) من الحرارة ليس هو امرا  
 وجوديا بل انما هو امر عي و سيعرف تفصيل هذا الكلام بعد هذا التفصيل  
 وتفصيل ايضا فان كان (٢٠٥) وجوب في التي يعلق به انه سبب لوجوب ب  
 موجودا في الاعيان لكان لامكان ذات في التي موضوع مدخل في تعميم  
 الوجوب لان الفاعل المتفرد في وجوده الى المسادة لا يكون له الاشاركة  
 المادة ومادة وجوب في هي ذات في فيكون لذات في شركة في تعميم الوجود و  
 يكون للازمها الذي هو الامكان والعدم ايضا شركة وهو محال فقد بان ان  
 جميع الذات والذوات انما يفيض من ذات البدأ الاعلى الاول الحق  
 جل جلاله على ترتيب وفي سببه نظام وهي كلها غيرات لان فيه توجد من  
 الوجود انما النشر الذي هو العدم اولازمه يحصل من ضرورة القضاء ايضا  
 وعلى ما قد عرفت قصيه تعالى الله عما يقول الظالمون علوا كبيرا وعلى الله  
 سيدنا محمد وآله اجمعين .

(٢٠٠) نفس (٢٠١) اولو (٢٠٢) لان هذا (٢٠٣) لحرارة النار فان

(٢٠٤) الامر بالحاصل (٢٠٥) هذا التفصيل فان كان

(c) *Persian Tract called Kulīāt-i Wajūd.*  
*Universals of Existence.*

This tract [Bibliography II, Item 13], which must have been written by 'Omar in about 488 H. (1095) at the request of Fakhr ul Mulk, son of Nizām ul Mulk, was discovered by Dr. Arthur Christensen in BN. Paris Suppl. Persian 139 VII. called *Rasdat ul Qulūb*. The last Section of the tract appears in Dr. Friedrich Rosen's edition (pp. 70-71 of Preface) of the *Quatrains* of 'Omar-i Khayyām (London Luzac & Co.). Saiyed Sulaiman Nadwī has reproduced the whole tract [Khayyām pp. 414-423] in seven sections from BM. London MS. OR. 6572, (as could be deciphered), except for the last Section which has been compared with the version in the Paris MS. The version from the MS. of the British Museum contains many lacunæ in Sections 2, 3, 4, 5 and 6. A third MS. of this tract exists in Tehrān, [Majlis Shūrāi Mill No. 9072] written on 12 Shawwāl 1288 H., and has been reproduced in *Sharq Magazine*, Tehrān, Sha'bān 1350 H. [pp. 643-650]. This does not contain Sections 5 and 6 and a portion of Section 4 as marked by Mr. Nadwī. The following version has been prepared from the MSS. of Br. Museum and Tehrān. The portion in square brackets is from the Tehrān MS. and supplies the hiatus in the MS. of Br. Museum. The portion in round brackets appears in the MS. of the Br. Museum only. The remaining portion is common to both with very slight difference.

The English translation of the prefatory portion as well as the last section of this tract has been given in Section viii of this Introduction.

رساله فی کلیات وجود

چنین گوید ابوالفتح عمر بن ابراهیم الحسام کہ چون مرا سعادت خدمت صاحب  
 عادل تخرالک مہر گشت و فریت و اختصاص داد پالی مجلس خورشید  
 و این بزرگوار ہر وقت از من یادگار سے خواستے در علم کلیات، پس این  
 جزو بر مثال رسالے از ہر دو خواست او املا کردہ شد تا اعلیٰ علم و حکمت  
 انصاف بدہند کہ این مختصر مفید تر از مجلدات است ایزد تعالیٰ مقصود  
 حاصل گرداند (بجہ و کرمہ آغاز سخن)

## [فصل اول]

( ۱ ) بدان که هر چه موجود است بجز ذات باری تعالی يك جنس است و آن جوهر است و جوهر بدو قسم است . جسم است بسیط و انفعلی که بازی معنی کلیات است ؛ اول لفظ جوهر است و چون آن را بدو قسم گردانی قطعی جسم است و انفعلی بسیط . و موجودات کلی را بیش ازین دو نام ( سه نام یعنی جوهر و جسمیت و بسیط ) نیست . از آن جهت که جز ذات باری تعالی موجود همین است . و کلیات نوعی قسمت پذیر است و نوعی دیگر قسمت پذیر نیست . آنچه قسمت پذیر است جسم است و آنچه قسمت پذیر نیست بسیط است و قسمت پذیر و قسمت ناپذیر بر تفاوت اندر نیست . آنچه بسیط است از وجه تفاوت رتبت دو نوع کلی است ؛ نوعی را عقل گویند و نوعی را نفس و این هر یک به رتبت است . آنچه عقل کلی است و جزو ذات ایشان را نهایت نیست . اول عقل محال است که معلول اولی است نسبت با واجب الوجود و علت است جمله موجودات را که زیر اویند و مدبر است موجودات کلی را . و عقل دوم مدبر فلک اعظم ( اطلس ) است و عقل سوم مدبر فلک افلاک است و عقل چهارم مدبر فلک زحل است و عقل پنجم مدبر فلک مشتری است و عقل ششم مدبر فلک مریخ است و عقل هفتم مدبر فلک ثنیس است و عقل هشتم مدبر فلک زهره است و عقل نهم مدبر فلک عطارد است و عقل دهم مدبر فلک قمر است . و این هر عقلی را نفسی است بازی او که عقل بی نفس نیامد و نفس بی عقل . و این عقول و نفوس چنانکه مدبر این افلاک اند عموماً اند هر یک به مرجع فلک خویش را و آنچه نفس است عموماً است بر سبیل ( فاعل و آنچه عقل است عموماً است بر طریق ) معشوق . از آن جهت که عقل بر رتبت برتر از نفس است و شریف تر از نفس است بدالت سبب با واجب الوجود نزدیک تر است .

( ۲ ) و باید دانستن که آنچه میگوئیم که نفس عموماً فلک است بر سبیل فاعلی و عقل عموماً نفس است بر طریق معشوقی از آن جهت میگوئیم که نفس مشابیه می نماید و می خواهد که در ورسد و از جهت آن قصد ارازی که نفس را با عقل است حرکات در فلک [ پذیرد ] می آید و آن حرکات اجزاء فلک را مستوجب عددی گردانند [ و عدد آن باشد ] با واجب که کلی بود و عدد کلی

بے نہایتی واجب کند ، از ہر آن کہ ہر عدد سے کہ آن را نہایت بود آن عدد جزو سے بود . بدان سبب کہ عدد از دو قسمت بیرون نباشد یا جفت بود یا طاق [اگر جفت بود نہایت او طاق بود اگر طاق بود نہایت او جفت بود و طاق و جفت از حلقہ اجزائی عدد است پس سبب درست شد کہ هیچ کلی را نہایت نباشد و عدد کلی لا یشک از حلقہ کلیات باشد ]

اکنون بیاید دانستن کہ موجودات کلی کہ آن را دوام است کہ ایشان معلول واجب الوجودند ، اول عقل فعالیت ، آنکہ نفس کلی است آنکہ جسم کلی است کو جسم شبہ قسم است : افلاک و امہات و موالیہ و این ہر یکے قسمت پذیر اند و اجزای ایشان را نہایت نیست در کون و فساد . چنانکہ افلاک و انجم را کہ کون و فساد شان نیست (در اجزا) و زبر او امہات است ، اول آتش ، آنکہ ہوا ، آبیگہ آب ، آنکہ خاک بموالیہ کہ اول حمات است و آنکہ نبات ، آنکہ حیوان است و انسان ہم از حلقہ حیوان است از وجہ جنیت . اما نوع پسین (است) [و انسان] از جہات عقلی بر حیوان شریف دارد .

و ترتیب موجودات چنین است کہ ترتیب حروف ، کہ تخریج ہر حرفی از حرف دیگر است کہ بالا سے اوست و ہر یکے از دیگر خاصہ است . چنانکہ مثلاً الف کہ تخریج او از هیچ حرفی نیست ، از ہر آنکہ او علت اول است حلقہ حروف را و برہانش آنست کہ او را ماقبل نیست اما بعدش هست و اگر کسی مارا پرسد کہ اندک ترین عدد ہا کہ نام است گوئیم نہ واست ، از ہر آنکہ یکے عدد سے نباشد . چہ عدد آن بود کہ او را ماقبل و ما بعد بود . چنانکہ مثلاً گویند یکے در یکے جز یکے نباشد ، و یکے دو دو جز دو نباشد ، و یکے در سہ همچین . اما دو در دو چہار باشد [و برہانش آنست کہ ماقبل دو یکے باشد و ما بعدش سہ و سہو یکے چہار باشد] و حلقہ عدد ہا از چنین است . پس واجب الوجود یکے است نہ از دو سے عدد کہ گفتیم کہ یکے نہ عدد است از ہر آنکہ او را ماقبل نیست و علت نخستین [تا] یکے واجب کند . و معلول او عقل است و معلول عقل نفس است و معلول نفس فک است و معلول فک امہات است و معلول امہات موالیہ است و اینہا ہر یکے با زیر خویش علت اند . آنچہ معلول چیز سے است لابد علت چیز سے دیگر است و این قیاسدہ را سلسلہ الترتیب گویند . و مردم را مردمی آنکہ درست شود کہ سلسلہ الترتیب بشاید و بداند کہ این حلقہ از باب متوسط اند چون افلاک و

آمہات و موالید و علت و معلول و وجود او اند (کہ از جنس اواز) جل جلالہ۔  
 اکنون چون ما شریف ترین چیز سے در آخر عقل و نفس باقیم معلوم شد کہ  
 ابتدا همان باشد و مردم چون ابتدا و انتہا بدانت باید کہ نزدیک او درست  
 شود کہ نوع (عقل و نفس اورا جنس نفس و عقل یکہست) [نوع اول عقل  
 کل و نفس کل است] این دیگر از باب متوسط اند و از او پگانہ و او  
 ایشان را پگانہ، پس باید کہ آنگہ او بجنس خودش باشد تا از ہم کوہران  
 خود دور نماید، زیرا کہ عذاب مقیم باشد۔ و معلوم است کہ جسم را با بسیط  
 هیچ مناسبت نیست۔ و حقیقت ذات مردم بسیط است قسمت نمی پذیرد  
 [و جسم قسمت پذیر است] و حد جسم آنست کہ اورا طول و عرض و عمق  
 است و اعراض دیگر چون خط و سطح بدو قائم می شود و حد بسیط آنست کہ  
 [اورا طول و عرض و غیرہ نیست و] مدرك اشیا است و صورت علم را  
 قابل است و او نہ قطعہ است و نہ خط و نہ جسم و نہ از حلقہ اعراض دیگر چون  
 کثرت و کیفیت و اضافت و این و منی و وضع و ملک و انفعال و انفعال۔ ازین  
 هیچ چیز نیست۔ اما جوہر نیست بذات خویش قائم، و برہان آن کہ (او  
 جوہر است آنست کہ) صورت علم بدو قائم است و علم عرض است و عرض  
 بعرض قائم نباشد [الاجوہر و درست است کہ نہ جوہر سے جہانی است  
 از آنکہ جسم قسمت پذیر بود و او قسمت شناس است نہ قسمت پذیر۔ کہ  
 قسمت شناس قسمت پذیر نبود پس] این جوہر را از صفت اجسام [مہذب  
 باید داشت] و بدین صفت مقصود تقرب است کہ [اورا با] اجسام باشد۔  
 چہ این تقرب نمی باید کہ و سے را بود [الا با جنس خویش] کہ آنگہ سبب  
 ہلاک و سے یاخذ [واقعہ اعلم]

### [فصل دوم]

(۳) بدانت کہ عقل یا ادراک معقولات بہ نفس خویش [مشتمل  
 است] و نفس را بحقیقت ادراک معقولات بعقل [حاجت است و سر فر ازی]  
 و برتری از حلقہ ازومات نفس است، [بدین سبب] پیوستہ با عقل مشاہبت  
 می نماید و برہان آنست کہ هیچ نفس [بر هیچ عقل] بوقت ادراک البتہ حد  
 [نہر کہ نفس استعداد] خویش را از عقل زیادت شمرد بوقت ادراک لیکن  
 ادراک [و از حلقہ تحقیق] بود و هیچ حقیقی نباشد۔ و این مشاہبت [نمودن  
 نفس با عقل غیرت است] و آثار او در محسوسات پذیر می آید [پس چون  
 نفس کہ از جسم [شریف تر است] و عولت نیست بہ هیچ حال [جسم]

از دعوت [خالی نباشد] که ترکیب جسم از ماده و صورت است، و [او را کیفیت است و کیفیت] او در کلیات نفس می دهد و در جزویات [علت جسمانی می دهد] معلول خویش را و اینکه در جزویات [می گوئیم] و بشرحش حاجت است. چنان که نفس کلی نفس می دهد [جزوی را] فلك اسطخلص می دهد موالید را و انسان را که جزو است کلی موالید را. کیفیت نیز ترکیب [او هم نفس] می دهد و هم فلك و هم اسطخلص و هم موالید [پس دعوت این بیشتر از آن دیگر چیزها باشد]

(م) بدان که تمام جزویات خویش نکرده اند از هر آنکه جزویات آیند و روند تا نایند از باشد اجزای کلیات کرده اند از هر آنکه کلیات همیشه بر جای باشند و علیی که بر ایشان (دلالت کنند) یا ندارد می بود و هر که کلیات معلوم کنند جزویاتش بضرورت معلوم شود.

اکنون بدان که کلیات پنج قسم است جنس و نوع و فصل و خاصه و عرض. و این هر قسمی به نفس خویش کلی است. چنانکه مثلاً جنس لفظی است مفرد کلی که در زیر او کثرت کلی افتد. چنانکه جسم و جوهر که هر یک به نفس خویش کلی اند و [در] زیر [هر] یکی کثرت افتد. چنانکه مثلاً جوهر لفظی باشد که بر حقه معلومات غیر باری تعالی دلالت کند و جوهر نیز بدو قسم است نامی و غیر نامی. نامی نیز بدو قسم است حیوان و غیر حیوان و حیوان نیز بدو قسم است مطلق و غیر مطلق. اکنون اینجا گاه جنسی می توان یافت که بالا می آن نوع نوعی دیگر نیست و آن حیوان مطلق است. و آنست دیگر انواع متوسط اند و انواع متوسط هر ایک نسبت با بالا می خویش نوع اند [و نسبت با زیر خویش جنس اند] و بدان جای که نوع اند جزو می اند هر کل خویش را پس از ایشان هر یک می کل اند و هم جزو. چنانکه مثلاً جوهر که جنس است مرنوع خویش را [نوع او حیوان و غیر حیوان بود و حیوان که جنس است مرنوع خویش را نوع او] مطلق و غیر مطلق است. اکنون بدان که جوهر کلی باشد [که هر] جنسی که موجود است همه جزو او باشد و فصل کلی باشد که بقوت او جنس را از جنس و نوع را از نوع جدا توان کرد [چنانکه مثلاً حیوان لفظی محل است و انواع او مطلق است و غیر مطلق. غیر مطلق و مطلق فصل انسان باشد که به مطلق وی را از دیگر حیوان جدا توان کرد] و دیگر چیزها هم برین قیاس.



و خاصه عرضی باشد که وی را نه بوجه و نه عقل از جوهر خویش جدا  
توان کردن. چنانکه مثلاً تری از آب که اگر تری از آب جدا کنی نه آب بود.  
و گوی از آتش و خشکی از خاک و لطافت از هوا و آنچه بدین مانند.

و عرض عام به نه قسم است کثرت و کیفیت و اخلافت و این و منی و وضع  
(و ملک) و آن فعل و آن بفعل و این جمله اعراض اند. کثرت چندی باشد  
و کیفیت چگونگی باشد و اخلافت نسبت. (کار سے بہ کار سے باشد. و این  
کجائی باشد و منی کئی باشد وضع نهادگی و ملک اورائی باشد و آن بفعل  
کردگی باشد و آن بفعل کنندگی باشد) .....

(ه) (بدان که کلزخا که از مردم برون آید از دو چیز برون نیست و هر  
دو عرض است اما حال باشد اما ساکنه حال آن باشد که در مردمی از تغییر  
یا از مشهوری یا از سردی و حرکات و سکنات پیدا آید و این از دو برون نیست  
یا پسندیده. یا ناپسندیده. چنانکه مثلاً خشم و حقد که هر دو ناپسندیده باشند.  
یا شققت و عبت که هر دو پسندیده باشند و هر چه در رسید و زود بر شد آن را حال  
خوانند. و هر چه دیر تر ماند آن را ملکه خوانند. چنانکه بخواهند و دیر تر که  
فراموش کنند تا صفات پسندیده یا ناپسندیده که با مردم مانند. ولیکن چون  
معلوم شد آن ممکن بود هم عرض باشد بشرف مردم هیچ تعلق ندارد.....)  
(در اثبات صانع عظمت کبر یاؤه باید دانست که هر چه مردم در آن اندیشه  
توان برد از سه برون نیست یا واجب باشد یا ممکن یا متع. اما واجب  
چیزے باشد که شاید که نه باشد و شاید که باشد و ممکن آن باشد که وجود او شاید  
که باشد و شاید که نباشد و چون ممکن را اثبات کردی بضرورت متع لازم شود.  
از هر آنکه چون بگفتی چیزے هست بتوهم خلق که وجود او متع است.  
پس اینست چه که بوجود او همه طریقها واجب است باری عز اسمه باشد.  
و آنچه وجود او ممکن باشد هر چه موجود است بجز ذات باری تعالی و آنچه  
متع است وجود ممکن نباشد والله اعلم.)

(و) (بدانکه موجودات بر دو قسم است. یکی واجب الوجود است.  
و آن باری تعالی است و دیگر ممکن الوجود است و آن دو نوع است  
یکی جوهر و آن هر آن موجودے که از موضوع مستغنی بود. و دوم عرض  
و آن هر آن موجودے بود که از موضوع مستغنی نباشد. و جوهر

بد و قسم است بکے جسم و دیگر غیر جسم و اجسام در جماعت برابر اند و متساوی. و آثار اجسام مختلف است بعضی سرد است بعضی گرم و بعضی نبات است و بعضی معدن است. و دروا بود که مقتضی آن آثار مختلف جماعت مشترک بود که بری است از اثبات صور و لوی در جسم. تا بسبب اختلاف در آن آثار پیدا شود. و حکما بعضی از آن صور را خامییت نام نهاده اند ..... هیچ گونه عجب ندارد. (چہ همچنانکہ سنگ مطابقی آهن می راید. و آتش را قوتیست کہ از یک شعله از وے صد هزار چندان کہ پیدای شود و در آن آتش هیچ نقصان پیدا نیاید. و اگر نہ آن استی کہ آتش دیده باشد و بسبب کثرت دیدن آن غریب و تعجب زائل گشته است و اگر نہ جرم آتش از همه غریب تر و عجیب تر است. و همچنان کہ مردم از آتش آن فعل عجب ندارد و داند کہ در آتش قوتیست کہ موجب احتراق و تحمیل است همچنان باید کہ تصور کنند کہ در جسم مطابقی قوتیست کہ فعل او آهن را بودن است. و هر آن کسی کہ این معنی بحقیقت تصور کند از بسیار اشکالات خلاص یابد)

### [فصل سوم]

(ع) بدانت کہ کسانے کہ طالبات شناخت خداوند سبحانہ و تعالی اند چہار گر و عند. اول متکالات. اند کہ ایشان بجدل و حجتہای اقصای راخصی شدہ اند و بدانت قدر بندہ کردند در معرفت خداوند تعالی (باری عز اسمہ). دوم فلاسفہ و حکما اند کہ ایشان بادلہ عقل صرف در توانیبت منطقی طلب شناخت کردند و هیچگونہ بہ ادلہ اقصای قناعت نکردند. لیکن ایشان نیز بشرابطہ منطقی و فائز استند بر دلت از آن عاجز آمدند. سوم اصحاب علمان اند و تعلیمیان کہ ایشان گفتند کہ طریق معرفت (جز اخبار خبر صادق نیست چہ در ادلہ معرفت) صانع و ذات و صفات وے اشکالات بسیار است و ادلہ متعارضی و عقول در آن متعیر و عاجز. پس اولی تر آن باشد کہ از قول صادق طلبند. چہارم اہل تصوف اند کہ ایشان بہ فکر و اندیشہ طلب معرفت نکردند بلکہ بتصفیہ باطن و تہذیب اخلاق نفس ناطقہ را از کمورت طبیعت و عبات بدنی منزہ کردند. چو آن جوہر صاف گشت و در مقابلہ ملکوت ایجاد صورتہاے آن بحقیقت ظاہر شود. بے شک و شبہی. و این طریقہ از همه بہتر است چہ معلوم بندہ است کہ ہمہ کمال

پس از حضرت خداوند نیست و آنست جایگاه منع و حجاب نیست بکس ، هر آنچه آدمی را (تبود) از جهت کدورت طبیعت باشد ، چه اگر حجب زائل شود و حائل و مانع دور گردد حقایق چیزها چنانکه باشند ظاهر و معلوم می شود و سید کائنات ( علیه افضل الصلوة والتحیة ) بدین اشارت کرده است و گفته ان لربکم فی ايام دهر کم تفحات الاغصانوها .

تمت الرسالة بمحمد وحسن توفيقه

[First Section] (1). Know that whatever exists, save the Godhood, is one Genus (*Jins*), and that is an Essence (*Jowhar*). Essence is of two kinds: Body (*Jism*) and Spirit (*Bari*). Of the words which stand for the "Universal," the first word is Essence and when you differentiate it into two, one word is the Body and the other the Spirit. The Universal Existences have no other names than these three, namely, the Essence, the Body and the Spirit, because save Godhood Existence is this much only. One kind of the universal is separable and the other inseparable. The separable is the Body and the inseparable the Spirit. The separable and the inseparable are antagonistic in status. The Spirit (*Bari*) in view of the difference in gradation is of two universal kinds one is called Intellect (*'Aql*) and the other Mind (*Nafs*). Each of these have ten *stata*. The Cosmic Mind has no limit as to its individual parts. The first is the Creator's Intellect, which is the first effect of the Necessary Existence and the primary cause of Existences thereunder, and ordainer of Cosmic Existences. The Second Intellect is the ordainer of the Highest Sphere, the third of Sphere of Spheres, the fourth of Saturn's Sphere, the fifth of Jupiter's Sphere, the sixth of the Sphere of Mars, the seventh of Sun's Sphere, the eighth of the Sphere of Venus, the ninth of Mercury's Sphere and the tenth of Moon's Sphere. Each of these Intellects has also its Mind, because there cannot be an Intellect without a Mind, nor a Mind without an Intellect. These Intellects and Minds which are the ordainers of the Spheres each move the celestial orbs pertaining to their sphere. The Mind acts as a Lover and the Intellect as the Beloved. Because the Intellect is higher in status and nobler than the Mind, and hence nearer to the necessary existence.

(2). It must be understood, we say, that the Mind moves Ether like a Lover and Intelligence moves the Mind as a Beloved, because the Mind simulates and tries to pene-

trate into Intellect, and as a result of the Mind's endeavours to fulfil its longings for the Intellect, motions in Ether are evinced. These motions impart numbers to parts of Ether. Number is a Universal, the complete number is Infinite as a Universal; because a finite number is only a part, since it may be either odd or even, if odd, it is exceeded by even and even by odd, odd and even are parts of the number. Hence it rightly follows that no Universal has a limit and the Whole Number (Infinite) is doubtless among the Universals.

Now be it known that Universal existences which are perpetual, being the effects of the Necessary Existence are first the Creative Intellect, then the Cosmic Mind and then the Cosmic Body. The Body is of three kinds: Ether, Elements and Creations. Each of these admit subdivision and their parts come into being and cease to be without an end. The Ether and Stars have no creation or destruction as regards the parts. Thereunder come the Elements, Fire, Air, Water, Earth and then the Creations, viz., the Mineral, the Vegetable and the Animal. Among the Genus of Animal is Man, but he is the final kind and being rational, superior to other animals.

The sequence of Beings is like the sequence of the letters of the Alphabet, each letter being derived from the one previous to it. Alif is not derived from any other letter and is the first cause of all letters of the alphabet, because it has no precedent but has a subsequent. Hence if any one asks us the question as to what the least number is, we shall reply "Two," since "One" is no number; because a number must have a precedent and a subsequent. Thus they say one into one is one, one into two is two, one into three is three, and so on. But two into two is four because one precedes two and three succeeds it, three and one make four. The same is the case with all numbers. Hence Necessary Existence is one *not as a Number* because one is no number, as it has no precedent; but the Necessary Existence is One as being the Primal Cause. The effect thereof is the Intellect, and effect of Intellect the Mind, the effect of Mind the Ether, the effects of Ether the Elements, the effect of Elements the creatures, and each of these are the causes of what comes as an effect under them. That which is an effect is undoubtedly the cause of another. This is called a causal chain. A man is rightly a man if he understands the causal chain and knows that the above-mentioned are only medial entities, and because the Ether, the Elements and creations are the causes and effects of his existence, but not of his Genus, as he hails from Lord Almighty!

Now that we have found the noblest thing in Intellect and Mind in the end, we know that the beginning also was the same. The man who knows the beginning and the end understands rightly that his individual Intellect and Mind are of the same Genus as the cosmic Intellect and cosmic Mind and these other entities are alien from him, and he an alien to them. Hence he should endeavour to attain his Genus, so that he may not remain far apart from his kindred souls; because perdition is a static condition. We know that a Body has no relation to the Spirit (Basit); and the Man's Self is in reality a Spirit; incapable of subdivision and the Body is capable of subdivision. Body is thus defined: it has length, breadth and thickness and other incidences, such as lines and surfaces which can be laid thereon. The Spirit (Basit) is thus defined: it has no dimensions such as length, breadth, etc.; it understands all things, and is capable of recording impressions of knowledge; it is neither a point, nor a line, nor a body, nor has any other incidences, such as the why, the how, the whose, the where the when, shape, qualities, activity or passivity. On the other hand, Man's soul is an Essence, self-existing. The proof of the fact that Man's soul is an Essence is this: it records the impressions of knowledge. Now, knowledge is incidental and an incidental cannot stand on an incidental but on its Essence. Really the Man's soul is not a bodily Essence, because body is divisible and the soul understands the divisibility, and is not divisible; what is divisible cannot understand the divisibility. Hence this Essence (Man's self) should be kept pure from the qualities of the bodies. By qualities is meant the consequence of proximity which it has with the bodies—a proximity which it should not have lest it lead to its distraction. (God knows!).

[Second Section] (3). Know that the Intellect ('Aql) is busy with its Mind (Nafs) in understanding the objects and the Mind needs the Intellect for knowing reality of the objects. The benefit and advantage is attached to the Mind. Hence the Mind always resembles the Intellect. The proof of this is that no Mind ever envies the Intellect at the time of understanding, because the Mind counts its ability more than that of the Intellect at the time of understanding. But its ability to understand is only discursive and by no means definite. This semblance of the Mind with the Intellect is in its very nature, the effects of it become evident in the feelings (Mahsusat). Hence the Mind, which is higher than the body, is not without egotism, and whatever be the condition of the

body, it is not free from egotism. Body is composed of Matter and Form, and has conditions. Its condition is given by the Mind in the Universal, and in the individuals by the bodily cause to its effect. And what we say here about the details requires explanation. Thus the Cosmic Mind imparts mind to the individual, Ether imparts Elements to the creation and to Man who is a part of the creation. Conditions in Man's constitution are given by the Mind, the Ether, the Elements and creations. Hence the egotism of Man is greater than of those other things.

(4). Know that the ancients have not pondered on the individuals because the individuals come and go and are transitory. The ancients have dealt with the Universals because the Universals remain, and knowledge founded on them is durable. Whoever knows the Universals will necessarily understand the individuals.

Know now the Universals are of five kinds; *Genus* (*Jin*), *Species* (*Nou'*), *Kind* (*Fa*), *Special quality* (*K'hāṇa*), *Incidence* (*'Arḍ*). Each of these is a universal by itself. Thus *Genus* is a universal comprising many universals. Thus Body and Essence (*Jowhar*) are each itself universal comprising many individuals. Essence (*Jowhar*) is a word implying all knowable objects, save Godhood. Essence is of two kinds, with a name and nameless. That which has a name is of two kinds, animate and inanimate. The animate is of two kinds, the rational and irrational. Now the *Genus* is found, i.e., the rational animal, because to its species there is no other superior. The other species are intermediate. The intermediate species are only kinds to the species above them and *Genus* to the kinds below them. When they are "kinds," they are parts of their universal. Hence each of them is a whole as well as a part. Thus, Essence is a *Genus* to its species and its species are Animate and Inanimate, the Animate is a *Genus* to its specie and its species are Rational and Irrational. Now Essence is a Universal, so that every *Genus* that exists is its part. The "*Kind*" is a universal which has the power of separating a *Genus* from *Genus* and *Species* from *Species*. Thus, Animal is a word comprising Rational and Irrational. Rational and Irrational are the kinds by which Man is distinguished, because it is rationality which can distinguish a Man from other animals. Similarly for other things.

*Special Quality* is an incidence which cannot be separated from its Essence either by imagination or by reason; for

example wetness from water, heat from fire, dryness from earth, fineness from air and so on.

The *Incidences* ('Arḍ) are generally of nine kinds, Quality, Quantity, Relation, Place, Time, Position, Propriety, Activity, and Passivity.

(5). The actions which emanate from Man are of two kinds: the Present (Hal), and the Habitual (Malika'). The present action (Hal) means the movement or repose produced in a man as result of a change or emotion or desire. These are of two kinds: agreeable and disagreeable; for example, anger and malice are both disagreeable; affection and love are both agreeable. Whatever comes and soon disappears is present action (Hal), whatever remains for a longer time is habitual (Malika'). Thus one reads a book and remembers it for a long time. These agreeable and disagreeable qualities remain in Man. But when they disappear, they become also incidental and have no relation to the nobility of Man.....

We should know that whatever one can think of, is one of the three kinds: Necessary, Possible and Impossible. The necessary thing is one that cannot but exist. The Possible is that which may or may not exist..... "Non-existent" is merely a word in the imagination of folk. Whatever exists necessarily is, the Lord: His name be praised! Whatever has a possible existence are all beings (excepting the Lord). The Impossible cannot exist at all!

(6). Know that Existences are of two kinds: the necessary and that is Lord Almighty, and other possible existences, i.e., the Essence which is free from all incidents and the Incidental which is never free from incidents. The Essence is of two kinds. Body and non-Body. Some bodies are homogeneous in formation. Their effects are different, some are hot, some cold, some vegetable, some mineral. The effects of heterogeneous bodies are mixed.....

Philosophers call these effects as Properties. Thus a magnet attracts iron, and fire has the power of producing hundred thousand sparks from a single spark without diminution in the fire. Fire is visible and consequently has lost its wonder, otherwise the atom of fire is the most wonderful of all. Anyhow, a man does not think fire wonderful and knows that fire has the power of ignition and heat, similarly, he should think that in the Body of the Magnet there is a power which



acts in attracting iron. Whoever knows this, will solve many cases.

[Third Section] (7).

Translation of this portion has already been given in Section VII of this Introduction (p. XLVII).

(f) 'Omar Khayyám's Arabic verses.

We have only five Qita's by 'Omar which are quoted by Qifti and Shahrzuri.

{1}

تدين في الدنيا إلى البعة العلي	بل الأفق الأعلى إذا جاش خاطري
أصوم عن الفحشاء جهراً وخفية	عفاً وانطاري بتقدري خاطري
وكم عصية ضلت عن الحق فاعتدت	يطرق الهدى من فمضي الشظاري
فإن صراطى العظيم معابر	ضرب على وادي العدى كالفناري

{2}

I traverse through the world to even seven spheres,  
I reach the Plane Supreme thus when my heart expands.  
I fast from acts unchaste, refrain from evil thoughts,  
And end my fast in peace on purest holy fare.  
Many are lost in World, some few are saved by Faith,  
Who in the Path are guided by ever helping Grace.  
So by this Royal Road I march to reach my Goal,  
I pass over this Bridge through Darkest Wilderness.

{3}

إذا تمت قس بمسور بقية	يحصها بالكدي كفى وساعدي
أمنت تصاريف الحوادث كلها	فكن يا زماني موعدى أو مواعدي
رمى الخدات الشر بين منازل	وفوق مناجاة الفرح قد بين مصاعدي
ليس قضى الاقلاق في دورها بأن	تعبد إلى نفس جميع الساعدي
فما نفس صبراً في مقبلك انما	فقر ذراعا يا فقيراضي القواعد
منى ما أدت دنياك كانت مصيبة	لواجها من ذالغريب المبادئ
إذا كان محصول الحياة مثية	فهبان حالاً كل ساع وساعدي



## (2)

With mind contented, plenty comes in train,  
To acquire which my hands I have to strain.

In peace I watch this ever whirling wheel,  
What matters Times may bring me loss or gain?

Not East or West in centre firm I stand,  
A guiding star in top of all remain,

His finger moveth all the skies and stars,  
From Zenith down to Nadir they are laid.

So keep Thy balance, firmly stand, O soul!  
If pillar slips this roof will crash in plain.

Why should ye pine for world and fall in woe?  
From nearest bliss why wander wide in vain?

If by desires ye gain the gist of life,  
Then race or rest: ye choose between the twain.

## (3)

زجیت دهرآ طویلاً فی القماسی اچ برعی و دادی اذا ذوخله غدا

نسک آلت و کم آخیت غیر اچ و کم بدلت بالخرقوات اخوانا

و قلت لنفسی لما عز مطلبها بالله لا تانی ما عشت انسانا

## (3)

For long I sought in world, perchance a friend to meet;  
I treated them so kindly but they are wont to cheat;

So many friends I made but they have turned my foes,  
For kith and kin of world—each other they would eat.

So when my mind is eager for friends I tell it so:  
By God! so long thou be to none thou go to greet!

(3)

سبقت العالمین الی المعالی بصائب فکر و غور و  
فلاح یحکمتی نور الهدی فی لیل قسالة مدلیه  
پرید الجاحدون لطفوها و یأی الله الا ان یقه

(4)

I soar above both Worlds to Highest Realm  
With lofty courage and with sober thought.  
The Guiding Light of Wisdom dawns in me,  
The Darkness and Delusion are dispelled.  
The foe may try to intercept the Light,  
But Lord maintains it by His Grace Divine.

(4)

العقل یجیب فی تصرفه من علی الایام یفکی  
فوالها کالریح متقلب و نعبها کالظل متقل

(5)

The Wise remaineth occupied with Him,  
And stays sedate in peace thro' all the days.  
Desires for him are only rolling winds,  
And joys are phantoms moving further far.

(g) *Qita' of 'Omar Khayyām on World and Life.*

The following *Qita'* found ascribed to 'Omar in various anthologies summarises 'Omar's views on World and Life.

دوش با عقل در سخن یودم	کشف شد بر دم مثالے چند
گفتم ای مایه همه دانش	دارم الحق بتو سوالے چند
کیست این زندگانی دنیا	گفت خواہست یا خیالے چند
گفتم ازو سے چه حاصل است بگو	گفت درد سرو و بالے چند
گفتم این قصے کے شود رازم	گفت چون باقت گوئیالے چند
گفتم این بحث اهل دنیا چیست	گفت پیہودہ قبل و قالے چند
گفتم اهل ستم چه طایفه اند	گفت گرگ و سگ و شغالے چند
گفتم اهل دول درون چه فن اند	گفت در بند جمع مالے چند
گفتش چیست کتخدائی گفت	هفتہ عیشی و نصد سالے چند
گفتم او را مثال دنیا چیست	گفت زالی کشیدہ خالے چند
گفتش چیست گفتہ خیام	گفت بندہ نیست حسب حالے چند

*Qita' of 'Omar Khayyām on World and Life.*

A talk I had with Wisdom once,  
And learnt some dainty metaphors.  
I said "Thou store of all we know—  
I ask some questions—tell me terse."

Ques. What is the life we live in world?

Ans. A dream or phantom, fancy worse!

Ques. Then what we gain or gather here?

Ans. A Plague or Sores with none to nurse!

Ques. So when this nag of lust is tamed?

Ans. When curbed by whip and constant spurs!

Ques. And what of doctrines discussed here?

Ans. Some empty jargons they rehearse!

Ques. And what you think of Tyrants here?

Ans. As wolves or hounds Death—compassors!

Ques. And how are wealthy here engaged?

Ans. The greedy storing rot in purse!

Ques. Does wedlock bring them bliss of life?

Ans. A week of joy and rest a curse!

Ques. But what you think of world so fine?

Ans. A hag in rouge and fashion firs!

Ques. So what is all now 'Omar said?

Ans. Precepts as meet some cases Sirs!

## XIV.

## ‘THE QUATRAIN, THE TARĀNA’, DO-BĀITI AND KIRĀṢI

The practice of expressing tender feelings, mystic experiences and philosophical ideas in a quatrain, a stanza of four lines, is as old as the Vedas where a series of connected quatrains form a Śūkta.

A collection of a hundred quatrains is called in Sanskrit a Śataka, such as the famous Nīti, Vairagya and Śringār Śatakas of Bhaṭṭarīhari (First Century a.c.). The Arabic Verse, the “bait” or “tent”, which primarily consisted of two parts like the flaps of a tent, has also quatrains. The following two from ‘Alī Murūdī, the first Saint-Poet of Islām, the main fount of Islāmic Śūfiism, unveil his Expansive heart.

ان ابن قصى وكنيتى اذى      من عجم كنت اورى العرب  
ان الحق انت يقول عاذا      ليس الله ان يقول كاذب اى

I'm born of Soul, in Culture chose a name,  
What matters Merv or Mecca whence I came;  
For he is brave who says: "Lo! here I stand"  
Not he who prates about his father's fame!

قد صار قلبي قابل كل صوره      فرعاً لغزلان و ذيراً لرحبان  
ادى بن يدن الحب انى نوبه      ركاب ارسلت دنى و ايمانى

My heart embraces all creation great and small,  
'Tis pasture for the deer and Mystic Temple Hall;  
I chose the path of Love, and even as I glance,  
Men welcome this my creed and fellow at my call!

Though at first free, as in Sanskrit, from restriction to any particular metre, the Persian quatrain was confined about a century before ‘Omar, to the Hejaz metre and called *Tarāna*’, a Song. Each line of the *Tarāna* commences and ends with a spondee, has twenty “*Mātrā*” and falls into 24 varieties. The Persian and Sanskrit have remained close in origin and geographic domicile, and thus naturally the *Tarāna* resembles in name, metre and use, with the *Āryā Gītī*, *Āryan Song* of Sanskrit.

### The Rhyme.

In the early stages all four lines of the *Tarānā'* rhymed, so it was called a "*Dō baifi*." The form without rhyme in the third line had become common in the time of Rashid ud Din Waṣṣaṭī (d.1182), who in his work on Persian Prosody *Ḥaddiq us Saḥar* defines it as follows:—"A *Dō Baifi* without a rhyme in the third line is called a *Khaṭ* (Castated)."

In a paper read at The All India Oriental Conference held at Baroda in (1935), Dr. Muḥammad Iqbāl showed that the term *Rubāʿī* was applied to the *Tarānā'* after the rhyme in the third line had been completely discarded. In his opinion the rhyme from the third line may have been dropped in the fifth century Hijrī, and "in a genuine collection of 'Omar Khayyām's quatrains the four-rhymers should outnumber the three-rhymers."

I feel that we are not justified in drawing the above conclusion because the following 'Omarian quatrains which indicate the poet's age at the time of their composition are all three-rhymers.

After 30th year: 102: X. 35: *Bad nāmī*.

After about 40th year: 485: IX. 30: *Fardā*.

After 50th year: 893: IX. 131: *Andāz'ī*.

It is thus clear that in 'Omar's time, if not earlier, the four-rhymers were getting out of fashion, and that he preferred the three-rhymer quatrain. The fact however remains that the available MSS. record many four-rhymers as 'Omarian. Thus more than 25% of the total "known" 'Omarian quatrains are four rhymers. Their index numbers are given below. The quatrains which are vagrant are prefixed with letter 'V.

Index Nos.—14, 17, V19, 21, V28, V36, V40, 41, V49, 50, 62, 71, 73, 74, V77a, 84, 86, 96, 102, V119a, 121, 123, V130, V131, 133, 134, V144, 145, V147, V150, 155, 157, 159, 161, 162, 169, V178, 181, V185, 186, 221, V223, V224a, 228, 232, V240, 242a, 247a, 250, V254, 257, V259, 263, 270, 271, 275, 278a, V279, 286, 296, V299, V292, 296, V298, 308, 317, V322, 325, 333, 343, V346, V370, V373, V380, V383, V387, V397, V408, 417, 419, V442, V448, 457, 461, V465, V475, V477, V481, 484, 486, V487, V488, V489, 496, V502, 514, 520, 526, V538, V538a, 544, V546, 570, V577, 586, 588a, 595, V596, 601, 605, 610, V614, V617, V618, V620, V621, 624, 627, 630, 630, 636, V640, V643, V644a, 645, 648, 652, 651, V651, 660, 664, V671, 682, V685, 687, V688, V689, V693, 697, 709, V711, V714, V718, 730, 744, 747, 748, V750, 751, 753, 757, V758, 762, 771, V777, 784, V785, 788, 787, 788, 796, V800, V812, 820, V826, 839, 844, V848, V851, 854a, V852, V853, V857, 858, 859, 863, 865, 866, V873, 878, 878a, 890, 891, 898, 903, 904, V912a, 915, 921, V924a, 944a, V946, 951, 953, V961, 978, 983, 995, V998, V999, 1003, 1005, V1008, 1007, V1012a, 1020a, V1020b, 1020, V1023, V1041, 1042, V1042a, 1048, 1052, 1053, 1054, 1057, 1058, 1064.

It is also probable that some 'Omarian quatrains which were originally four rhymers were made three rhymers subsequently.

The following are instances:—

(a) Qn. No. 153: V. 15 as quoted by Najmud Dīn Rāzī in his *Mir'ād ul 'Ibād* had the third line rhyming with other lines thus:—

Gar nek āyad shikastan az baḥr-i chirāst

but we find it in MS. Hy. as follows:

Gar nek āyad shikastan az baḥr-i chī' būd.

(b) Qn. No. 131: VII. 53 must have had third lines rhyming with the others as follows:

In yak nufasē ki dar tanat 'āriyatist.

The reading was changed 'āriyat ast.

(c) Qn. No. 442: V. 39 must have had the third line rhyming with the others thus:—

Tā charkh-i athār u akhtarān kḥwādhad bud.

kḥwādhad bud was changed to sair kunad.

As the poets who came after 'Omar usually wrote three-rhymers only, *prima facie* a four-rhymer in the collections of 'Omarian quatrains cannot be rightly alleged to belong to any later poet.

xv.

'OMAR KHAYYĀM'S QUATRAINS SUNG IN ŠUFI CIRCLES.

Sages who soar higher than the common-place are welcomed by the select few. Such was the case with 'Omar. His quatrains banned by the common folk of his time, as Qifī says, for being "a biting criticism on *Shara'* and a jumble of entanglements" were yet welcomed by Šufis who "understood the purport of his poems and interpreted it to be in accordance with their own doctrines and discoursed on them in their *Open assemblies* and *Inner circles*." Thus says 'Omar in Qn. No. 446: X. 42.

زندان هر د که ملوک زمند در میگذردا بستم من باده زند

I desired to verify the above statement of Qifī. Hākīm Sanāī (d. 1151) an admitted Šufī, a disciple of Abū Hāmid Nāṣir ud Dīn Muḥammad bīn Maṣṣūr (under whom according to Tabrizī, 'Omar had received his early education) called my attention. Sanāī in one ghazal says:—

[p. 75 Bombay Edition]:—

بِرا خیز تا صبح کنیم راح را هفتین روح کنیم  
باده توضیم بے دریا از آنک با ریا نوبه نصوح کنیم  
حال بِا شعر فوثن آرم دقش بر شعر بوالفتوح کنیم

The last verse means:—

With Farrukhī's poems we go in trance

With Bul Futūḥ's poems we lead the dance!

Bul Futūḥ or Abu'l Fataḥ is a clear reference to 'Omar Khayyām, the *only one* poet of that *Kumīyat before Sanāī*.

It is thus clear that 'Omar's quatrains were sung in Šufi circles during Sanāī's time. There is no doubt that Sanāī was an admirer of 'Omar and the above ghazal confirms Qifī's statement.

In the following ghazal (p. 23 Bombay Edition) Sanāī explains the terms *Bāda'* (Wine), *Muṣṛīḥ* (Songster) and *Sāqī* (Cup-bearer).

ای مستان خیزد که هنگام صبح است  
 مردم که درین حال زنی دامن قنوج است  
 یک مطربان قتل و دگر مطرب عشق است  
 یک ساقیان حور و دگر ساقی روح است  
 باده که درین وقت زنی باده مباح است  
 نوبه که درین وقت کنی نوبه نصوح است  
 طوفان غم از آریس و از راست برآید  
 در باده گر بزد که آن کشتی نوح است

Arise O Mystical this is matin time,  
 Each breath now lifts us up to conquest height.  
 One Songstress is Wisdom the other Songster Love,  
 One Cup-bearer is Fairy, the other is Soul.  
 The "Wine" you drink now is Wine allowed,  
 The Vow you make now is Morning Vow,  
 If the Tempest of grief overtakes you all around  
 Take Shelter under Word your Noah's Arc.  
 The last verse echoes the 'Omarian Qn. No. 264: IX, 101.

طوفان غم اورد آید از پیش و است  
 در باده گر بزد کشتی نوح تو است

In the following ghazal (p. 28 Bombay Edition) Sanāi praises "*Kharābāt*" and "*Mai Khāna*."

هر کجای بخرایات مرا راه نماید  
 زانگ غم و تپا و زچانم بزداید  
 هر کجای بکشد در میخانه بمن بر  
 ایزد در فردوس پرو بر بکشد  
 گویند ساقی را شود شرم به یکبار  
 رفتن بخرایات و را شرم نماید  
 دایم بخرایات مرا وقت از آنست  
 کلا بخرایات مرا دل نکشد



The man who directs me in Tavern way  
Removes my resting Grief and Pangs of life.  
To him who admits me in Mystic Shrine  
The Lord will open gates of Paradise.  
Thus whisper folk: "O fie on Sanāi!  
Has he no shame to wend in Tavern way?"  
I will to Tavern ever go because  
My heart expandeth there and there alone!

It will be evident from the first two verses above that none could go to the "*Kharābāt*", the Tavern, unless the manners and etiquettes prevailing there were first shown to him; and none could enter the "*Maikhāna*", the Mystic Shrine unless the door was opened to him and he was initiated. The "*Kharābāt*" was thus the open assembly and the "*Maikhāna*", the "Inner Circle" of the *Ṣūfīs*, as distinguished by Qiftī. The very first 'Omarian quatrain of MSS. arranged according to rhymes, (Qn. No. 1: IX. 1) draws this distinction clearly.

آمد سحرے ندا ز میخانه ما  
کای رند خراباتی دیوانه ما

THE KEEPER'S call at dawn I heard "Awake!  
Thou wreck of Tavern pining for our sake—

The poet was called into the "*Maikhāna*," i.e., "The Mystic Shrine," after he had pined for some time in the "*Kharābāt*", i.e., "The Tavern."

Here again 'Omar says:—516: IX. 6.

مارا ز خرابات خواب آوردند      در میخانه بردند و شراب آوردند  
گفتم که شراب را کجا بیاورند      دلا همه بردند و کباب آوردند

They brought me first from Tavern, stark and still,  
To Mystic Shrine, and then a cup they fill;  
With wine in hand I call for broiled meat:—  
To serve me meet—my heart they first would kill.

As regards the Tavern etiquette 'Omar says:—Qn. 183, VIII. 2.

وقم خرابات باغیانت در بست      ز تار معان را بجان بستم چست  
شاگرد خرابات ز بدنامی مرست      رستم بدر انگشت و خرابات بستم

I went to Tavern-door as some divine,  
 With flowing gown and cowl and girdled fine;  
 The Warden scanned my face, and with disgust,  
 He threw my baggage out, and washed the shrine.

Qn. 1059: VIII. 2.

خان تا بخرابات مجازی تائی تا کار قلندری نسازی تائی  
 این ده مردان سرافراز است ز تبار درین کوچه بازی تائی

Beware ye dally not with Love in vain,  
 Till ye could be its victims and be slain;  
 This path's reserved for lofty hearted souls,  
 Beware ye trespass not this risky lane!

Qn. 998: VIII. 11.

جز راه قلندر بخرابات میوے جز باد و جز سماع و جز یاد بھوی  
 بر کف قدح باد و بر دوش میوے می نوش کن ای نگار پیودہ مگوی

Step not in Tavern save thro' Mystic Gate,  
 And Seek for none but love and Song and Mate;  
 In hand His cup, on shoulder water-pot,  
 Just love and mind your own and never prate.

In the "Kharêbât" or open assembly there was music.  
 The "Wine" of the Inner Circle, *Maikhâna* is defined by  
 'Omar as follows:—Qn. 171: IX. 3.

در میخانه ذکر باد چلی اسم من است زندی و پرستیدن می قسم من است  
 من جان سیهانم اندرین دیر مغان این صورت کون جلگی جسم من است

In Mystic Shrine, the Name is styled as Wine,  
 To love and be in trance I most incline;  
 I am the soul of world in Holy shrine,  
 The world is body for my soul Divine.

The ideas in 'Omarian quatrains are found in Sanâî's  
 odes, expressed almost in the same words, for example:—

1. (a) Sanâî p. 10.

هر آن روزی که باشم در خرابات می نام جو موسی در مناجات

1. (b) O. K. qn. 603 VIII. 1.

با توبہ خرابات اگر گویم راز به زانکه کنم بے توبہ عراب تراز

2. (a) *Sanāi* p. 64.

چاک ز د جان بد دست صبا دامن گل

2. (b) 'Omar Qn. 904: III. 17.

بگر ز صبا دامن گل چاک شده

3. (a) *Sanāi* p. 23.

سایا وقت گل چو گل می ده وقت گل توبه کسی نه فرمودست

3. (b) 'Omar: 390: IX. 68.

گل جامه دران و بلبلان نعره زنان در وقت چنین توبه روا کے باشد

Some times we feel that *Sanāi* in his odes is explaining 'Omarian quatrains.

4. (a) *Sanāi* p. 12.

بر در کعبه طامات چه لیک ز نیم کہ به میخانه نیایم می جائے نشست

4. (b) 'Omar Qn. 260: IX. 57.

میخانه و کعبه خانه بد گیت

5. (a) *Sanāi* p. 27.

چارہ تا کے جوئی از درمان درد دل ہے رو برک جان بگودرت همه درمان بود

5. (b) 'Omar Qn. 35: II. 55.

درمان طلبی درد تو افزون گردد با درد ہمارا هیچ درمان مطلب

6. (a) *Sanāi* p. 52.

ای نکته خوبی و نکوی بہ ہمہ وقت گردند عشق تو چو پر کارم پر کار

6. (b) 'Omar Qn. 743: I. 46.

جانا من و تو نونہ پر کارم

7. (a) *Sanāi Qasida* p. 40.

چون دل و جان زیر بابت نغم شد با سے بکوب

چون دو کون اندر دو نشست جمع شد دستے زن

7. (b) 'Omar Qn. 727: VIII. 125.

بر خیز و بکوب با سے تا دست ز نیم

The readers will easily recognise 'Omarian ideas in the following verses of Sanāi.

Sanāi p. 71.

خیز تا می خوریم و غم نخوریم      انده روز ناله نخوریم

Sanāi p. 85.

چند روزی درین جهان بودم      بر سر خاک بیاد پیوادم

بدویدم ایسے و دیدم رنج      یک شب از آرز خویش نفوادم

چو دانستم که گردانست عالم      نیامد مرد را بنیاد عجم

پس آن بهتر که نادر وے ملیم      شبان و روز باشم مست و غم

Here the readers will recognise a beautiful parody of the famous 'Omarian Qn. No. 899: XI. 59 *Al Sōkhta*!

ای ز آب زندگانی آتش افروخته

واندر او ایمان و کفر عاشقان را سوخته

که ز آب روئے خویش آتش دروستان عشق

تخت عمر ساقی شمع از آموخته

Nizāmī Ganjawi (d. 596 H.) has described The "*Kharābār*" thus:—

دوش رقم بخرابات و مرا راه نبود

میزدم ناله و فریاد کسی از من نشنود

بانه بد هیچ کس از باده فروشانست بیدار

با که من هیچ کنم هیچ کنم در نکشود

بایسے از شب بگذشت پیشترک یا کفر

رخدے از غرقه برون کرد سر و رخ بسود

گفت خبر است درین وقت کرا میخواستی

بے محل آمدنت بر در ما هر چه بود

گفتش در یکشا گفت پرو هرزه مگوی

کاکندریب وقت کسے هر کسے در نکشود

ایست نه مسجد که هر خطه دوش یکشاید

که نو در آئی و آفر صفت پیش استی زود

این خرابات مغارب است درو رندانه  
 شاهد و شمع و شراب و شکر و نای و سرود  
 هر چه در جمله آفتاب درین جا حاضر  
 مومن و برهمن و کبر و نصارا و چود  
 گر تو خواهی که دم از صحبت ایشان بزی  
 خاک پا می ده شوی که پای مقصود

ای نظامی چه زنی حاله این در شب و روز  
 که ازین آتش گردان توبه بینی جز درد  
 Last night I sought the "Tavern" but had no guide  
 to lead,  
 I cried and shouted loud but none would care or  
 heed.  
 Perhaps the "Vintners" there had fallen deep in  
 sleep,  
 Perhaps my name and fame none happened there  
 to read.  
 So thus I moaned for hours as hours past at night,  
 A "Reveller" peeped from window—I got a chance  
 to plead!  
 Said he: "All hail! O Sir whom have you come  
 to seek?  
 To call untimely here, are you in urgent need?"  
 Said I: "Now open door!" Said he: "Silence avaunt!"  
 "To admit you at night has any one agreed?"  
 "This place is not a mosque which opens at your call,  
 "So that you enter late and yet in ranks precede,  
 "This is a 'Magi's Tavern' and there are 'Revel-  
 lers' here  
 "With 'Beauty', 'Wine' and 'Lights' with  
 Sweets and Song and Reed,  
 "The Muslim, Brahmin, Christian, the Zartesh  
 and the Jew  
 "In 'Tavern' you will find the man of every creed.

"And if you wish to profit with their discourses  
here,

"Be dust of feet of all, so then you may succeed.

"How long would thou Nizāmī be knocking at  
this door?

"O fool! This love is fire which gives thee smoke  
indeed."

From the above description, it would appear that in Nizāmī Ganjawi's time the term "*Kharābāt*" was applied to Sūfī gatherings where seekers after the Truth, without distinction of creeds discoursed. Poems were read and sung.

"*Kharābāt*" was also termed "*Dair-i-Fanā*," the place of annihilation. Thus Ahlī Shīrāzī [d. 942 H. 1535] in the preface to his compilation, called "*Šāqī Nāma*," says as follows:—

[HSL. MS. No. 817 Dawāwūn].

پوشیده فغان که رندان در فنا که صوفیان صومعه مقدس اند و صوفی زندگان  
مجلس انس و به بین و صفائی محبت ایشان و برکت نگهت افلاس این جگر  
پریشان غصه دغا می خست و عقد نکاح کارهای بسته کشادمی باید .....  
و این طائفه را در یقین عبارت و معین اشارت بآن رمز نیست و این  
رمز هم زبان ایشان داند باجمال پرده کدبان معنی و چون ذکر ساقی می کنند  
مراد سالکان راه حقیقت و شریعت و طریقت است و یاد می چون کنند  
مقصودشان زلال علم و معرفت است تا بوسیله آن کم شدگان باریه ضلالت  
و گمراهی بپایان جهالت بزال مسرت شریعت و طریقت بکعبه حقیقت  
رسند ..... و این درویش میخانه عشق یازی اهل شیرازی طهرانه ... او را  
رباعی چند در مستی محبت این جماعت در نموده بود درین اوراق پریشان جمع  
کرده نامش ساقی نامه کرد. امید که به نظر عساجیدلان ملحوظ و  
از نظر عیب جوین محفوظ ماند.

Ahlī Shīrāzī defines the *Rindan-i Dair-i Fanā*, i.e., Revellers of the Tavern as Sūfīs, "*Šāqī*" a seeker after Truth, "*Wine*" the Knowledge. His collection of *Šāqī Nāma* in the above MS. contains 96 quatrains addressed to "*Šāqī*" which are found in the MSS. of 'Omarian quatrains. Various poets have composed *Šāqī Nāmas* in the form of Mathnawīs [See Bibliography IV item 40], but not in quatrains.

ECCHOES IN 'OMARIAN QUATRAINS OF EPIGRAMS AND  
MAXIMS IN HITOPDESH (PANCHLA TANTRA) AND  
BHARTRIHARI'S SHATAKAS.

As noticed above Sanāi took 'Omar's wine-quatrains in a Mystic sense. There are many 'Omarian quatrains, purely philosophic and didactic, free from any scent of "Wine." We have already noticed instances in Nāṣir Khusraw's poems of similarity of thoughts and their mode of expression with 'Omar—a similarity which led us fairly to conclude that some 'Omarian quatrains were influenced by Nāṣir Khusraw's poems. The same similarity is noticeable in pessimistic and didactic maxims in Hitopdesh, (a redaction of Panchtantra), and Bhartṛihari's epigrams. Panchtantra versions were, we know, translated in Pehlavi, Persian and Arabic before 'Omar. Bhartṛihari is said to have lived in the first century B.C. It is probable that his epigrams, which had a wide currency, might have travelled into Persia. It is noteworthy that line for line ideas and modes of expression are identical. Here are some examples:

1. *Hitopdesh*:

परोऽपि हितवान् बंधुर्बन्धुवन्धितः परः ।

बहिरी देहरी व्याधिद्विहमाग्न्यभेदम् ॥

'Omar: 115: VII. 17.

یکگاه اگر وفا کند خویشی من است      و در خویشی جفا کند بداندیشی من است

گر زهر موافقت کند تر باقی من است      و در نوش مخالفت کند نیشی من است

A faithful alien as a kin I take,

A faithless kin is foe I would forsake;

A poison acts as nectar, saves our life,

A morsel not digested kills as snake.

2. *Hitopdesh*:

उपायेनैव न ब्रूयन् बहुधनमुपायतम् ।

वरमव्याधिसोकानां विमलं निपतिष्यति ॥

'Omar: 159: VII. 1.

در خواب بدم مرا خردمند می گفت      که خواب کمی را گنج شادی نتگفت

بگو می چه کنی که با اجل باشد جفت      بر غیظ که زیر خاک میباید خفت

In sleep I was—A sage then told me so,  
 "In darkness fruit of bliss will never grow;  
 Arise and fight with Death, avoid his blow  
 Ere long ye sleep within The Pit below.

3. *Hitōpdāsh*:

अनिष्टानिष्टानामेति न अनिष्टानिष्टे भुजः ।

अनिलि विनिलकरोऽपुनं क्वचि भुजये ॥

'Omar: 583: II. 54.

هشدار که روزگار شور انگیز است      این منشی که تیغ دوران نیز است  
 تو که زما که لوزینه نهی      زهار فرومبو که زهر آب است

Beware! the Time is raising great uproar;  
 His flourishing sword is sharp besmeared with gore.  
 The kissing comfit which a siren gives  
 Is soaked in poison, eats you in the core.

4. *Hitōpdāsh*:

दुर्लभं हि किमलं किं दुर्लभं किं स्वप्ननामे भुजः ।

कालो हि अकलप्रवाहिकरो भुजति भुजयति ।

'Omar: 58: IV. 34.

عاقل بجه امید درین شوم سرا      بر دولت او نهی دل از بهر خدا  
 هرگاه که خواهد بنشیند از پا      بگوید اجلش دست که بالا بنا

What hope this fatal Inn hath for the wise?  
 And why he hankers after ananas pies?  
 For when he hoards, and thinks of settling down,  
 His hand is pulled by death with "Hie arise!"

5. *Hitōpdāsh*:

अरीरम् भुजानां न दूरललापमहम् ।

अरीरं न कलभमि कलानां कलविनो भुजः ॥

'Omar: 45: VII. 14.

روزیکه جزای هر صفت خواهد بود      قدر تو بقدر معرفت خواهد بود  
 دو حسن صفت کوش که در روز جزا      حشر تو بصورت صفت خواهد بود

The Day your acts and thoughts are weighed indeed,  
 They know your worth, and thus you will be see'd,  
 Acquire some merits—be in saintly folds,  
 For as your merits even so your need.



The qualities acquired by Man adhere to his self and always remain.

The same idea is beautifully developed by 'Omar in qns. V. 18 to V. 23.

6. *Hītōpdēśh:*

अनद्यतनि हि मरणे नि कालिभयो विनादमुपवादि ।

कालिदुःखहेतुकमनाः काटीयता मनुष्याणाम् ॥

'Omar: 499: II. 16.

گر چه غم و رنج من دوازی دارد عیش و طرب تو سرغریزی دارد  
بر دهر مکن تکیه که دور این فلک در پرده هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,  
Your lot is swinging now in higher sways;  
Rely ye not on Time, for under veil,  
A thousand tricks he juggles as he plays.

7. *Hītōpdēśh:*

कल्पनि कालवस्तुते कि न दुःखमलः परम् ।

दुःखता संसृष्टे कालि नन्वेच्छत न विवर्तते ॥

'Omar: 21: IV. 36.

زین دهر که بود مدتی متوالی ما نماند بجز از بلا و غم حاصلی ما  
افسوس که حل نگشت یک مشکلی ما ز قیام و هزار حسرت اندر دل ما

We halt on earth a whilom in our course,  
And lo! we gather naught but plague and sores;  
Alas! not one in hundred doubts is solved,  
We go with heavy hearts and deep remorse.

8. *Hītōpdēśh:*

The Sanskrit epigram was spoken by a bird on the scene of battle after the Great War ended.

नर वताः दृष्टीरालाः सर्वविक्रमवाहताः ।

विजयेनशयिषी देवा दृष्टिरदालि विपदि ॥

'Omar: 645: IV. 28.

مرغی دیدم تنسته بر باره طوس در پیش نهاده کشته که کشتوس  
پاکته می گفت که افسوس افسوس کوی بانگ بر سرها و یکتا نه کوس

I saw a quail amidst the battlefield,  
 It nestled safe beneath a broken shield;  
 It spake to royal skulls in great disdain:  
 "Where is the pomp y<sup>e</sup> world, what is the yield?"

9. *Hitōpdēsh*:

भावः संनिहितभावः संस्रः वसन्तवसः ।  
 वसन्तवसः वसन्तवसः वसन्तवसः वसन्तवसः ॥

'Omar: 284: IV. 46.

هيات که این جسم مجسم هیچ ست      وین دایره و سطح تخم هیچ ست  
 در باب که در کشاکش موت و حیات      و اینست یک دم و آنهم هیچ ست

Alas! this buxom body is but frail,  
 This Dome and Candle are a fairy tale;  
 When life and death are playing tug-of-war,  
 The rope, our breath, would snap at last and fail.

10. *Hitōpdēsh*:

वर्षादिः वर्षादिः वर्षादिः वर्षादिः वर्षादिः ।  
 वर्षादिः वर्षादिः वर्षादिः वर्षादिः वर्षादिः ॥

'Omar: 618: VII. 141.

بودی که نبودت بخور و خواب نیاز      کردند نیازمندت این چار نیاز  
 هر يك بشو آنچه داد بستاند باز      تا باز چنان شوی که بودی ز آغاز

Then wert devoid of waking, hunger, sleep,  
 Four elements gave their stores for thee to keep;  
 But each will wrest from thee what once it gave,  
 Denuded thus they cast thee in the deep.

11. *Hitōpdēsh*:

वर्षादिः वर्षादिः वर्षादिः वर्षादिः वर्षादिः ।  
 वर्षादिः वर्षादिः वर्षादिः वर्षादिः वर्षादिः ॥

'Omar: 93-a: II. 57.

این يك دوسه روز نوبت هم گذشت      بگذشت چنانکه بگذرد باز بدشت

The first, the second, third—they sneak away  
 These urchin days of life as wind in play.

12. *Hitōpadeśh*:

कवेरि त्वमि प्रथमावर्षेति त्वमे निवासं नरवीर लोके ।  
ततःसमुत्पन्नमिदंशतवः स त्वहं कृतकृत्योऽनेति ॥

'Omar: 653-a: XII. 30.

بادل گفتم کہ ای دل کافر کیش  
از مرگہ پندیش و صلاح آوردیش  
دل بامن مستمند حیران می گفت  
دو روز سے مردم کے ادم از مادر خویش

I censured thus my heart: "Thou heathen knave!  
Think of the Death, and never misbehave."

I felt so stupefied with heart's retort:  
"When I was born I died and found my grave."

13. *Bhartrihari*:

कुवलि ललहकोवकुलाकरं कुण्डलमयलंकरणं भुवः ।  
उदति ललहकमलि करोति केवलह कण्टकोलला विभे: ॥

'Omar: 659: V. 1.

جامہست کہ غل آفرین میزندش  
صد یوسہ ز مہر بر جبین میزندش  
این گوزہ گر دہر چنین جام لطیف  
میسازد و باز بر زمین میزندش

Such graceful cup! its praise the Wisdom sings,  
And thereon all His love and grace He brings;  
But then this Potter of the world would make  
Such graceful cups which soon on ground he flings.

14. *Bhartrihari*:

मया विचिन्तोऽहं दिनसहस्रायः तपसह  
तया कर्षोऽस्मीत्यवबोधयित्वा तप मनः ।  
मया विचिन्तित्विद् बुधवत्सकाशादवपह  
तदा कुर्वोऽस्मीति ज्वर एव मदी के वपसतः ॥

'Omar: 379: IX. 184.

تا بود دلم ز عشق محروم نشد  
کم بود ز آسرا کہ مفہوم نشد  
اکنون کہ می بنگرم از روی خود  
معلوم شد کہ هیچ معلوم نشد

I thought my heart had caught His lovely glow,  
I thought His secrets were at what I throw,

But now with wisdom's eyes I scan myself  
And see that know I naught for aught I know.

15. *Bhartrihari*:

मयायेकः कवचिदपि गृहे तत्र तिष्ठत्यवैको  
 मयायेकस्तद्वत् बहुसुखं वासो न वैकः ।  
 इत्थं केचिं तद्विचिन्तयौ वीक्ष्यन् प्राणिमात्री  
 कालः काला सह बहुकलः बीजति प्राणितारीः ॥

'Omar: 69: VI. 1.

از هر زه هر درے می باید ناخت      بانك ويد زمانه می باید ساخت  
 از طاسك چرخ و لعبين تقدیر      هر نقش که پیدا شود آن باید باخت

From door to corner we should run the course,  
 With good or bad of time we bear of course;

Where Time and Fate are mates and die is cast—  
 Then heads or tails, 'tis we who march perforce!

16. *Bhartrihari*:

बीजा न ज्वला कवेव ज्वला-  
 ह्यो न ज्वलं कवेव ज्वलाः ।  
 कालो न नाशो कवेव नाश-  
 स्तुणा न बीजति कवेव बीजतिः ॥

'Omar: 714: II. 13.

افسوس که بیانیده فرسوده شدیم      وز طاسي سپهر رنگون سوده شدیم  
 دودا وندامت که نا چشم زدیم      نابوده یکام خویش نابوده شدیم

Alas! without a gain we all are worn,  
 And by this Wheel of Time are tossed and torn;

Before a wink of time we cease to see,  
 Our greed not ended, but we end and mourn.

17. *Bhartrihari*:

विभूता शोभन्ता पुरुषस्तुमात्रीऽपि गणितः  
 समाप्तः स्वर्गात्तः क्वचिं सुदुरी जीवितकलाः ।  
 सर्वदेवस्तुत्यानं वनतिविरहं न मयं  
 अहो वृत्तः कालस्तदपि मरणात्यवर्जितः ॥

'Omar: 649: IV. 3.

ایام شباب رفت و خیل و حشمش      تلخست میرا بخش وای می چشمش  
 این قامت همچو نیم من گشته کمان      زه کرده ام از عضا و خوش می کشمش

My youth has passed and all its pomp in haste,  
The grapes are sour and yet I long to taste;

My stature's bent, Ah! what a pliant bow,  
And chorded by the staff I drag—to waste!

18. *Bhartrihari*:

शब्दाः शिवः कवयश्चावदुवाचतः कि  
दत्तं पदं विदधति विद्विषतां ततः शिवम् ।  
कवयानिष्टाः कवयिणो विषयैस्ततः कि  
कलं किलं तनुवृत्तं तनुमिलतः शिवम् ॥

'Omar: 316: VII. 45.

دنیا بمراد رانده گیر آخر چه      وین نامه عمر خوانده گیر آخر چه  
گیرم که بکلام دل بماندی صد سال      صد سال ذکر بمانده گیر آخر چه

Suppose ye away the world, what do ye score?  
And what if words rehearse your praises more?

Suppose ye lived in pleasure hundred years  
And hundred more, at last what do ye store?

19. *Bhartrihari*:

पद्माया निवन्तामपुलिखितं स्तोत्रं यदुह्य भव  
ताम्रान्नीति मयस्फलेः कि निरयं मेरी ततो वार्तिकम् ।  
तदीये मय विभावसु कवयो वृत्ति वृत्ता या कृताः  
कृते पदं त्वमेविकावलि कटी गुणाति तुल्यं जगत् ॥

'Omar: 335: VI. 12.

از دفعه غم هیچ دگر کون نشود      یک ذره از آنچه هست افزون نشود  
هان تا جگر خویش بغم خون نکنی      کز خوردن غم بجز جگر خون نشود

The Fate will not correct what once she writes,  
And more than what is doled no grain alights;

Beware of bleeding heart with sordid cares,  
For cares will cast thy heart in wretched plights.

20. *Bhartrihari*:

शरीरा देवमदेकदुर्लभम् प्राणं न विचिन्तु कलं  
त्यक्तवाः कतिपुनरभिमनान्दुर्लभं सेवा कृता विमलता ।  
दुर्लभं मानविमलितं परमहृन्मनस्कलं कावयम्  
दुर्लभं कृत्स्नमि पावकर्मविदुर्लभं साधनं संतुष्यति ॥

'Omar: 112: IV. 12.

بیاز دویدیم بگرد و رودشت      يك كز من از دور جهان راست نگشت  
وز نا خوشی ز مسافه باری حرم      گر خوش بگذشت بکدمی خوش نگذشت

I toured from door to valleys round and round,  
The only thing I wanted never found;  
And cross with times, if I could seek His grace  
'Twas when in woes I felt as ever bound.

The above are only a few instances out of many. I have shown in the preface of my Marāṭhī translation of 'Omar Khayyām's quatrains, the similarity of thought in Nārada Bhakti Sūtra (Aphorisms on Mysticism) and 'Omarian Mystic quatrains. Space prevents my dealing with this question in detail here. As mysticism is the birthright of humanity, the same thoughts are likely to be revealed to all mystics. But when same thoughts are expressed in the same mode, as in the case of the epigrams of Panchatantra and Bhaṭṭarīhari there is some reason to infer that 'Omar may have had access to their translations either in Arabic or in Persian literature.

## XVII.

## TRANSLATIONS OF 'OMARIAN QUATRAINS.

The allegorical expression of Mystic ideas was no innovation of 'Omar. The Muse served the Mystic Wine to the Šufis before Bāyazīd Bustāmī. Thus Dūrā Šikōh in his "Šaṣṭahāt" a collection of Rare Šūfī sayings compiled in 1062 H. [H.S.L. 52/180] quotes Bāyazīd as follows:—

"عارف بری از بدنامی بایزید بسطامی گفته است تخم ناک معرفت در  
عهد آدم علیه السلام در زمین کردند و در وقت نوح علیه السلام از زمین  
بر آوردند. و در زمان ابراهیم علیه السلام بخرابه گلی رسانیدند. و در هنگام  
موسی علیه السلام انگور نمودند و در آوان سرود کاینات خلاصه موجودات  
محمد مصطفی صلی الله علیه وعلی آله وسلم شراب صفائی کشیدند و زندان این  
امت بی تاب قدحها نوشیدند و بیخود شدند...."

*Translation:*

"Bā Yazīd Bustāmī, a sage free from any blemish has said:—

The seed of the Vine of Knowledge was sown in earth during the time of Adam, it sprouted in Noah's time, blossomed in Abraham's time, bore grape in the time of Moses and was drawn into Pure Wine in the time of the Leader of both Worlds and the Essence of Being, Muḥammad Muṣṭafā (Peace be on Him, etc!). The *Revellers* who follow his creed have drunk *Pure Wine* by *Jars* and have lost their *Self*."

'Omar adopted the same allegorical expression which prevailed in his time. Some of his quatrains extolled the *Kharābāt*, and he was nicknamed "*Kharābātī*," (Taverner). But by "wine" he meant something else and not the "juice of grape," as will be seen from the following quatrain.

Qn. 3: VIII. 137.

از آتش ما دود نکا بود آنجا      روز مایه ما سود نکا بود آنجا  
آنکسی که مرا نام تهراتی کرد      در اصل تهرات نکا بود آنجا

No smoke is there of fires we kindle *here*

No gain is there from goods we bundle *here*

They call me "Taverner, a Ruin-wreck"

No ruin *there* is seen; they swindle *here*.

By tradition his quatrains have been generally treated as Mystic in the East. Thus Raja Makhshaf al of Hyderabad, Deccan, in the preface to his Urdu translation of 330 'Omarian quatrains, done in 1260 H. (1818), [HSL. MS. No. 850-17770] speaks of 'Omar as a *Ṣūfī Sāint*.

In Europe, Joseph von Hammer Purgstall (1818) gave in German 25 qns., Garain de Tacey (1857) in French 10 qns., Prof. Cowell (1858) in English 30 qns. J. B. Nicolas in his Persian-French edition (Paris 1867) of 463 qns. opined that 'Omar Khayyām's wine should be taken in a mystic sense.

Fitzgerald, who in his first anonymous 75 quatrains (1859) showed 'Omar as a material epicurean, later in the preface to the second edition of 110 qns. (1868), leaves to the readers the option to interpret the quatrains in a mystic or material sense, and was content to believe that "the wine 'Omar celebrates is simply the juice of Grapes, he bragged more of it than he drank it." Fitzgerald's last and authorised edition contains 101 quatrains. Haron Allen after a careful study of Fitzgerald's quatrains came to the following conclusion:—

"Out of Fitzgerald's quatrains forty-nine are faithful and beautiful paraphrases of single quatrains to be found in the Qusley or Calcutta MSS. or both. Forty-four are traceable to more than one quatrain, any may be termed composite quatrains. Two are inspired by quatrains found by Fitzgerald only in Nicolas' Text. Two are reflecting the whole spirit of the original poem. Two are traceable exclusively to the influence of *Mas̄iq uṣ Ṭair* of Farīd ed Dīn 'Aṭṭār. Two quatrains primarily inspired by 'Omar, were influenced by the odes of Ḥāfiṣ."

Whinfield, who has given us a Text of 'Omarian quatrains arranged alphabetically in Persian, with their translation in English verse, says in his later book on the same subject [Quatrains of 'Omar Khayyām, London 1920]:—

"In his quatrains we constantly come across recognitions of the limitations of Science, of its inability to fathom the beginning and end of Kosmos. .... It is absurd to charge 'Omar with Materialism (p. vii). .... 'Omar's revolt was only against what he regarded as the excrescences and misconceptions of religion. At bottom he was essentially religious (p. xiv). .... A man who passed a life of study and had



mastered all the theology, and the philosophy and Science of the time, could hardly have been the mere sot, which a hasty reading of his bacchanalian effusions might lead one to suppose (p. xv.) . . . . Some times he uses language which would imply entire concurrence with the rest of the Šūfī doctrine namely the spiritual intuition, the ecstasy and communion of the Soul with the One. [p. xx]."

Out of other varying opinions, I quote one more. Richard Le Gallienne, who paraphrased in English verse the quatrains of 'Omar Khayyām from several literal prose translations and thus composed his "Yellow Rose" from 'Omar's wine-scented Rose petals, says, " 'Omar is always ready to curse God with one cup and love Him with the next." . . . . "That 'Omar some times made use of wine and women as symbols of his mystical philosophy is doubtless true; but that he more often made a simple use of them is happily still more certain (?), for 'Omar was, emphatically, a poet who found his ideal in the real."

Richard Le Gallienne defines "Wine" as follows in his qn. 139:—

"True wine has many meanings more than wine,  
True wine will even warn us against wine—  
Any intoxication of the Soul,  
Yea! or the senses, is the Angel Wine."

So the question still remained as to in which sense we should interpret "wine" in a particular quatrain.

The diversity of opinions hinges not only on the interpretation of "Wine," but also on the sequence of quatrains adopted by the translators. A subsectional arrangement was necessary, and was attempted at since 867 H. (1462). Thus Yār Aḥmad Tabrizī divides his selection into ten sections, but in none of the MSS. of his compilation the sections have been marked except in the case of MS. Sd., which are as follows:—

1. Praise of God and Prayers qns. 1-25.
2. Philosophical questions and objections qns. 26-76.
3. Didactic and, those related therewith qns. 77-133.
4. Contentment under Present condition of World and Times qns. 134-163.
5. Wine and Lyrical qns. 164-334.

6. The seasons and those connected therewith qns. 335-337.
7. Wit and Humour qns. 338-340.
8. Gift quatrains on reading of *Rôknâli Nâma'* of Nâsir Khusraw qns. 341-343.
9. Drunkenness and Satires qn. 344-363.
10. Ten stories and occasional qns. 364-373.

Whinfield divides his translation of 395 qns. into 7 sections:—[Quatrains of 'Omar Khayyâm London 1910].

I Complaints (1-85); II Sceptical and Rebellious (86-129); III *Carpe Diem* (130-207); IV Mystical and Religious (208-295); V Love Poems; (296-318); VI Satires (319-344); VII Didactic and Gnomie (345-395).

MS. Hd. arranges 575 qns. into 32 Subjects, MS. Pc. gives *Kûza' Nâma'*, and MS. Ha. *Šâgi Nâma'* of 'Omarian quatrains compiled by Abû Šîrâzi as separate from other quatrains. We cannot ignore the fact that a majority of 'Omarian quatrains are free from any craving for or praise of wine. The best way to understand him is to separate the latter, and classify the whole lot according to the Predicate, the Subject, the Mood and general trend of the quatrain. The task is not easy, but I submit the result of my attempts.

Among quatrains free from any craving for or praise of wine, first there are those addressed to God, which naturally fall into two classes according to the Mood, viz., Praise (chapter I) and Prayers, (chapter XI); Pessimistic Philosophic reflections on the Wheel of Time, (chapter II) Death and Decay (chapter IV), Matter and Form (chapter V) and Fate (chapter VI) fall into separate classes. Injunctions in the Imperative Mood are Didactic for the chastening of the seeker after God (chapter VII). Quatrains which begin with the words "*Ânân ki*" (Those that) are satires on the people of his time holding certain creeds; quatrains containing the words "*Goyund*" (They say), "*Âi ân ki*" (O! you that say), etc., intend to refute certain notions advanced by men of his time; quatrains containing words "*Mâpēm*," and the like are reflexions on poet's experiences; all these fall into the class of Personal and Polemic (chapter X). As regards the quatrains with a craving for or praise of "Wine," quatrain 240 X. 38 gives us a clue that they were sung in three assemblies.

گر یاده نمیخورم نشان خالی است      ورنیز مدام می خورم بدنامی است  
 می شاه و حکیم ورتد میباید خورد      ورتن سینه نخورد که دشمن کامی است

If wine I shun, ill-bred as boor I go,  
 By drinking oft in world would slander grow;  
 A prince or sage or saint should drink his wine,  
 If then be none of three, 'tis deadly foe!

We should not forget that 'Omar, in his early years, was a *Nadīm* to King Malik Shāh. Quatrains 1034: III. 1 addressed to the King speaks of a garden party on the occasion of 'Id Festival. Such quatrains, therefore, as speak about the Nowrōz Festival, the 'Id after the Ramadān, and the beauties of the Garden and Spring have been taken to chapter III Youth. Quatrains which seemed to me to pertain to the Open Assemblies and the Inner Circle of the *Šūfis* and Philosophers have been taken under chapter VIII the Tavern (*Kharābāt*) and Chapter IX the Mystic Shrine (*Mai Khāna'*) respectively. The points of distinction between the two have already been noticed in Section xv above. Under *Kharābāt* there are many quatrains addressed to the *Sāqī*, an advanced soul, for dispensing "Wine" i.e., a Trance or Initiation or some advice.

The result of the above classification is as follows:—

	No. of qns.
I. Praise of God .. ..	59
II. The Wheel of Time .. ..	62
III. The Youth (Lyrical) .. ..	66
IV. Decay and Death .. ..	60
V. The Clay and Cup (Matter and Form) ..	37
VI. The Fate .. ..	22
VII. The Chastening .. ..	193
VIII. The <i>Kharābāt</i> (Tavern Open <i>Šūfi</i> assembly) .. ..	138
IX. The <i>Mai Khāna'</i> (Mystic Shrine) ..	186
X. Personal and Polemic .. ..	167
XI. Prayers .. ..	59
XII. Miscellaneous .. ..	47
Total ..	1056

The Miscellaneous Chapter includes quatrains which have so far not appeared in any published text.

"Omar has applied the word "Wine" to various objects. In some places he actually mentions the object. Thus:—

(1) *The Wine of Grief* Qn. 840: II. 27.

دام ز جفای نیک آینه کوب      وز گردش روزگار غسی پروردون  
از دیدن رخسار منچو پالان پر آشک      وز سینه دلی همچو صراحی پر خون  
"My eyes are flowing cups for fancy fries  
And heart's a jar of blood for what's a lie"

(2) *The Wine of Existence* Qn. 417: II. 62.

خام اگر چه خورگه پر رخ کبود      ز دخیمه و در بست لب گفت و شنود  
چون شکلی حباب باد در جام وجود      ساقی ازل هزار خام دیود  
Khayyām, who pitched his tent on top spheres,  
And closed the doors for speech, his lips and ears;  
A bubble of Wine was he in Being's cup  
Countless Khayyāms Eternal Sāqī clears.

(3) *Grape Juice, and Pious Pride*, Qn. 856: II. 61.

نخار پیوی آب انگور شدت      به ز آنکه به عهد خویش مغرور شدن  
"Tis better we should reel with smell of Wine  
Than strut with pious pride and sell His name"

(4) *The Wine of Life*: Qn. 557: IV. 18.

بودند یک شراب در مجلس عمر      دور می دوسه پیشتر ز ماست شدند  
In feast of life they drank the Wine with me  
A round or two before me they are done!

(5) *The Wine of Ignorance (Jahl)* Qn. 963: VII.  
109.

ای دل ز شراب جهل مستی تا کنی      وی نیست شونده لاف هستی تا کنی  
"How long you rave in ignorance, O Mind!"

(6) *The Wine of Knowledge (Ma'rifat)* Qn. 299:  
VII. 114.

آنگاه که شراب معرفت نوش کنند      از هر چه بجز دوست فراموش کنند  
"When He reveals His face to servants' meek,  
They forget all and Him alone they seek"

Qn. 214: VIII, 51.

ساقی بی معرفت مرا مکرمت ست      در مشرب بے معرفت آن معصیت ست

(7) *The Wine from the Sufi Fount* Qn. 963: III, 66.

گر چہ و احمدی خودی جام شراب      زان حوض کہ مرغضائی باشد ساقی

"Go after Prophet drink a cup of mead  
From Fount dispensed by Murteḍa the Guide.

In Chapter VIII *Kharābāt*, (The Tavern) there are many quatrains, craving for Wine, addressed to the *Šāqī* the Dispenser of "Wine," an advanced Soul or Guide. And Wine is defined as "Pure Wine" (*Mai Nāb*, *Bāda-i-nāb*, *Sharāb-i nāb*), Luscious Wine (*Mai la'l*, *Bāda-i-la'l*), often compared to Ruby, Emerald, Pearl.

We must bear one fact in mind, i.e., the "Wine" in the "*Kharābāt*" was not easily procurable, or procured as if it were a mere variety of the juice of grape. The seeker craved for it from the *Šāqī*, and until he was wholly purged of all his baser self, he was not admitted to the *Mai Khāna*. In the *Mai Khāna*, the Guide offers the Holy Grace to the seeker and invites him to partake it. Khayyām has defined "Wine" in Qn. 171: IX, 3.

In Mystic Shrine the Name is styled as Wine,  
To Love and be in trance I most incline;  
I am the Soul of World in Holy Shrine  
The world is body for my Soul Divine.

In another place he defines it thus: Qn. 930: IX, 186.

آدم جو صراسی بود و روح جو مے      قلاب چوں نر بود صدای دف و نای

دانی چه بود آدم خاکِ خیام      فانوس خیالی و چراغی دروے

Now Man's the Chalice, there the Soul is Wine,  
And heart with lute is singing songs divine;

Khayyām! The Man of clay is Chinese lamp,  
A flimsy film, through which His Light can shine.

My venerable teacher in the Nizam College, the late Prof. Muhammad 'Abdul 'Alī Wālā, a scholar of great repute used to recite the following quatrain as a key to many 'Omarian quatrains, 37: IX, 56.

آن لعل گر اینها ز کانِ دگرست      وین دُرِ بگانه را نشانِ دگرست  
 اندیشه این و آن خیالِ من و نیت      اقبالِ عشق را زبانِ دگرست

*That Ruby hails from other heights of old  
 This pearl unique would other rays unfold*

*Tho' I and thou may guess for this and that  
 A tale of love in other words is told.*

Thus when 'Omar spoke of "The Ruby" or "The Ruby Wine" or "Wine" he means Love Divine in many quatrains. See quatrains which follow IX. 56.

In another place qn. 402 : IX. 36. 'Omar speaks "Love" as being the "Key" to open the Treasure of Gems of Hidden Secrets.

چون عشقِ ازل بود مرا افتاد کرد      بر من ز نخست درسِ عشقِ املا کرد  
 و انگاه قراضه زر قلبِ مرا      منساجِ خرابیِ دیر معنی کرد

*Eternal Love had drawn me first on board,  
 He taught me first to Love. On Love I pored,  
 He made my chip of heart a brazen key—  
 Which prizes open gems from Secret Hoard.*

IX. 36.

In polemic quatrains 'Omar has served his "Wine" to his foes so as to confound them! Such quatrains are cryptic; 'Omar means right while his adversaries may judge him wrong.

14: X. 41.

بر دستِ یگانه تیغِ جواب است مرا      کنزِ وئے همه سالِ فتحِ بانیست مرا  
 پیوسته دلِ خصمِ کبابیست مرا      و ز کفه او جامِ شراب است مرا

*I wield a Sword, an answer Sharp utmost  
 With this I conquer all who taunt and boast;  
 A broiling heart my foe has for my meat,  
 His skull is full of rum—So rum my toast.*

9: X. 43.

ای خواجہ بگئے کام دوا کی مارا دم درکش و درکار خدا کی مارا  
 ماراست زویم لیک تو کیج بینی دو چارہ ذیدہ کی زہا کی مارا

O Rector! Grant a boon I beg of thee:—  
 Suspend thy speech, let God look after me,  
 My path is right, but seest thou perverse,  
 Ah! heal thy eyes, avaunt! and set me free.

760: X. 70.

دنیا جو غاست من بجزین نکم بر باد قیاس وی روشن نکم  
 گویند خدا ترا زنی توبہ دھاد او خود ندهد و گرد دھد من نکم

The world's a cipher—Here's a cipher mine—  
 I only think of love and lucid Wine,  
 They say, "May He avert thee from thy Wine,"  
 He won't—and if He would, then I resign.

"*Man na kunam*" in the fourth line rightly interpreted means "*man yad na kunam*," i.e., I will refrain from thinking of love and lucid wine, but an adverse critic is apt to interpret that 'Omar will disobey God's command!

The following quatrain is a rebuke to a person who had perhaps gone drunk in the presence of 'Omar.

1044: X. 123.

کر ز انکه بدست خدا زنی دومنے بی خور تو بهر محل و هر آنجمنے  
 کاتکس که چنان کرد تو راحت دارد از سبالت چو گوسے و دیشی چومنے

Could you but find a cask of Wine somewhere,  
 Then drink you may at every public fair,  
 For he who thus behaves would never care  
 For whiskers which you rear or beard I wear!

The following is a sample of 'Omar's joke:—

776: X. 100.

گفتم که دیگر بادہ شنگوں نخورم بی خون و زانست دگر خون نخورم  
 پُر خورم گفت بجد بی گوی گفتم که مزاج میکنم چون نخورم

I said, "I would not drink red wine again,  
 'Tis blood of Vine—from murders I refrain."  
 The Rector said, "You say this by His word!"  
 I said, "I joked, for ever I abstain!"

The object of translation is to convey the ideas of the original into another language. One may translate, from one language into another, History, Geography, Physics, Chemistry and the like, by retaining the same or adopting a similar terminology. But the translation of works dealing with Religion, Philosophy, Psychology and the like is not so easy. Translation of Poems dealing with mystic experiences is still more difficult. In translating Persian Poetry into English one has to be careful, because the Persian Poetry uses a special terminology which is not in vogue in English. It is incorrect to translate "*Mei*" and "*Bâde*" as merely "Wine" and "Whisky" when the Poet does not mean so.

I have attempted to translate the ideas conveyed in the quatrains as closely as possible. It is for the readers to judge how far I have succeeded in my attempts.



## XVII.

WANDERING QUATRAINS OR VAGRANTS: RESEARCHES OF  
DR. ZHUKOVSKI, DR. CHRISTENSEN, DR. ROSEN AND  
DR. REMPEL.

*Dr. Zhukovski:* Out of 456 quatrains in the Text of J. B. Nicolas (Paris, 1867), Zhukovski found 82 ascribed elsewhere to other various poets. These he called "wandering quatrains" and surmised that the differences of opinion regarding 'Omar Khayyâm are not to be traced to 'Omar himself but to the collection of what we call his quatrains, which is given to us in rare MSS. and numerous oriental and occidental editions [*Al Magasaria*, St. Petersburg, 1897. E. D. Ross, JRAS., 1898].

*Dr. Christensen:* Some Western Orientalists were inclined to think all such "Wandering quatrains" (which I call "vagrants") as "spurious." Thus Dr. Christensen says [*Critical Studies in the Rubâ'iyât of 'Umar-i Khayyâm*. KOBENHAVN (1927)]. "In my book '*Researches Sur les Rubâ'iyât de 'Omar Khayyâm*' [Heidelberg, 1904], I re-examined the question, I added a series of "wandering quatrains to those enumerated by Zhukovski making the number amount to 101. (Note: Later on I have found seven more). I considered it most likely that either all or the greater part of these "wandering quatrains" were not composed by 'Umar, the copyers being inclined to increase the collection going in the name of that rubâ'iyât "par excellence" by inserting quatrains taken from everywhere." He further said "Only twelve quatrains, in which the name of the poet is mentioned could be considered as probably genuine, such verses being less liable to wander."

*Dr. Fr. Rosen:* In the preface to a new text of 'Omar Khayyâm's quatrains, Dr. Fr. Rosen has hit it home that a "wandering quatrain" cannot be rejected as spurious because it is equally likely that it may have been wrongly copied into the collection of other poets. Thus two quatrains (76: III. 63, and 535: X. 112) which were found by Zhukovski in the poems of Tâlib-i Âmulî (d. 1004 H., 1695) were already recorded as 'Omarian two centuries earlier in MS. BDa.

written in 865 H. (1460); out of 16 quatrains found by Zhukowski as "wandering" in the poems of Hāfiẓ only two were found in a *Diwān* of Hāfiẓ dated 1639, and none at all in a *Diwān* dated 1500. Similarly the "wandering quatrains" traced by Zhukowski in the later texts of Rūmī were not found in the earlier texts of that poet. Dr. Fr. Rosen opined that five Arabic Qit'a's quoted by Qiftī and Shahrzūrī in their notices regarding 'Omar Khayyām and the following 23 quatrains may be taken as the basis for determining 'Omarian Philosophy.

6 qns. with Khayyām's name:

121: X. 77, 150: IV. 60, 151: XI. 58, 152: X. 167, 661: VIII. 138, 687: VI. 22.

2 qns. quoted by Najm ud Dīn Rāzī in *Mirzād ul 'Ibād*:

181: II. 1, 153: V. 15.

2 qns. quoted in the Persian version of Shahrzūrī's *Tārīkh-i Hukamā*:

506: X. 76, 378: VIII. 10.

2 qns. quoted in *Firdaus ul Tawarīkh*:

276: V. 22, and 669: X. 164.

11 qns. out of 13 quoted by Badr-i Jājarī in his anthology *Munir ul Aḥrār*.

477: VII. 133, 400: VII. 38, 636: IX. 116, 748: X. 46, 134: III. 33, 977: V. 31, 561: VII. 138, 87-a: II. 7, 611: X. 109, 877: II. 53, 949: VII. 143.

*Dr. Christensen:* Dr. Christensen took up the question again in his '*Critical Studies in the Rubā'iyyāt of 'Omar-i Khayyām*,' and devised a test to consider a quatrain as genuine. He selected 16 MSS., conceived them into 18 units according to the arrangement or its want, the readings and the stock of quatrains, and placed them into 5 groups:—

Group A-1.—1: BNa.

" A-2.—6: BNb, Ra, BDa, BNd(a). CALc. II., BNe.

" A-3.—1: BNd(b).

" B.—9: BDb, CALc. I., BERA., BMe., MA., BMa., BMb, BNe, Rb.

" C.—1: Rc.

In his opinion "a quatrain is genuine if it is found:

- (1) in at least five texts of Group B or four in case of those rhyming in letters which are wholly or partially, unrepresented in BERA. and MA.,  
and
- (2) in two texts of group A-2 plus BNa., or BNd(b). or Rc.; or in one text of group A-2 plus two texts out of BNa., BNd(b).; and Rc. or four texts of group A-2."

In brief he considers a quatrain as genuine if it is found in five or four texts of group B and three or four other texts. Out of 1213 quatrains which he found in the above texts he obtained 121 quatrains which satisfied his conditions, so he says: "By so doing we obtain a collection of 121 quatrains. Of course it is possible and even likely that there are genuine quatrains among those not included in this collection, but a line must be drawn somewhere, and I do not think it safe to go below the indicated minimum. I consider as decidedly spurious all quatrains which occur only in one of our texts, even if they are found in the collection of Nicolas, Whinfield and the Lucknow edition and other modern printed or lithographed texts."

Out of 121 selected by Dr. Christensen we find that 33 per cent. or 40 quatrains given below are vagrants.

*Vagrants found in 121 quatrains selected by Dr. Christensen*  
(Cr.=Christensen Selection).

- (1) Cr. 4: 507; X. 85. (2) Cr. 13: 305; III. 43. (3) Cr. 12: 334; VIII. 73.
- (4) Cr. 14: 438; IX. 9. (5) Cr. 17: 477; VII. 133. (6) Cr. 18: 999; X. 90.
- (7) Cr. 25: 100; III. 28. (8) Cr. 24: 717; II. 39. (9) Cr. 26: 719; III. 34.
- (10) Cr. 27: 949; VII. 140. (11) Cr. 30: 425; IX. 177. (12) Cr. 34: 1039; II. 25.
- (13) Cr. 35: 877; II. 53. (14) Cr. 37: 934; II. 37. (15) Cr. 38: 89; V. 19.
- (16) Cr. 40: 749; X. 158. (17) Cr. 41: 39; IX. 12. (18) Cr. 42: 503; IX. 108.
- (19) Cr. 44: 53; IV. 25. (20) Cr. 50: 16; IX. 99. (21) Cr. 58: 240; VII. 171.
- (22) Cr. 70: 386; IX. 67. (23) Cr. 72: 428; IX. 69. (24) Cr. 77: 125; V. 18.
- (25) Cr. 78: 79; II. 37. (26) Cr. 81: 277; V. 20. (27) Cr. 82: 151; VII. 93.
- (28) Cr. 87: 382; II. 47. (29) Cr. 84: 261; IX. 84. (30) Cr. 89: 135; V. 13.
- (31) Cr. 86: 119; II. 48. (32) Cr. 88: 60; III. 34. (33) Cr. 92: 255; XI. 38.
- (34) Cr. 93: 295; VII. 53. (35) Cr. 97: 359; VIII. 99. (36) Cr. 104: 629; XI. 28.
- (37) Cr. 108: 812; X. 131. (38) Cr. 110: 818; VII. 144. (39) Cr. 114: 870; II. 9.
- (40) Cr. 115: 869; IV. 27.

The poet and the place of vagrancy in each case is indicated in the concordance of the respective quatrain. Thus we find

that this "mechanical" test as Dr. Christensen terms it, excludes some genuine quatrains but admits a good number of vagrants as genuine.

*Dr. C. H. Rempis:* Another test is evolved by Dr. C. H. Rempis in his work "*Omar Chajjâm und Seine Vierzeiler*" [Tubingen, 1935]. He assigns marks to each quatrain as it appears in MSS. of various dates.

- |    |   |                 |
|----|---|-----------------|
| 1. | 1st century after 'Omar's demise (1122-1220). | 4 marks.        |
| 2. | 2nd do (1221-1315).                           | 3 "             |
| 3. | 3rd do (1316-1410).                           | 2 "             |
| 4. | 4th do (1411-1505).                           | 1 "             |
| 5. | 5th do (1506-1600).                           | $\frac{1}{2}$ " |

After adding the marks each quatrain thus obtains, he takes as genuine a quatrain with  $3\frac{1}{2}$  marks or more. Translation of 255 quatrains selected by him appears in the above work. We find that he has relaxed this test in the case of the following 47 quatrains, evidently because he considers them 'Omarian in spirit.

Rempis Nos. 3, 14, 15, 22, 58, 61, 65, 68, 69, 75, 79, 84, 96, 97, 101, 114, 116, 125, 126, 127, 131, 133, 134, 145, 146, 147, 183, 188, 204, 205, 207, 209, 216, 217, 218, 224, 226, 229, 238, 239, 243, 244, 245, 247, 248, 254, 255. Of the above Nos. 133, 239 and 248 appear in a single MS. and must therefore be treated as "unknown." We further find that the following 94 quatrains or 37 per cent. of this selection are vagrants.

*94 Vagrants among 255 qns. Selected and translated by Dr. Rempis.*

(R.—Rempis).

- |                            |                            |                             |
|----------------------------|----------------------------|-----------------------------|
| (1) R. 1: 93; II. 32.      | (12) R. 2: 342; IV. 3.     | (71) R. 1: 361; 138.        |
| (4) R. 5: 277; V. 20.      | (13) R. 6: 147; V. 28.     | (82) R. 7: 228; V. 22.      |
| (7) R. 8: 179; II. 48.     | (30) R. 9: 66; V. 18.      | (93) R. 11: 871; V. 6.      |
| (10) R. 13: 414; V. 7.     | (11) R. 13: 525; X. 23.    | (123) R. 16: 357; IV. 18.   |
| (13) R. 17: 714; II. 13.   | (14) R. 23: 90; IV. 33.    | (133) R. 24: 53; IV. 25.    |
| (16) R. 28: 575; VII. 62.  | (17) R. 29: 718; III. 54.  | (180) R. 30: 399; VIII. 99. |
| (19) R. 31: 299; VII. 55.  | (20) R. 36: 394; VIII. 73. | (21) R. 31: 126; VII. 12.   |
| (22) R. 37: 827; II. 52.   | (23) R. 61: 875; VI. 12.   | (24) R. 63: 1008; VII. 50.  |
| (25) R. 64: 289; II. 54.   | (26) R. 65: 110; VII. 160. | (27) R. 68: 79; II. 52.     |
| (28) R. 70: 176; VII. 153. | (29) R. 72: 379; IX. 184.  | (30) R. 77: 686; IV. 46.    |
| (31) R. 79: 818; VII. 143. | (32) R. 80: 493; X. 9.     | (33) R. 81: 242; VII. 171.  |
| (34) R. 83: 717; II. 28.   | (35) R. 86: 153; V. 13.    | (36) R. 86: 870; II. 9.     |

- (37) R. 90: 1099; II. 25. (38) R. 90: 669; XI. 7. (39) R. 100: 667; XI. 37.  
 (40) R. 101: 726; XI. 18. (41) R. 102: 295; XII. 38. (42) R. 104: 46; VIII. 9.  
 (43) R. 107: 507; X. 65. (44) R. 109: 511; X. 93. (45) R. 111: 612; X. 171.  
 (46) R. 114: 780; X. 62. (47) R. 116: 928; VIII. 121. (48) R. 120: 857; X. 6.  
 (49) R. 127: 321; X. 34. (50) R. 129: 327; X. 18. (51) R. 131: 486; X. 13.  
 (52) R. 134: 320; X. 25. (53) R. 136: 49; VII. 28. (54) R. 140: 789; X. 132.  
 (55) R. 140: 660; V. 33. (56) R. 146: 125; V. 16. (57) R. 150: 806; X. 76.  
 (58) R. 156: 60; III. 34. (59) R. 159: 999; X. 90. (60) R. 160: 817; III. 34.  
 (61) R. 163: 16; IX. 93. (62) R. 164: 107; III. 23. (63) R. 168: 76; III. 65.  
 (64) R. 167: 131; VII. 33. (65) R. 168: 289; III. 35. (66) R. 169: 305; III. 43.  
 (67) R. 172: 946; VII. 140. (68) R. 174: 370; VII. 113. (69) R. 175: 483; IX. 104.  
 (70) R. 181: 583; IX. 144. (71) R. 183: 448; III. 38. (72) R. 185: 386; IX. 67.  
 (73) R. 186: 333; IX. 108. (74) R. 190: 563; VIII. 26. (75) R. 199: 261; IX. 64.  
 (76) R. 206: 746; X. 159. (77) R. 210: 534; X. 157. (78) R. 214: 629; XII. 28.  
 (79) R. 216: 643; XI. 42. (80) R. 217: 816; XI. 51. (81) R. 218: 929; XII. 17.  
 (82) R. 219: 678; XI. 53. (83) R. 220: 673; XII. 12. (84) R. 221: 315; X. 146.  
 (85) R. 222: 338; I. 39. (86) R. 224: 886; VII. 123. (87) R. 225: 811; VII. 153.  
 (88) R. 233: 632; VII. 46. (89) R. 241: 656; VII. 66. (90) R. 242: 436; VII. 14.  
 (91) R. 249: 289; IX. 37. (92) R. 244: 68; VII. 161. (93) R. 250: 282; II. 47.  
 (94) R. 252: 150; IV. 68.

The total number of quatrains which satisfy the above test has been stated to be 704 instead of 255 which had been selected for translation [p. 84 *Beiträge zur Khayyām-Forschung*]. I find that out of these 704 quatrains no less than 257 or 37 per cent. are vagrants. It is thus clear that these tests neither eliminate the vagrants nor reduce their percentage—at best they are arbitrary tests to consider even the vagrants as genuine.

The number of vagrants goes on increasing as we examine the Bayāḍēs, Anthologies and modern editions of other poets. Zhukovski found 82, Dr. Christensen added 26 more bringing the total to 108. Sayyid Sulaimān Nadwī and other scholars noticed some more. Dr. Reznais in his *Beiträge zur Khayyām-Forschung* records 239 vagrants including those found by previous scholars. I have marked 521 vagrants among the "known" and 235 among the "unknown" quatrains. Others may doubtless find more!

One reason why the 'Omarian quatrains were mixed with those of other poets is that, being considered *par excellence*, they were taken as objects of parodies, echoes and replies by subsequent poets. The poet 'Alī Rūmī d. 1008 H. (1593), has given (MS. Az.) 53 'Omarian quatrains and thereunder parodies composed by him. In the *Dīvān*s of other poets also we may at times find a 'Omarian quatrain and thereunder its parody by the poet. Thus kullīyat Khāqānī [MSS. SMHL.

No. 55 and 73] has the famous 'Omarian quatrain 192: IV. 45:

*Bingar gi jūhān chi farf barbastam hēch,*  
and thereunder Khāqānī's parody:

*Hēch ast wajūd u zindagāni hama' hēch.*

Such parodies are liable to be treated as cases of vagrancy. For instance Dr. Rempis in his *Beiträge zur Khayyām-Forschung* (p. 132, item 2) treats as vagrant in Sarmad the 'Omarian quatrain 11: IX. 2:

*Bāz ā bāz ā har ānchi hafti bāz ā.*

But Sarmad's quatrain (No. 13, Delhi Edition 1901) runs

*Bāz ā bāz ā gi fāhr-i bāpī bāz ā.*

and is thus a parody of the 'Omarian quatrain. There are thus chances that among the so-called vagrants, which have been reported by scholars, we may, on closer examination, find some parodies or variations of 'Omarian quatrains and not actual vagrants. I have noted in the concordances some instances of parodies and variations of 'Omarian quatrains found in anthologies and *Tadhkirāt* ascribed to other poets by abbreviations: *par.* = parody, *var.* = variation.

## XIX.

## THE SOURCES OF THE QUATRAINS AND THEIR ANALYSIS.

The Hyderabad Edition (Hw.) of 1893 by Muḥammad Faiyyād ud Dīn contains 1030 quatrains, while Dr. Christensen selected in 1927, out of 1213 quatrains he counts in 16 MSS., only 121 quatrains. After all the number of quatrains in an edition depends upon the editor's sources and choice. As to the sources of the quatrains, we find that there are more MSS. of 'Omarian Quatrains than enlisted in the catalogues of libraries. Ambrose George Potter in his *'Omariana*, a Bibliography of 'Omar's Quatrains (London, 1929), has recorded over a hundred items of MSS. and editions. Since then many MSS. were unearthed. Thus in India, I found 26 MSS. in Hyderabad, 3 in Rampur, 2 in Patna, 1 in Lucknow, 1 in 'Aligarh and 2 in Habibgunj. Several others were found in Stambul by Dr. Rempis who in his book *'Omar Chajjām und Seine Vierzeiler* (1935) records 183 items of MSS. and editions. Even these are not all.

In order to ascertain the stock of well-known 'Omarian quatrains and prepare a double alphabetical index, I examined the important editions.

The published editions of 'Omarian quatrains, which I could acquire, are described in the Bibliographical Appendix III.

The following struck me as independent publications which could be taken as the basis for preparing the nucleus of an Index.

1867.	N.	Nicolas, Paris.	464 qns.
1883.	W.	Whinfield, London.	500 qns.
1893.	Hw.	Faiyyād ud Dīn, Hyderabad, Dn.	1030 qns.
1907.	A.	Imād ud Dīn, Gujrati, Amritsar.	913 qns.
1924.	L.	Lucknow, Nawal Kāshore, 7th edition.	770 qns.
1924.	J.	Jeodat Bey, Stambul.	576 qns.
1928.	Ra.	Fredic Rosen.	330 qns.
	Rb.	Do	63 qns.
	Rc.	Do	13 qns.

1460. BDa. Fac-simile by Haron Allen. 158 qns.  
 1732. LE. Fac-simile in *Life's Echoes*. 91 qns.

The quatrains in other editions are included in one or other of the above editions.

Thus the 2nd Lucknow Nawal Kishore edition (1878) of 762 qns. is included in the fifth and later editions. The following are included in the Lucknow Nawal Kishore 7th edition of 770 qns. (marked L.): Bombay editions (1890) 755 qns. (save one qn.), (1906) 745 qns., (1928) 736 qns., (1935) 736 qns., Delhi edition (1924) 764 qns., and Lahore edition (1922) 766 qns. The Allahabad edition (1925) 908 qns. follows Amritsar edition (marked A.) (1907) 913 qns. The recent Tehrān editions, viz., Mūsā Khwāwar (1932) 368 qns., *Khiyābān Nāseriā* (1933) 368 qns., *Sa'adat-i Akhūdn* (1933) 412 qns., *Nuzhat-i Sharq* (1933), 443 qns. may be considered as abridgements of the text edited by Nicolas (marked N.) (1867) 464 qns. Mūsā Khwāwar adds three new "unknown" qns. one of which is retained in the Allahabad edition by Mahesh Pershad (1933) 366 qns. The Stambul edition by Husain Dānish (1922) 396 qns., the Damascus edition by Sayyid Aḥmad Šāfi Naḥāfi (1931) 351 qns. and the Tehrān edition by Šādiq Hidayat (1934) 143 qns. are short selections by the editors.

The quatrains in the above publications were indexed as "Known" quatrains in which class came such quatrains as are witnessed by two or more texts or cited as 'Omāriān by a known authority. When the MSS. were taken up for concordance with the indexed quatrains, such quatrains which were recorded in a single MS. were marked with 'x' and taken to the index of "Unknown" quatrains. Both these indexes had to be made elastic. A quatrain at first taken as "unknown" when found later in a second MS. was interpolated into the index of "Known" quatrains.

Statement I (pp. 363-366) gives the analysis of the texts (MSS. and editions) taken up for concordance. These texts have been placed serially in chronological order.

Col. 2 shows the Hijri year as per colophon and in its absence, as can be inferred from the owner's seal or the dates of other books with which the MS. was bound.

Col. 3 gives the Christian year (inferred according to the handwriting when the MS. bore no date).



Col. 4 indicates the notation of MS. adopted in the concordances.

Col. 5 shows the total number of quatrains in the text.

Col. 6 shows the number of repetitions of the same quatrain in the text, either word for word or with slight alterations. In order to obtain a correct idea of the stock of independent quatrains in a text it is necessary to discount such repetitions.

Col. 7 enters the number of "Known" quatrains which have already appeared in an older text.

Col. 8 records the number of quatrains uttered by each text which appear in one or other of later texts.

Col. 9 gives the number of quatrains which are not witnessed by any other text.

Col. 10 indicates the class of the MS.:

- D. Single alphabetical or *Dihādā*,
- F. Double alphabetical or *Fihrist*,
- S. Selections or *Safinā* made by choice of compiler which do not come into either of the above classes.

The "Known" quatrains fall in rhyming letters as follows:

a. 39, b. 14, t. 295, j. 2, ch. 3, h. 2, kh. 2, d. 333, r. 58, z. 40, ʾ. 13, sh. 58, ʾa. 1, f. 2, q. 2, l. 21, m. 147, n. 74, w. 27, h. 65, y. 172: Total 1360.

The "Unknown" quatrains fall in rhyming letters as follows:—

a. 50, b. 8, t. 159, h. 1, kh. 1, d. 241, c. 37, z. 15, ʾ. 11, sh. 13, q. 1, k. 4, g. 4, l. 17, m. 83, n. 64, w. 18, h. 33, y. 93: Total 853.

The index numbers of "Known" and "Unknown" quatrains according to dates when they are first recorded in the texts of statement No. I are given in the statements No. II and III pp. 367-376 and pp. 377-383 respectively.

Col. 2 gives the Christian year of the MS. which first records the quatrains.

Col. 3 the notation of the MS. which utters the quatrain.

Col. 4 the total number of quatrains uttered by each MS. as found in 8 and 9 of statement I in the case of "Known" and "Unknown" quatrains.

Col. 5 gives the index numbers of the "Known" quatrains in statement II and of "Unknown" quatrains in statement III. Quatrains prefixed with letter "v" have been found vagrant in one poet, and those prefixed with letter "w" in more than one poet.

The progressive total of the stock of independent quatrains runs as follows in the various centuries in the texts examined:

	"Known"	"Unknown"
By the end of 786 H. (1384)	751	3
" 892 H. (1487)	947	114
" 994 H. (1586)	1236	527
" 1100 H. (1688)	1281	619
" 1200 H. (1785)	1319	811
" (1933)	1358	853
The present edition	1360	853

Sundry 'Omārian quatrains have been, however, found quoted earlier than the texts in which we find them actually recorded. The following are a few instances.

125: V. 16: *Tarkīb*—quoted in *Jahan Gushai* (1260) found texted in BDa. (1460).

153: V. 13: *Dārīzade*—quoted in *Mirjād ul 'Ibād* (1233) found texted in Hy. (1384).

181: II. 1: *Dourē bī*—quoted in *Mirjād ul 'Ibād* (1233) found texted in Re. (1341).

276: V. 22: *Har dharra'*—quoted in *Tārīkh-i gušāde'* (1330) found texted in J. (1926).

302: VII. 135: *Ān rā*—quoted in *Kalīla Damna'* (1145) found texted in J. (1926).

882-a: XII. 33: *Āi dīl*—quoted in *Qābūs Nāma'* (1083) found texted in BMB. (1624).

Similarly the following two quatrains have been texted in this edition.

669: X. 164: *Sēr āmadam*—quoted in *Firdowst Tamārīkh*

1046-a: XII. 47: *Ger 'lm*—quoted in *Kashkōl Bahā*

The number of quatrains in a MS. depends firstly upon the discretion of the scribe who intended perhaps to have a certain number only and secondly upon the condition whole or part in which the MS. has now reached us.

Thus MSS. marked S. in statement I are selections of a limited number. The present condition of the MS. when fragment or abridged has been noted there. There are three ways by which we may conceive relationship between the MSS.:

- (a) the arrangement or order in which quatrains appear in the MSS.
- (b) the readings of important quatrains.
- (c) the rare quatrains found in only a few MSS.

Consideration of arrangement has *prima facie* made the classes, the Alphabetical (D.) the Double Alphabetical (F.) and neither of these, i.e., Selections (S.).

*Class D. includes:—*

MSS.: Hy., Se., BNd., Pa., MA., Rb., BMa., Wbed., BDh., BNL, Hk., BMb., BERA., Hl., BMC., Hm., He., Hi., HGb., Hā., Hh., Hr., BMf., LE., Hv., Hc., Bb., Cb., BERb., RPe., Ia., Ib., BNa., ALI., Hp., CALc.

Editions: Hw., A. & L.

*Class F. includes:—*

MSS.: BDa., Hb., Ba., Pb., Hg., Hf. and Ho.  
Editions: N., W. & J.

*Class S. includes:—*

MSS.: Sl., Rc., TK., Ka., Kb., BNi., Wa., Sa., Sb., Ha., Sd., BNh., U., Sc., BERf., BNa., Ra., BNi., Si., Hz., BNbi., BNbi., BNc., BMd., Hga., LN., Wd., Sg., BNc., Hj., BNk., Hi., Hu., RPa., Hx., Hs., Pc. and Hd.

Edition: *Khiyābāt-i 'Irfān*.

Among MSS. of class D. firstly there are those which contain the quatrain 898: XI. 59 *Āi Sākhta* at the end, these MSS. may be considered as older in origin, the earliest of which is Hy. (1384). Secondly there are those which contain the above quatrain with the story of 'Omar's ghost appearing to his mother in the commencement. The earliest of these is Se. (1472).





MS. Hy., the earliest in class D. was first copied by 'Abd al lāh bin 'Alī al Bussāmī on 1st Dhu'l Q'adā 786 H. (1384), and copied therefrom on 18 Dhū'l-hajj 1171 H. by Ibn Muḥammad Ḥussain Muḥammad Rabī' al Tabrizī. The first owner of this MS. Rai Vikālatrām Aḡī Jāhī (dead 1199 H.) was Superintendent of the Ports in the service of H.H. the Nizām ul Mulk Bahadur. This collection is 80 years earlier than BDa., which according to the date, Šafar 865 H. (1460) is the earliest extant text of class F. MSS. Hb., Pb. and Ba. which bear no date and according to handwriting may be placed in the 10th century Hijra must have been however compiled two centuries earlier, i.e., before 800 H. because the verses in the rhyme *dal* have been given in these MSS. separately for *dal* and *dhal* [see p. 68 *Beiträge* of Dr. Rempis]. MSS. Pb. and Ba. are now only fragments and hence have been pooled in statement I with Hb. which also contains a small lacuna.

The earliest MS. of class S. is Si. an anthology named *Nuḡḡat ul Majālis* dated 25 Shawwāl 731 H. (1331). Some quatrains from this have been translated into German by Dr. C. H. Rempis in his '*Omar Chajjam und Seine Vierzeiler* (1936).

MSS. Ha., Sd., BNh. and Sc. are of Tabrizī type, where the compiler desired to arrange the quatrains subjectionally. As noticed above excepting in Sd. the division of subjects is not marked. MSS. Hz., BMd., HGa. and LN. record 'Omarian quatrains in the interspaces of the odes of Ḥāfiḡ.

MS. Pc. arranges the quatrains alphabetically by their beginning lines. MS. Hd. marks the quatrains into 28 subjects.

It is out of place here to enter into details of the relations of various MSS.

A few observations on this question based on the sequence of some well-known quatrains will be found in *Beiträge zur Khayyām Forschung* by Dr. Rempis. Of course MSS. in class D. and F. are connected inter se. The MS. in class S. may be conceived into various groups.

The old date of a MS. attaches some importance to it, but "every thing is not good because it is merely old," so says Kālidās. The short selections are not comprehensive, but merely because of being short, they cannot be passed as careful. We expect that a text should be sufficiently comprehensive

and careful. Comprehensiveness can be measured by the number of "Known" quatrains it contains and the carefulness by the absence of the "Unknown" quatrains. Judging by this standard the following may be passed as careful compilations because they contain less than 1 per cent. of Unknown quatrains. MSS.: Hy., Ka., BDa., Ha., Sd., BNh., U., Ra., BERf., Pa., MA., Rb., BNb., Hz., Hb., Pb., Ba., BNk., BNl., Hg., Hk., BMb., Hl., BMc., Hc., Hf., Hh., HGb., Hn., Bb., Ia., Ib., CALc., ALl., Ho., Hd., Bc. and editions Hw., L. and J.

The MSS. wherein the proportion of "Unknown" quatrains exceeds 5 per cent. may be considered as not having been carefully copied, and we may suspect that the scribe has perhaps admitted as 'Omarian quatrains of other poets. These are for example, MSS.: Si., Kb., Sb., Sc., BNa., BMa., BNe., HGa., LN., Hj., BNj., RPb., Hx., BERa., Hi., HS., BMf. and RPe.

From statement I it is evident that MSS. which record poems of *more than one poet* contain a large proportion of "Unknown" Quatrains:

Anthology Si.	..	8/31	26 per cent.
Bayâğ Kb.	..	35/80	40 "
Anthology BNe.	..	32/75	43 "
" BNj.	..	32/60	53 "
" RPb.	..	50/127	45 "
Hâfiç Type HGa.	..	91/410	22 "
" LN.	..	109/413	25 "

The reason is obvious. A *Bayâğ*, generally the first step to an anthology, contains gems from many poets. Like stars in the sky, these gems adorn the pages of a *Bayâğ*, the lines running in all directions. The quatrains of several poets appear in one page. Even when separate pages are allotted to each poet, the quatrains of one poet may run on the margin of quatrains of other poets. The scribe of the *Bayâğ* mentions the authorship in one place, for the first quatrain, and indicates it by words signifying "ibid." or *ditto*. Such words are generally written in a different ink, gold, crimson or blue. The omission of these details and the careless jumbling of quatrains of various poets on the same page causes confusion to the future scribe of a *Bayâğ* or an anthology, who by guess ascribes quatrains of one poet to another. When he is unable to hazard a guess he throws such quatrains into a special

chapter named "*Lā Adri*" or "*Lā 'Ālam*." In this chapter he may add odd quatrains which he has heard but not seen in any MS. "*Lā Adri*" has been aptly noticed in *Tadhkirā' Husaini* 1163 H. (1749) as follows:—

"Great Protectors of Gems of Thought *Mullā Lā Adri* and *Mullā Lā 'Ālam* sons of *Mullā Farēmōsh*, the son of *Mullā Sahwī*, reside in the Province of Nowhere. Few *Bayādes* fail to record their verses. Many scholars declare their verses to be composed by some authors, and some poems really composed by other poets are ascribed by scholars to these *Mullā*. The date of their demise is yet to be proclaimed by the Resurrection Trumpet!"

Such mistakes are liable to occur even now.

(i) The Anthology Berlin OR. (2) 246 (BERb.) was described to contain 380 'Omarian quatrains on fols. 794b to 808b. On examination of the photographs, I find only 196 'Omarian quatrains on fols. 794b to 802b, and 184 qns. by *Sahābī* on fols. 803a to 808b. The omission in the head-line of fol. 803a of *Sahābī's* name led to the inclusion of subsequent 184 quatrains under 'Omarian authorship.

(ii) In the Anthology BN. Suppl. Persian 823 (BNb.) the scribe gives the head-line *Rubā'iyāt-i 'Omar Khayyām* on fol. 93b and writes 349 quatrains up to fol. 113a. On fol. 114b he gives a second head-line *Rubā'iyāt-i Ṭayyib* (Fine quatrains) and writes 154 more quatrains to fol. 124a which contains also his colophon: "Finished the quatrains in the middle of Jamādī Thāni 934." The incorrect interpretation of the head-line "Fine quatrains" on fol. 114b led to the exclusion of the subsequent 154 quatrains from the 'Omarian authorship in the description given in the catalogue. In statement I, I have shown these two parts as BNbi. and BNbi.

Similar head-lines may have led the previous scribes to mix these *Rubā'iyāt-i Ṭayyib* "Fine quatrains" with those of *Alfī al Kāshī* or other poets. The fact that some 'Omarian quatrains were being mixed with those of other poets seems to have dawned as early as 857 H. (1462), when Yār Aḥmad Tabrizī compiled his *Dah Faḥl* (Ha.). Such quatrains were called in his days *Mouqāfat* or "Public gifts" [see § xi d].

*Tadhkirās* or Biographies of Authors based on Anthologies and *Bayādes* contain naturally many vagrants. Thus Daghastānī Wālī d. 1161 H. (1748) in his *Riyāḍ ul Shu'arā* points out instances of vagrants found by him in other *Tadhkirās*.



## XX.

EXCLUSION OF UNKNOWN AND SPURIOUS  
QUATRAINS.

Instead of devising some rule of thumb—some sieve to shift pearls, which in no way discriminates the genuines from the cultured—it seems proper to adopt the more laborious, but less erring, æsthetic method of examining the *sense* of each quatrain. We have already gained some idea of 'Omarian Philosophy and his inclination to mysticism from his prose tracts and Qita's reproduced in Section XIII, and also noticed instances of 'Omarian quatrains echoing, often in same words, the ideas found in Nāṣir Khusraw's poems (§ x d), and in Panchatantra and Bhartṛihari (§ xvii). We have also noticed Saṅgī's appreciation in the mystic sense of 'Omarian "wine" quatrains. For inclusion in the text, I consider a quatrain as genuine when:—

(a) it is in accord with 'Omarian philosophy as found in his prose Arabic and Persian Tracts or events of his life;

(b) it is parallel in thought to

(i) Nāṣir Khusraw's poems,

(ii) Panchatantra and Hitōpdeśh,

(iii) Epigrams of Bhartṛihari,

(iv) Nārad Bhakti Sūtra;

(c) it is quoted or commented upon by later poets such as Saṅgī;

(d) its parodies or echoes are found in later poets.

As regards the vagrants in the texted quatrains which are examined in the next section, it is possible, that some quatrains, though 'Omarian in spirit, were composed by others. I think it justifiable to retain in the text such vagrants as are found recorded for 'Omar earlier than for other authors, or four rhymers which are cited for junior poets, and quatrains recorded 'Omarian in numerous manuscripts which are vagrants in some Anthologies and Tadhkirās only.

We are justified in doubting the genuineness of a quatrain recorded in a single MS. by a compiler of unknown scholar-

ship, because such quatrain has not been accepted as 'Omarian by any other compiler of 'Omarian quatrains. I have thus excluded from the main text 853 such quatrains and given their first lines in the Index of "Unknown" quatrains with the MSS. wherein they are recorded and the vagrancies if any. I however include in the text and treat as genuine the following eleven quatrains, although they are cited by a single authority because they are either 'Omarian in spirit or accord with the events of his life:

87-a: II. 7, 276: V. 29, 309: VII. 135, 451: X. 75, 561: VII. 138, 669: X. 164, 681: I. 37, 716: L. 48, 585: VI. 6, 1046-a: XII. 47, 1051: VI. 21.

The "Unknown" quatrains comprise quatrains of other well-known poets and parodies and echoes of 'Omarian quatrains by unknown persons inadvertently included by the scribes.

The following are examples of parodies found in the "Unknown" quatrains:—

- |                                |                           |
|--------------------------------|---------------------------|
| 1. BEda.6, qn. 14: IX.29.      | Par. BEda.14, qn. x 17.   |
| 2. BEda.6, qn. 171: IX.3.      | Par. BEda.6, qn. x 69.    |
| 3. BEda.72, qn. 257: X.79.     | Par. BEda.72, qn. x 49.   |
| 4. Ph.292, qn. 813: VIII.1.    | Par. Ph.292, qn. x 119.   |
| 5. Ph.311, qn. 319: VII.199.   | Par. Ph.312, qn. x 225.   |
| 6. Ba.209, qn. 184: IX.67.     | Par. Ba.209, qn. x 235.   |
| 7. BEda.100, qn. 325: X.112.   | Par. BEda.100, qn. x 284. |
| 8. HGa.184, qn. 391: VIII.96.  | Par. HGa.387, qn. x 330.  |
| 9. BEda.191, qn. 583: VIII.26. | Par. BEda.191, qn. x 471. |
| 10. BEda.35, qn. 79: IX.53.    | Par. BEda.190, qn. x 484. |
| 11. Hb.46, qn. 498: IX.102.    | Par. Hb.44, qn. x 570.    |
| 12. BEda.17, qn. 248: X.54.    | Par. BEda.18, qn. x 611.  |
| 13. BEda.11, qn. 643: IV.28.   | Par. BEda.10, qn. x 892.  |

So long as the parody appears in a single text it falls into the category of "Unknown" and gets automatically excluded. But when other scribes include such parodies into the text they compile, it becomes "Known." The following are examples:—

- |                      |  |
|----------------------|--|
| 1. Qn. 57: IX.34.    | Par. qn. 70 (a) in Bb., RPh., BEda.          |
| 2. Qn. 203: III.28.  | Par. qn. 107 (a) in Ph., Hb., Hg.            |
| 3. Qn. 139: VII.1.   | Par. qn. 139 (a) in Ph., Hb., Hg., Ph.       |
| 4. Qn. 162: VII.137. | Par. qn. 97 (a) in Kb., BEda., Hb., Ph., Hd. |
| 5. Qn. 223: VI.12.   | Par. qn. 126 (b) in Kb., Wood.               |
| 6. Qn. 244: X.34.    | Par. qn. 242 (b) in Hb., and Ph.             |
| 7. Qn. 323: X.194.   | Par. qn. 134 (a) in Hb., BEda., BEda.        |
| 8. Qn. 449: X.251.   | Par. qn. 379 (a) in BEda. and A.             |

9. Qn. 448: III.98. Per. qn. 122 (a) in Sb. and BN<sup>1</sup>.  
 10. Qn. 472: VI.3. Per. qn. 227 (a) in Sb. and B<sup>4</sup>ns.  
 11. Qn. 613: VIII.1. Per. qn. 604 (a) in Kb. and BN<sup>1</sup>.  
 12. Qn. 617: III.31. Per. qn. 605 (a) in Cn. and A.  
 13. Qn. 621: XII.8. Per. qn. 618 (a) in BN<sup>1</sup> and Pn.  
 14. Qn. 645: IV.28. Per. qn. 1035 in BN<sup>1</sup>, BN<sup>2</sup>, Pn, Sa, and Hn.  
 15. Qn. 770: IX.144. Per. qn. 761 (b) in Pn, Sa, and Hn.  
 16. Qn. 774: X.136. Per. qn. 770 (a) in Pn, Sa, and Hn.

Out of 1340 "Known" quatrains, 246 quatrains have been excluded from the text because they are either inferior and meaningless or parodies, echoes, replies, etc. These have been marked with a dagger (†) in the Index of Known Quatrains.

It may be of interest to the critical scholar to note how various MSS. are linked by these spurious quatrains.

1. Sl, LN: 796 (a).
2. Hp, BN<sup>1</sup>, Hn, BN<sup>2</sup>, Hn, Hn, BN<sup>3</sup>, A: 367 (meaningless).
3. Kb, Sc: 582 (b).  
 Kb, BN<sup>1</sup>: 609 (a).  
 Kb, BN<sup>2</sup>, Hn, Pn, Hn: 97 (a).  
 Kb, Wnd: 126 (b).
4. BN<sup>1</sup>, Pn, Sa, Hn: 401 (a).  
 BN<sup>1</sup>, Wnd, BN<sup>2</sup>, Hn, BN<sup>3</sup>, Hn: 463 (a).
5. Wn, Sa, Pn, Sa, Hn, BN<sup>1</sup>: 802 (a).
6. Sa, Sb: 452 (a).  
 Sa, BN<sup>1</sup>: 284 (a).  
 Sa, BN<sup>1</sup>, Pn, Sa, Hn, Hn: 566 (a).
7. BN<sup>1</sup>, BN<sup>2</sup>, Pn: 444 (a).
8. Sb, BN<sup>1</sup>: 822 (a).  
 Sb, Sc: 222 (a).  
 Sb, BN<sup>1</sup>: 270 (a), 311 (b), 344 (a), 377 (a), 420 (a), 563 (a), 602 (a), 673 (a),  
 675 (a), 761 (a), 825 (a), 829 (a), 960 (a).  
 Sb, BN<sup>1</sup>, Hn: 984 (a).  
 Sb, BN<sup>1</sup>, BN<sup>2</sup>: 313 (a).  
 Sb, BN<sup>1</sup>, BN<sup>2</sup>: 711 (a), 793 (a).  
 Sb, BN<sup>1</sup>, BN<sup>2</sup>, Hn: 690 (a).  
 Sb, BN<sup>1</sup>, Pn: 872 (a).  
 Sb, BN<sup>1</sup>: 238 (a), 572 (a).  
 Sb, BN<sup>1</sup>, BN<sup>2</sup>: 13 (b).  
 Sb, Pn, Sa, Hn: 942 (b).  
 Sb, BN<sup>1</sup>: 1048 (a).  
 Sb, BN<sup>1</sup>, BN<sup>2</sup>: 70 (a).  
 Sb, BN<sup>1</sup>: 69 (a), 143 (a).  
 Sb, BN<sup>1</sup>: 923 (a).  
 Sb, BN<sup>1</sup>: 10 (a), 34 (a), 36 (a), 41 (a), 113 (a), 116 (a), 145 (a), 151 (a),  
 168 (a), 217 (a), 421 (a), 570 (a).  
 Sb, A: 368 (a).
9. Hn, Sa, BN<sup>1</sup>, BN<sup>2</sup>, Sc, BN<sup>3</sup>, LN, BN<sup>1</sup>, Wnd, Pn, Hn, Hn, BN<sup>1</sup>,  
 Hn, Hn, Pn, Cn, BN<sup>1</sup>, Hn: 76 (a) (meaningless).

18. Sc., Bda., BDa., BDL: 91 (a).  
Sc., Bda., BDL: 487 (a).  
Sc., BDa., BDL: 363 (b).  
Sc., LE: 943 (a).
19. U., BERL., BNb., RPa.: 333 (a).  
U., Bdd., Ha., A.: 314 (a).
20. Bnd., BNc., Ph., Ba., Hb.: 1013.  
Bnd., Po.: 313 (a).
21. Sc., Sf., LSi., Ph., Ba., Hb., RPa.: 347 (a).  
Sc., Bdd., Ph., Ba.: 746 (a).  
Sc., Ph., Ba., Hb.: 842 (a).  
Sc., RPa.: 1013 (a).
22. BERL., U., Sc., BDb., RPa.: 333 (a).  
BERL., BNa., Hg., A.: 79 (b).  
BERL., Hg.: 1030 (a).  
BERL., Hg., BERA., Po.: 408 (a).  
BERL., Hd.: 498 (b).
23. BNa., Sf., Ph., Hb.: 94 (a), 1040 (b).  
BNa., Bdd., Hd., A.: 914 (d).  
BNa., Bdd., A.: 853 (a), 854 (b).  
Bna., BDb.: 446 (a).
24. Pa., MA., BDb., Hd., Bdd., Po., Hg., Ha., HJ.: 388 (a).
25. MA., BDb.: 461 (a).
26. Sf., BDBl., Bba., Hd.: 445 (a).  
Sf., BDBl., Hd.: 399 (a).
27. BDBl., Ph., Ba., Hb.: 441 (a).  
BDBl., Hb., Hd.: 408 (a).  
BDBl., RPa., Hd.: 846 (a).  
BDBl., HC.: 743 (a).  
BDBl., Hb., Hd.: 323 (a).  
BDBl., Po.: 848 (a) 871 (b).  
BDBl., Po., Hd.: 854 (a).  
BDBl., BNa., Hd.: 771 (a), 603 (b).  
BDBl., Hd.: 94 (a), 112 (a), 114 (b), 344 (b), 382 (b), 391 (a), 484 (a), 703 (a),  
783 (a), 873 (a), 883 (a), 884 (b), 918 (b), 924 (b), 946 (b), 1003 (a), 1008 (a),  
1013 (a).
28. BDBl., Hd., A.: 1018 (b).
29. Ha., Bdd., Hg.: 1040 (a).  
Ha., Bdd., BERA., A.: 490 (a).  
Ha., Bdd., A.: 514 (a), 509 (a).  
Ha., Ch., Hd., A.: 834 (a), 834 (b), 834 (c), 834 (d), 834 (e), 834 (f), 834 (g), 834 (h),  
834 (i), 834 (j), 834 (k), 834 (l), 834 (m), 834 (n), 834 (o), 834 (p), 834 (q),  
834 (r), 834 (s), 834 (t), 834 (u), 834 (v), 834 (w), 834 (x), 834 (y), 834 (z), 834 (aa),  
834 (ab), 834 (ac), 834 (ad), 834 (ae), 834 (af), 834 (ag), 834 (ah), 834 (ai), 834 (aj), 834 (ak),  
834 (al), 834 (am), 834 (an), 834 (ao), 834 (ap), 834 (aq), 834 (ar), 834 (as), 834 (at), 834 (au), 834 (av), 834 (aw), 834 (ax), 834 (ay), 834 (az), 834 (ba), 834 (bb), 834 (bc), 834 (bd), 834 (be), 834 (bf), 834 (bg), 834 (bh), 834 (bi), 834 (bj), 834 (bk), 834 (bl), 834 (bm), 834 (bn), 834 (bo), 834 (bp), 834 (bq), 834 (br), 834 (bs), 834 (bt), 834 (bu), 834 (bv), 834 (bw), 834 (bx), 834 (by), 834 (bz), 834 (ca), 834 (cb), 834 (cc), 834 (cd), 834 (ce), 834 (cf), 834 (cg), 834 (ch), 834 (ci), 834 (cj), 834 (ck), 834 (cl), 834 (cm), 834 (cn), 834 (co), 834 (cp), 834 (cq), 834 (cr), 834 (cs), 834 (ct), 834 (cu), 834 (cv), 834 (cw), 834 (cx), 834 (cy), 834 (cz), 834 (da), 834 (db), 834 (dc), 834 (dd), 834 (de), 834 (df), 834 (dg), 834 (dh), 834 (di), 834 (dj), 834 (dk), 834 (dl), 834 (dm), 834 (dn), 834 (do), 834 (dp), 834 (dq), 834 (dr), 834 (ds), 834 (dt), 834 (du), 834 (dv), 834 (dw), 834 (dx), 834 (dy), 834 (dz), 834 (ea), 834 (eb), 834 (ec), 834 (ed), 834 (ee), 834 (ef), 834 (eg), 834 (eh), 834 (ei), 834 (ej), 834 (ek), 834 (el), 834 (em), 834 (en), 834 (eo), 834 (ep), 834 (eq), 834 (er), 834 (es), 834 (et), 834 (eu), 834 (ev), 834 (ew), 834 (ex), 834 (ey), 834 (ez), 834 (fa), 834 (fb), 834 (fc), 834 (fd), 834 (fe), 834 (ff), 834 (fg), 834 (fh), 834 (fi), 834 (fj), 834 (fk), 834 (fl), 834 (fm), 834 (fn), 834 (fo), 834 (fp), 834 (fq), 834 (fr), 834 (fs), 834 (ft), 834 (fu), 834 (fv), 834 (fw), 834 (fx), 834 (fy), 834 (fz), 834 (ga), 834 (gb), 834 (gc), 834 (gd), 834 (ge), 834 (gf), 834 (gg), 834 (gh), 834 (gi), 834 (gj), 834 (gk), 834 (gl), 834 (gm), 834 (gn), 834 (go), 834 (gp), 834 (gq), 834 (gr), 834 (gs), 834 (gt), 834 (gu), 834 (gv), 834 (gw), 834 (gx), 834 (gy), 834 (gz), 834 (ha), 834 (hb), 834 (hc), 834 (hd), 834 (he), 834 (hf), 834 (hg), 834 (hh), 834 (hi), 834 (hj), 834 (hk), 834 (hl), 834 (hm), 834 (hn), 834 (ho), 834 (hp), 834 (hq), 834 (hr), 834 (hs), 834 (ht), 834 (hu), 834 (hv), 834 (hw), 834 (hx), 834 (hy), 834 (hz), 834 (ia), 834 (ib), 834 (ic), 834 (id), 834 (ie), 834 (if), 834 (ig), 834 (ih), 834 (ii), 834 (ij), 834 (ik), 834 (il), 834 (im), 834 (in), 834 (io), 834 (ip), 834 (iq), 834 (ir), 834 (is), 834 (it), 834 (iu), 834 (iv), 834 (iw), 834 (ix), 834 (iy), 834 (iz), 834 (ja), 834 (jb), 834 (jc), 834 (jd), 834 (je), 834 (jf), 834 (jg), 834 (jh), 834 (ji), 834 (jj), 834 (jk), 834 (jl), 834 (jm), 834 (jn), 834 (jo), 834 (jp), 834 (jq), 834 (jr), 834 (js), 834 (jt), 834 (ju), 834 (jv), 834 (jw), 834 (jx), 834 (jy), 834 (jz), 834 (ka), 834 (kb), 834 (kc), 834 (kd), 834 (ke), 834 (kf), 834 (kg), 834 (kh), 834 (ki), 834 (kj), 834 (kl), 834 (km), 834 (kn), 834 (ko), 834 (kp), 834 (kq), 834 (kr), 834 (ks), 834 (kt), 834 (ku), 834 (kv), 834 (kw), 834 (kx), 834 (ky), 834 (kz), 834 (la), 834 (lb), 834 (lc), 834 (ld), 834 (le), 834 (lf), 834 (lg), 834 (lh), 834 (li), 834 (lj), 834 (lk), 834 (ll), 834 (lm), 834 (ln), 834 (lo), 834 (lp), 834 (lq), 834 (lr), 834 (ls), 834 (lt), 834 (lu), 834 (lv), 834 (lw), 834 (lx), 834 (ly), 834 (lz), 834 (ma), 834 (mb), 834 (mc), 834 (md), 834 (me), 834 (mf), 834 (mg), 834 (mh), 834 (mi), 834 (mj), 834 (mk), 834 (ml), 834 (mm), 834 (mn), 834 (mo), 834 (mp), 834 (mq), 834 (mr), 834 (ms), 834 (mt), 834 (mu), 834 (mv), 834 (mw), 834 (mx), 834 (my), 834 (mz), 834 (na), 834 (nb), 834 (nc), 834 (nd), 834 (ne), 834 (nf), 834 (ng), 834 (nh), 834 (ni), 834 (nj), 834 (nk), 834 (nl), 834 (nm), 834 (nn), 834 (no), 834 (np), 834 (nq), 834 (nr), 834 (ns), 834 (nt), 834 (nu), 834 (nv), 834 (nw), 834 (nx), 834 (ny), 834 (nz), 834 (oa), 834 (ob), 834 (oc), 834 (od), 834 (oe), 834 (of), 834 (og), 834 (oh), 834 (oi), 834 (oj), 834 (ok), 834 (ol), 834 (om), 834 (on), 834 (oo), 834 (op), 834 (oq), 834 (or), 834 (os), 834 (ot), 834 (ou), 834 (ov), 834 (ow), 834 (ox), 834 (oy), 834 (oz), 834 (pa), 834 (pb), 834 (pc), 834 (pd), 834 (pe), 834 (pf), 834 (pg), 834 (ph), 834 (pi), 834 (pj), 834 (pk), 834 (pl), 834 (pm), 834 (pn), 834 (po), 834 (pp), 834 (pq), 834 (pr), 834 (ps), 834 (pt), 834 (pu), 834 (pv), 834 (pw), 834 (px), 834 (py), 834 (pz), 834 (qa), 834 (qb), 8

12.  $\text{H}_2\text{O}$ ,  $\text{H}_2$ ,  $\text{H}_2\text{O}_2$ ;  $\text{H}_2\text{O}$  (aq)  
 $\text{H}_2\text{O}$ ,  $\text{H}_2\text{O}_2$ ;  $\text{H}_2\text{O}$  (aq).

20. BPa. BEd. Pa: 969 (a).  
 21. BEd. BEda. A: 123 (a).  
 BEd. A: 159 (a), 182 (a).  
 22. HGa. H: 708 (a).  
 23. LN. H: 505 (a).  
 24. H: Pa: 701 (a), 909 (a).  
 H: Hd: 889 (a).  
 25. WMed. Pb. BEda: 26 (a).  
 WMed. Hb. Hb. Hg. HOb. ALI: 301 (a).  
 WMed. RPa: 1040 (a).  
 WMed. H: 601 (a).  
 26. Hb. Ba. Pb. 423 (a), 441 (a), 111 (b), 181 (a), 687 (a), 703 (a), 770 (a).  
 113 (a), 700 (b), 903 (b), 908 (b), 986 (a), 1001 (a), Pb. Hb: 103 (a),  
 220 (b), Ba. Hb: 490 (a).  
 Hb. Ba. Pb. RPa. HOb. Pa: 903 (a).  
 Hb. Ba. Pb. Hg: 107 (a), 106 (a), 406 (a), 583 (b).  
 Hb. Pb. Hg. Pa: 159 (a).  
 Hb. Pb. Hb: 128 (a).  
 27. BNj. BPa: 70 (b).  
 BNj. H: 647 (a).  
 28. RPa. Hb. BEda: 430 (a).  
 RPa. Pa: 570 (b), 616 (b), 913 (b).  
 29. Hb. BEda. BEda. Pa: 256 (a).  
 Hb. BEda. BEda: 114 (a), 124 (a), 204 (a).  
 30. Hb. BEda. Pa: 35 (a).  
 31. Hb. BEda: 160 (a).  
 32. BEd. H: 763 (a).  
 BEd. Hb. Pa: 440 (b).  
 BEd. Pa: 608 (a), 647 (a), 800 (b), 811 (a), 800 (a), 800 (b), 903 (a).  
 33. Hb. BEd: 480 (a).  
 34. Hb. CALa. Ia. Hb: 1063 (a).  
 35. Ch. A: 480 (a), 480 (b), 480 (c), 150 (a), 150 (b), 500 (a), 600 (a), 644 (b),  
 644 (b), 644 (b), 667 (a), 676 (a), 700 (a). 600 qua.  
 36. Ia. CALa: 314 (a).  
 37. Hd. A: 604 (a), 1016 (b), 1033 (a), 1033 (b).  
 38. N. W. Hb. J: 310, 313. Dialogue between 'Omar and the Prophet  
 N. W. J: 901. Not in proper name.

Besides 246 spurious quatrains which are rejected there are 18 obvious variants as follows:—

- I. 49: 947: *Ai in ki dawā dard mandān dān*.  
 „ Par: 1004-a: *Hāle man-i khastā'ē gadā mē dān*.  
 II. 25: 1039: *Gar āmadanam ha man brode nāmadamē*.  
 „ Par: 1047-a: *Gar man ba murād-i ikhtiyārē khodmē*.  
 II. 37: 93: *In yak du ā rōz mōbahā 'umar gadhaht*.  
 „ Par: 93 (a): *Chūn āh ha jōhār u chūn bād ha dāht*.  
 III. 13: 769: *'Id ut biyā tē mai gulrang kashm*.  
 „ Par: 708 (a): *Bar khir u biyā tē mai gulrang kashm*.

- III. 22: 568: *Shab-hā guđharad ki dida' barham na zanēm.*  
 " Var: 568 (a): 'Alam ki dar ā yak dam-i bēgham namanēm.
- IV. 33: 140: *Chūn kār na bar marde-i mā khwāhad raft.*  
 " Var: 404: *Chūn kār na bar marde-i mā khwāhad bād.*
- VII. 21: 684: *Sir az hama' nākasān nihān dārī tū.*  
 " Var: 218: *Sir az hama' nākasān nihān bāyad diht.*
- VII. 84: 31: *Gar mai na khurī ta'na' mazaṁ mastān rī.*  
 " Var: 15 (a): *Tā bitwānī ta'na' mazaṁ mastān rī.*
- VII. 133: 477: 'Alam agar az bāh-e to mē āriyand.  
 " Var: 370: *Bar chashm-i to garchi 'aqilla yak āriyand.*
- VIII. 6: 1033: *Hān tā ba kharibāt majlūt nāi.*  
 " Var: 1031: *Zirhā darī rāh majlūt nāi.*
- VIII. 102: 740: *Tā kal waraqt 'amr ba gham dar shikanam.*  
 " Var: 793: *Mān gar waraqt 'amr ba gham dar shikanam.*
- VIII. 122: 927: *Har toba' ki kardēm shikanēm hama'.*  
 " Var: 603: *Har toba' ki kardēm shikanēm digar.*
- IX. 27: 706: *Ān bēh ki ā jām u bāda' dīl shād kardēm.*  
 " Var: 932: *Ān bēh ki ā jām u bāda' dīl shād karī.*
- IX. 73: 713: *Imrō ki nāt dar arāb dīkam.*  
 " Var: 563 (b): *Zahr az gharrē jīhān u mai āryakam.*
- IX. 112: 564: *Ān mai ki bayānī jwāidānūt bi khur.*  
 " Var: 646: *Ān mai ki bayānī jwāidānūt bi sōh.*
- X. 33: 686: *Mā im kharidār-i mapē kuhma' u nou.*  
 " Var: 376 (a): *Āi munda' ba tadhwān-i farshānda giro.*
- X. 143: 101 (a): *Bā har bad u nēk rā natwānam guft.*  
 " Var: 826: *Ba har bad u nēk rā na twān guftan.*
- XII. 22: 536 (a): *Nā kardā damē āchī nra fermudand.*  
 " Var: 382 (c): *Tā chand bar khūb gil anbudand.*

The MSS. which adopt the variants have been mentioned in the concordances. These as well as the groups of manuscripts which include the spurious quatrains mentioned above, will be of interest to the critical scholar for determining the relations between various manuscripts.

Many MSS. contain copying errors. I avoid recording them and give in the text the best reading of each quatrain supported by the oldest MS. Deducting 246 spurious and 18 obvious variants from the total 1360 known quatrains there remains a balance of 1096 independent quatrains which are given as mentioned above in 12 chapters. The first 11 chapters arranged subjectively include quatrains which have appeared in one or other of the published texts. Chapter XII includes 47 Miscellaneous quatrains which have remained so far in the MSS. alone. As they appear 'Omarian in spirit I thought it fit to rescue them from oblivion.

## XXI

## THE VAGRANCIES EXAMINED.

The number of vagrants so far traced is as follows:—

	Texted quatrains.	Spurious quatrains.	Unknown quatrains.
Total quatrains ..	1,114	246	853
Simple vagrants (V) ..	315	55	211
Complex vagrants (W) ..	135	16	24
Total vagrants ..	450	71	235
Total ..			756

In dealing with the question of vagrancy it is necessary to know the date when the vagrant quatrain is recorded for 'Omar; this can be found from col. 2 of Statements II and III described in Section XIX above.

The names of authors to whom the vagrants are cited, as well as the anthologies, etc., which cite them are noted in the concordances of the quatrains. Statement IV exhibits the names of 143 authors (arranged according to Persian alphabet) and the Index numbers of the vagrant quatrains which are cited to each of them. It will be noticed that in this statement 1001 items, instead of 756, are distributed among the 143 authors because the complex vagrants are shown under each author to whom they are cited. In order that a complex vagrant may be reckoned once only it is prefixed with letter (W) under the author to whom it is cited at the earliest date and shown in a bracket ( ) under the authors to whom it is cited on a later date.

Most of these 143 authors are known in name only. The dates of their demise, in some cases unknown, in some uncertain, are given so far as could be ascertained.

As regards the vagrants among the "Unknown" and the "Spurious" quatrains, the places of vagrancies have been indicated in the Indexes of the Quatrains, so that the critical reader, if so minded, may carry his researches further. The particulars of vagrancies of the texted quatrains are given

under the concordances of the quatrains which have been, as mentioned above, arranged subsectionally. As a help to the general reader, 450 vagrants among the texted quatrains have been enlisted in the order of their Index Numbers in Statement No. V. In this list the date of the earliest source recording the quatrain as 'Omarian and the date of the anthology which cites it vagrant for another author are given side by side. The names of the authors have been mentioned by their well-known *Takhalluṣ* (nom de plume) and sometimes by abbreviations such as KI=Kamāl Isma'īl, Afdal=Afdal Kāshī. The places of vagrancies have been indicated in square brackets after the names of the authors. The index number of complex vagrant is prefixed with letter (W) and is shown with the author and place which cites for him first.

The places of vagrancies fall mainly into three categories:—

- (a) *Divāns* and works going in the name of the authors
- (b) *Anthologies*
- (c) *Histories and Biographies.*

These, to summarise the result of Statement V, have contributed to vagrancy as follows:—

- (a) *Divāns and compilations in the names of authors.*

	Vagr.
1. Abū Sa'īd, <i>Rub'īyat</i> , Ed. by K. M. Mitra ..	4
2. Afdal-i Kāshī, <i>Rub'īyat</i> , Ed. by Sa'īd Naṣafī ..	60
3. 'Abdulla Anṣārī, <i>Mandjāt</i> , Bombay 1308 H. ..	1
4. Anwarī, <i>Kullīyat</i> , Cawnpore (1897) ..	2
5. Hāfiḡ (various MSS. and editions) ..	18
6. Khāqānī ..	2
7. Khayyām's editions of quatrains ..	3
8. Rūmī, <i>Divān</i> ..	2
9. Sarmad, <i>Quatrains of</i> , Delhi (1901) ..	1
10. K. I. Kamāl Isma'īl's <i>Divān</i> ..	15
11. M. 'I. <i>Mīrās al 'Ibād</i> by Najmad Dīn Rāzī (1220) ..	9
12. M. N. Mukhtār Nāma', <i>Kullīyat</i> 'Aḡṣār, Lucknow (1872) ..	44
13. Nāṣir Khusrōw <i>Kullīyat</i> , Tehrān ..	1
14. Nī'amat ul lah Walī. Ed. Tehrān ..	1
Total ..	163



(b) *Anthologies.*

			Vagr.
15.	Sl. (1331) <i>Nuḥat ul Majālis</i>	.. ..	16
16.	Hx. OUL. MS. 52/112 (1648)	.. ..	30
17.	HL. HSL. <i>Dawāsin</i> 167 (1649)	.. ..	1
18.	Hj. HSL. <i>Dawāsin</i> 373 (1550)	.. ..	37
19.	Hv. Nawāb Akhtar Yār Jung's Library	.. ..	71
20.	Various anthologies in European Libraries mentioned by Dr. Rempis in his Beiträge	.. ..	47
Total			202

(c) *Histories and Biographies, etc.*

21.	[ʿAwfi] <i>Lubāb ul Albāb</i> (1222)	.. ..	8
22.	[J. G.] <i>Jahān Gushāy</i> (1260)	.. ..	2
23.	[T. G.] <i>Tārīkh-i Guḡidaʾ</i> (1330)	.. ..	4
24.	[N. U.] <i>Naḡhāt-i un</i> by Jāmī (1478)	.. ..	3
25.	[Dowlat] <i>Tadhkiraʾ</i> by Dowlataḥshāh (1487)	.. ..	5
26.	[H. I.] <i>Haft Iqīm</i> (1594)	.. ..	18
27.	[M. Kh.] <i>Mirʾāt ul Kāhīdī</i> (1691)	.. ..	1
28.	[R. S.] <i>Riyāḍ ul shāʿara</i> (1747)	.. ..	27
29.	[A. K.] <i>Ātash kadaʾ</i> (1765)	.. ..	12
30.	[M. F.] <i>Majmuʾal Fuṣṣṣa</i> (1878)	.. ..	5
Total			85
Grand Total			450

With regard to the text of *Afḍal Kāshī* by Saʿīd Naḥṣī, I find that out of 483 qns. included in that compilation only 7 from *Al Muḥīd*, 2 from *Jāwīdān Nāmaʾ* and 6 from *Afḍal Kāshī*'s letters total 15 have an early authority. The remaining quatrains are cited to *Afḍal* in Anthologies, *Tadhkiras* and Modern MSS. When the date of the MSS. is not discernible I have assumed the date of the publication of the text as the date of vagrancy.

The quatrains cited in [M. 'I] *Mirʾād ul 'Ibād* are not necessarily composed by Najmud Dīn Rāzī Dāyā who only

quotes them. The fact that 'Omarian quatrains appear in this work proves their oldness. The same remark applies to 'Omarian quatrains appearing in *Afakhtār Nāma*' which as its name implies is a selection by 'Aṭṭār. At any rate the whole lot as found in the *Kullīyat* of 'Aṭṭār published by Nawal-kishore Press cannot be considered as a composition by Aṭṭār.

We cannot rely absolutely upon the Anthologies and Tadhkiras and modern *Dīwāns* of poets because we find that they have cited such quatrains to authors, which long before the advent of those authors are recorded 'Omarian in earlier MSS. The following are examples:—

*Recorded 'Omarian in Hy. (1384) and subsequent MSS.*

- |                                   |  |
|-----------------------------------|--|
| 1. 68: VII. 161: <i>As Manzil</i> | .. Cited in Hy. to Nizamullah Wali d. 827 H. (1424).                 |
| 2. 487: IX. 10: <i>Qadrī gal</i>  | .. Cited in Tehrik-i Pīr (1859) to Nizamullah Wali d. 827 H. (1424). |
| 3. 76: III. 63: <i>Imān</i>       | .. Cited in AK. to Taib Anuli d. 1035 H. (1626).                     |
| 4. 326: X. 112: <i>Man mal</i>    | .. " " "   |
| 5. 574: VII. 61: <i>Al dil</i>    | .. Cited in AK. to Shihī d. 857 H. (1453).                           |
| 6. 575: VII. 62: <i>Al dil</i>    | .. Cited in HI. to " "   |
| 7. 642: XL. 41: <i>Al Wāqif</i>   | .. Cited in HI. to Bairam Khan d. 988 (1560).                        |
| 8. 338: I. 30: <i>As Wāq'at</i>   | .. Cited in Hy. to Sulṭān Bihār d. 861 H. (1457).                    |
| 9. 849: IX. 92: <i>Dōsh az</i>    | .. Cited in Hy. to Shihī d. 857 H. (1453).                           |
| Do do                             | .. Cited in Dowlat to Latfullah Nihāpūrī d. 810 H. (1407).           |
| 10. 858: XI. 37: <i>Nikardā'</i>  | .. Cited to Saṣmad d. 1070 H. (1660) in Delhi Text.                  |

.. Thus quatrains cited to other poets in the anthology Si. (1331) and Tadhkiras by 'Awfi and others are recorded as 'Omarian in the early MS. such as Hy. (1384) and supported by scores of later MSS. Such quatrains must be considered as 'Omarian.

Moreover the early MSS. of the *Dīwān* of well-known poets do not record the 'Omarian Vagrants ascribed to them in later Anthologies and Tadhkiras. This fact as mentioned above in Section xvii has been brought to light by Dr. Rosen

with regard to Rūmī and Hāfiz. I too did not find 'Omarian Vagrants in the *Dīvāns* of the following poets.

Tālib Amulī: HSL. MS. No. 395 (1680).

Ibn-i Yamin: HSL. MS. 923.

Athir Akhiskari: SMHL. MS. 87. 810 H. (1407).

Awhad Kirmānī: HSL. MS. 1043 d. (1438).

Hāfiz: HSL. MS. 508 (1415). SMHL. MS. 87 (1407).

Arzaql: HSL. 943. wr. 1379 H.

Saifud Din Isfarangī: HSL. 839.

Baqāi d. 948 H. (1541): SMHL. No. 170.

Khāqānī: HSL. MS. No. 35 (16th Century).

Shāhī d. 1009 H. (1601): OUL. 52/112.

Salmān Sāwojī: HSL. 1198. wr. 855 H. (1451). SMHS.  
MS. 87. wr. 810 H. (1407).

Adīb-i Šābir: HSL. MS. No. 936.

It is evident from the list of vagrants that, leaving out of consideration the quatrains quoted in *Mir'ād ul 'Ibād* and *Mukhtār nāma* major portions are recorded for 'Omar in regular MSS. long before they are cited for other poets. There are only the few quatrains marked with a starlet (\*) which are cited for other poets earlier than for 'Omar. Out of these the following may not be passed as 'Omarian on further consideration.

*Obscene*: 47: X. 117 Amad Ramadān.

*Replies to 'Omarian qnr*: 347: X. 113 a reply to 525:  
X. 112;  
and 901: X. 140, a reply to  
925a: X. 139.

*Found in earlier Dīvāns of Hāfiz*: 403. III. 19, and  
938: VIII. 32.

*With less MSS. authority*: 244-a XII. 13. 458: XI. 30,  
594: IV. 4. 616: VIII. 117,  
716: I. 48. 758: X. 55.

But whether these quatrains were really composed by the other poets to whom they are cited is still a moot point with which we are not here concerned.

## § XXXI. CONCLUSION.

In conclusion I beg to draw the attention of the reader to a few quatrains which indicate 'Omar's bent of mind.

'Omar was a true believer of Islām, thus of God he says:

He is, and nought but Him exists, I know,  
This truth is what creation's book will show;  
When heart acquired perception with His Light,  
Atheistic darkness changed to faintly glow.

A. 9

He addresses the Ever-Present Being with great reverence and intense love.

Thou hidest oft that none could see Thy face,  
And oft assumest forms in time and space;  
Thy glory Thou displayest for Thy self,  
The seer, show, and sight, Thy holy grace.

L. 6

No heart is here but saddens for Thy sake,  
No sight is here but maddens for Thy sake;  
Thou carest not for either great or small—  
No thought is here but gladdens for Thy sake.

L. 27

Time and Space and the world they make have engaged the attention of men through all ages. Their speculations have brought forth a host of secular sciences. 'Omar's reflections on this subject are neither scientific nor metaphysical. He calls the *Charkh-i Falak*, the Wheel of Time as a *Fenâ-i Khayâlî*, an Imaginary Lantern.

Methinks this Wheel at which we gape and stare,  
Is chinese lantern—like we buy at fair;  
The lamp is Sun, and paper-shade the world,  
And we the pictures whirling unaware.

B. 2

Science fails to solve the mystery of the cosmos.

The Skies rotate, I cannot guess the cause;  
And all I feel is grief, which in me gnaws;  
Surveying all my life, I find myself  
The same unknowing dunce that once I was!

B. 12

This whirl of time, it simply causes pains,  
 As for my heart, my evil ways are banes;  
 Ah! worldly lore that winds in labyrinths,  
 Ah! wisdom forging newer iron chains.

H. 13

Time is only a tyrant causing universal change and trouble.  
 My grief prolongs, I find it nev'r allays,  
 Your lot is swinging now in higher ways;  
 Rely ye not on Time, for under veil,  
 A thousand tricks he juggles as he plays.

H. 14

Ye mount on steeds and brandish steels in fight,  
 With all your boasts, in trenches soon alight;  
 The tyrant Time will never spare a life,  
 He breaks the Dukes by day and Knights by night.

H. 15

As Spheres are rolling woes alone increase,  
 They land us just to sink in deeper seas;  
 If souls unborn would only know our plight,  
 And how we pine, their coming-in will cease.

H. 16

'Omar is at war with the Sphere and wishes to annihilate it.

Had I but on the skies divine control,  
 I'd kick this bluish ball beyond the goal;  
 And forthwith furnish better worlds and times,  
 Where love will cling to every freeman's soul.

H. 17

But the final solution is that the tyrant Sphere has no real existence, hence we avoid all trouble by being content.

Aye hear me please, my old and dearest friend!  
 Think naught of world—it hath no root or end;  
 Sit quiet on thy balcony content  
 To view how Wheel would play its turn-and-bend.

H. 18

Desire no gain from world, with bliss you trade;  
 In good or bad of Times you need not wade;  
 Remain sedate, so that the whirling Wheel—  
 Would snap itself and blow up days it made.

H. 19

'Omar was not blind to the joys which the Spring and New Year festivals brought in youth. The *Garpe dirm* quatrains which were sung probably at the garden parties of Malik Shāh, although lyrical, are essentially pessimistic, and capable of interpretation in the material as well as mystic sense.

Tomorrow's hours are not in our store!  
 Tomorrow's cares would make us only sore.  
 Why waste a single breath if you be sane?  
 For balance of this life you cannot score.

III. 12

'Omar warns the youth to keep aloof from evil company.

From mean and snappish sons, bereft of sense,  
 Aloof you stay, and thus avoid offence;  
 At song or talk they wrangle, even fight,  
 Excuse your self and seek your exit thence.

III. 35

Thought of Death freed 'Omar from cares of world's affairs. Prince or pauper must all die, what avails the worldly wealth?

Your age is hundred, perhaps more in tale,  
 They lift you from this Inn, a helpless bale;  
 Be Pharaoh or a pauper with no pail,  
 They sell in lots at final clearance sale.

IV. 1

This rosy garden soon will run to waste,  
 And cotton seeds will vie with pearls so chaste;  
 Rejoice, this mortar-mill of rolling world  
 Will grind our name and fame to finest paste.

IV. 16

It is folly to fight for any domain.

I saw a quail amidst the battlefield,  
 It nestled safe beneath a broken shield;  
 It spake to royal skulls in great disdain:  
 "Where is the pomp ye wield, what is the yield?"

IV. 28

Man cannot realise his ambitions in his short life.

My deeds have brought no gain to please my heart,  
 In working weal, my efforts play no part;  
 And so I sit and ever weep and moan,  
 For late I came but soon I must depart.

IV. 39

Hence he should not waste his life in vain pursuits, but ply his path to reach the Lord.

Depart we must. Why then we crawl or creep?  
And slide in quest of vain such abyss deep?  
They would not leave us here to rest in peace,  
Why then we cease to ply our path, and sleep?

IV. 41

Happy is he who realises his death when still alive, and free is one who is not born.

Two vents may free us from this den of gloom;  
We either bear the pangs, or lie in tomb;  
Thus glad is he who dies at every breath,  
And free that cometh not from mother's womb.

IV. 25

In the beautiful allegory of Clay and Cup 'Omar deals with the philosophical and ethical aspects of Man's body. Man cannot claim as his own the body he impersonates, every atom of his body may be the home of other beings.

Before thou peep'st, men and maids untold  
Had decked this earth as priceless gems in gold;  
Hie quickly, turn as dust in Master's feet,  
Thy dust encases thousand lives, behold!

V. 4

The clay of his body may be used for any other purpose (without his previous consent!).

Rejoice! for earth material will remain,  
And sky its starry jewels still retain;  
The bricks to which thy carcass may be shaped,  
Will form the mansion for a gallant swain.

V. 18

He has no choice as to the form to which the clay is shaped.  
So when my clay the potters knead and mould,  
A hundred wonderful apes they might unfold;  
But now I can't be fairer than I seem,  
They cast me not as you or I had told.

V. 14

Man cannot take pride on his pedigree in the chain of evolution.

As here in Potters' factories I stand,  
I find them moulding clay to wonder-land;  
I see what purblind eyes would fail to see,  
My father's clay in every potter's hand.

V. 24

The qualities which man acquires cling to him and are not lost, although the matter which composed his body may assume other forms.

That substance which in self a life can cheer,  
It may as beast or now as herb appear;  
Think not what exists once can ever die—  
For attributes to thy own self adhere.

V. 18

While warning the rustic potter against the disrespect to the clay of royal persons 'Omar satires the vanity of worldly power.

Beware, O potter! Listen what I say:  
How long you kick and mangle human clay?  
And whirl on wheel the Czars' and Kaisars' skulls,  
And never fear how they would take it.—*They!*

V. 19

A man of clay should be meek, humble and kind to his fellow-beings.

In frolic once on stone I dashed a pot,  
Alas! such wanton freaks come from a sot;  
The pot then told me as if in a trance:  
"Like thee I was, like me now find thy lot."

V. 20

The pot and potter, the buyer and seller, and so on, are only names for usage, every object on Earth is earth.

I looked at night in Potter's shop, methought  
That pots conferred and some solution sought;  
And each enquired of me: "Tell who on earth  
Is pot, or potter, who that sold, or bought?"

V. 21

Wonderful is the Divine magic which created human skulls which reveal the world and are full of fancies.

The Potter who the pans of heads has wrought,  
Has placed in pans his art and all his thought;  
On us he placed a pan which waters world—  
A pan inverted, still with fancies fraught.

V. 22

Man should acquire true Knowledge before his dust returns to dust.



Why plan the days and months for work or game?  
 A day or hundred years in world are same;  
 Fill in our pans in full before we find  
 The pans as empty pots which rustics frame.

V. 14

Worldly desires cause misery: by resignation in God man  
 attains peace of mind.

I wish one way, He wills the other way,  
 So my desires will surely lead astray;  
 Since what He wills is wholly for my weal,  
 Then my desires in woes alone will pay.

VI. 1

O mind! the world is but a mocking sight,  
 You fancy some delights, and fret in fright;  
 Resign your self to Him, and pine for Him,  
 You cannot alter what is black on white.

VI. 13

An honest man, who plies his solemn beat,  
 Greets all he meets as coming from His seat;  
 And what we get is right a Royal treat,  
 And world is blameless, going as it meet.

VI. 18

Ethics are shaped to attain the desired ideal. The materialist ideal of being "Superman" has led many to contemplation and conquest of matter and material world, to suppression and even destruction of Man. 'Omar exhorts Man to realise his soul and not wade in world.

O you who tour to see the World at play,  
 But ponder not that there's the gloomy day;  
 A breath you are, reflect and seek your Soul,  
 For see how Time is sweeping all away.

VII. 3

You came to conquer, Oh! you came to rule!  
 Then rule your Self and waste no days O fool!  
 From naught of past you merge in future naught,  
 So now know your course, then choose your school.

VII. 4

The object of life is to seek the Grace of God.

The man who has in him a grain of wit,  
 With folded hands is never wont to sit;  
 He either plies to gain the grace of God,  
 Or keeps his heart in bliss, and thus is quit.

VII. 5

To receive the Divine Grace man must purify himself.  
The eye, the ear and the tongue are the most powerful organs  
which pollute the mind by contact with the world. Man  
should curb these.

Keep watch on Self—it may deceive, you know,  
In world's affairs say neither yes nor no.  
To keep your eye and tongue and ears in place  
You pawn them all at Master's feet,—and go.

VII. 15

Keep aloof from sensual pleasures.

Why seek for pleasures? Life is windy gale,  
Each grain of sand has tons of kings in bale;  
This solid-seeming world and life we lead  
Are fancies, dreams and spells which fade and fail.

VII. 16

Be content under all passing circumstances.

A fiend or nymph, and friend or foe—will pass;  
Disease or health, and weal or woe—will pass;  
Rejoice in what awaits for thee to-day—  
And even this as cometh so—will pass.

VII. 17

Mind should be kept free from any thoughts of the  
past or the future.

Let not the future wear you out with care,  
Nor let the present vanquish you or scare;  
Exort from evil earth your royal share,  
Before the world has packed up all her ware.

VII. 18

This whirling dome ye see an evil gnome.  
The friends have passed and world's an empty home;  
Be sole with soul awhile, forget the past,  
And future too. In Ever-Present roam.

VII. 19

Be happy even with pain and poverty and free from greed  
and lust.

Prepare yourself for sores, this is the balm,  
Wail not for pains and so obtain a calm;  
And thank the Lord for poverty bestowed,  
At last with grace you carry off the palm.

VII. 20

Why should you be a slave of Greed, for sale  
 Or permit lust to kick you pan and pail?  
 Set heart ablaze, and sing a flowing song,  
 And be not lost as dust in wind and gale.

VIL 71

Fail not to discharge your duties. Avoid doing forbidden acts.

Such wrecks you wrought and fie! you bear no shame  
 For failing duties, playing forbid game!  
 Suppose the world and all its wealth your own,  
 You have to quit it all, aye all the same!

VIL 80

Do not hurt.

If you enjoy, as you now seem to own,  
 To tease a tranquil heart and make it groan,  
 Bemoan then all your life for loss of wits,  
 And reap the grief for folly you had sown.

VIL 89

Do not slander.

If you desire to have the best of time,  
 And that your word be heard through all the clime,  
 Then slander none, see Lord in every soul,  
 And sing his Name, acquire a name sublime.

VIL 91

Relieve distress of others.

When grief unceasing hovers on your mind,  
 Or all affairs to ruin have inclined,  
 You should release from distress other hearts,  
 For thereby surely you will solace find.

VIL 98

Serve saintly souls.

Be meek, that saintly hearts may accept thee,  
 And serve His presence, by Him chosen be;  
 One quickened heart excels a hundred shrines,  
 Why seekest shrines? In heart abideth He.

VIL 104

Be mute, covet not.

Lily and cypress these have won our praise,  
 But for this fame what are their means and ways?  
 With hundred hands the cypress would not seize,  
 Ten tongues the lily keeps, but silent stays.

VIL 112

Avoid renown and show.

He keeps a happy heart who shuns renown,  
And shuns alike the felt or sack or gown;  
As Phoenix he will soar to Highest plane,  
He won't in worldly ruins hoot and frown.

VII. 113

Go without pride.

O ye who survey world, the phantom fair,  
Should know it springs from air to darker air;  
Since life is hemmed by nought on either side,  
Thus find that ye are nought amid nowhere.

VII. 114

Man should free himself from contamination with the material world.

We come from water, earth and fire and air,  
And then to forest dangers we repair;  
We suffer when we keep this dusty cloak,  
But when we doff it we are Fairest Fair.

VII. 115

Freed from the impurities of greed, lust, pride, envy, jealousy, hatred, fear, hope and the like, soul of Man bears the Divine ensign.

I am the purpose of His work Divine,  
The light which causes wisdom's eyes to shine;  
The world's a ring which Master's finger holds,  
And I the gem embossed with His ensign.

VII. 116

The real Being is the Son of Man,  
A truth not held in every human pan;  
Yea! drink this wine, 'twill cure your giddy thoughts,  
And Lord in His creation you may scan.

VII. 117

Seek the company of sages.

You mix with sages pure and know their styles,  
And run away from worthless fools for miles;  
Yea drink the poison which a sage would give,  
But shun the mead from fools, 'tis full of guiles.

VII. 118

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*Kharābāt*, otherwise called *Dār-i-Faxā* is the open assembly of *Šufis* where one is cleansed from his baser self and craves for Divine knowledge and love.

I speak to Thee in Tavern, what I feel,  
 In shrines without Thee Lord! I would not kneel;  
 Thou art the First Creator, Thou the Last,  
 Aye! burn me please, or aye! Thy Grace reveal.

VIII. 1

One cannot enter the *Kharâbât* with pomp and pride.

I went to Tavern-door as some divint,  
 With flowing gown and cowl and girdled fine;  
 The Warden scanned my face, and with disgust,  
 He threw my baggage out, and washed the shrine.

VIII. 2

Here he pines for Divine love.

The heart which maddens not with Master's spell  
 And pineth not for Him, is bloody fell.  
 The day you neither think of Lord nor Word  
 A worse day you may not find in Hell.

VIII. 3

He craves for *Mai Ma'rifat*, potion of Divine knowledge.

O Guide! love findeth Thee and Holy Grace,  
 Some forget this and fall in sin's embrace;  
 Unless we know Thee we are out of count,  
 For man was made to know Thee face to face.

VIII. 4

Drunk with Divine knowledge he forgets the Creation and  
 loses his baser self.

Let whole creation drown itself in sea,  
 Enranced I sleep—I count it not a flea;  
 Last night they pawned my soul at Tavern here,  
 The Master said "Lo what a trust is he!"

VIII. 5

He eagerly solicits admission into the *Mai Khâna*' Master's  
 Shrine.

How long with cocharists and unctions, Sire?  
 Fix me in Master's Shrine till I retire.  
 The day I lie beneath the Master's Shrine  
 Is my Ascension-day, I most desire.

VIII. 6

And awaits sedately until the Grace calls him into the  
 Shrine.

Khayyâm! adore thy wine, remain sedate,  
 Or sit with faces fine, remain sedate;  
 As in the end the world will shrink to nought,  
 So nought is being Thine remain sedate.

VIII. 7

After he is purged from the baser self he is admitted into the *Mei Kôhwa*, the shrine of Divine Love.

The keeper's call at dawn I heard "Awake!  
Thou wreck of Tavern pining for our sake—  
Our grace will fill thee full with Bread of Life  
Before our slender thread of life should break!"

IX. 1

The Divine Name is the "Wine" here.

In Mystic Shrine, the Name is styled as Wine,  
To love and be in trance I most incline;  
I am the soul of world in Holy shrine,  
The world is body for my soul Divine.

IX. 2

With Word the Master frees him from all thought or care.

They brought me first from Tavern, stark and still,  
To Mystic Shrine, and then a cup they fill;  
With wine in hand I call for broiled meat:—  
To serve me next—my heart they first would kill.

IX. 4

The experience here is transcendental, unspeakable.

To be and not to be, are at my call,  
I know when Time intends a rise or fall;  
In spite of this, I loath my learned lore,  
For He transcends the mystic transeers all.

IX. 19

Love is the key to the Secret Realms. God in all Love made man to love Him.

Eternal Love had drawn me first on board,  
He taught me first to love. On love I pored.  
He made my chip of heart a brazen key—  
Which prizes open gems from Secret Hoard.

IX. 24

A lover has to ply his own path. Love is not the means to reach an object, but the object-end itself without an end.

The' every man has hidden wealth in store,  
He knoweth not what brings him less or more;  
And every path has leaders except Love,  
For there we singly sail and reach no shore.

IX. 29

Love is without fear of a punishment or hope of a reward.

Affection, kindness make a human heart,  
In mosque or temple one may work his part;  
The man enlisted in the corps of love  
Is freed from Hell, to Heaven will not start.

IX. 40

True lover expects no favour.

Now love alloyed with lust is selling cheap,  
Not flaming fire, but ashes all in heap!  
Thro' days and months and years, a lover true  
Has neither rest, nor calm, nor food, nor sleep.

IX. 41

At last the lover reaches the stage where he is nought,  
and all is Lord.

Walk ye to place where duals cannot be,  
The twain ye see, by plying farther flee;  
Ye may not be the Lord, but if ye try,  
Ye reach where ye are nought and all is He.

IX. 50

His Word is cure for all troubles.

Do taste His Word, He is thy bliss of soul,  
Thy pining heart and life He would console;  
When grief on right and left as tempest blows,  
His Word's thy Noah's Arc to reach thy goal.

IX. 100

Love settles all feuds.

How long you Zealot! talk of coming day?  
I'm sick of common cant and pious play;  
Yea love Him, He and Love are not apart:  
And every feud His love will wipe away.

IX. 131

Love comes through the grace of mystics.

If you are wise, then go with simple heart  
To mystics' doors, for they His love impart;  
Love comes of grace, that trance is not for fools,  
In trance no senseless sot can have a part.

IX. 162

Mind cannot reach His feet—He is so high,  
The knot He tied, my heart cannot untie;  
They say that eyes cannot behold His face,  
He is my eye! and who can see the eye?

IX. 178

Now Man's the Chalice, there the Soul is Wine,  
 And heart with lute is singing songs divine;  
 Khayyām! The man of clay is Chinese lamp,  
 A flimsy film, through which His light can shine.

IX. 144

The Personal Quatrains collected in Chapter X, a few of which have been noticed in § xii above, throw a good deal of light on 'Omar's life. Some of these quatrains are piquant satires directed by 'Omar against his contemporaries, some are objections to their doctrines, and some replies to adverse critics. The polemic quatrains are of interest only when the controversy is still fresh but become cryptic, with remoteness of time, when the interest in the controversy is lost.

The following however are a clear exposition of his philosophy, viz., the purification of the Soul from the baser self.

As Self would melt, Existence I attain,  
 With soaring pride I sink to lower plane;  
 And more than this with wine of Existence,  
 The more I wake, more drunken I remain.

X. 54

I fling this Self away, and joys I greet,  
 I soared from dismal depths to Master's seat;  
 Till cleansed at last from all my carnal grease,  
 I cling as golden dust to Master's feet.

X. 55

'Omar craves for Divine Grace thus:

My sins, O Lord! if more than hundred crores,  
 Have dashed my youth and life on rocky shores,  
 Since I depend completely on Thy grace,  
 Hence I repent, and sin again, of course.

XI. 1

We all are dolls by spell Thou cast on clay,  
 A hundred phantasies Thou made us play;  
 How could I ever play a better part  
 Than what Thou hast assigned me for the day?

XI. 11

My service will not add to Thy domain,  
 And by my sins no less Thou wilt sustain;  
 Forgive and do receive me Lord! Thou art  
 So quick with giving bliss, but slow with bane.

XI. 12



Is there a sinless man on earth below?  
 And how can we live here and sinless go?  
 I sin and fail, but can Thy kindness fail?  
 I'm evil, could Thy Grace be even so?

XI. 37

Thou, gracious Lord! are graceful in Thy grace,  
 Why then Thy bliss is barred on sinner's face?  
 If bliss is sold for virtue, sorry trade—  
 For gracious grace my sins have made a case!

XI. 38

For sins, O Khayyām! why should you bewail?  
 This grief can bring no gain in bag or bale;  
 For mercy will not greet the spotless swell,  
 It graces sinful paupers.—Do not quail.

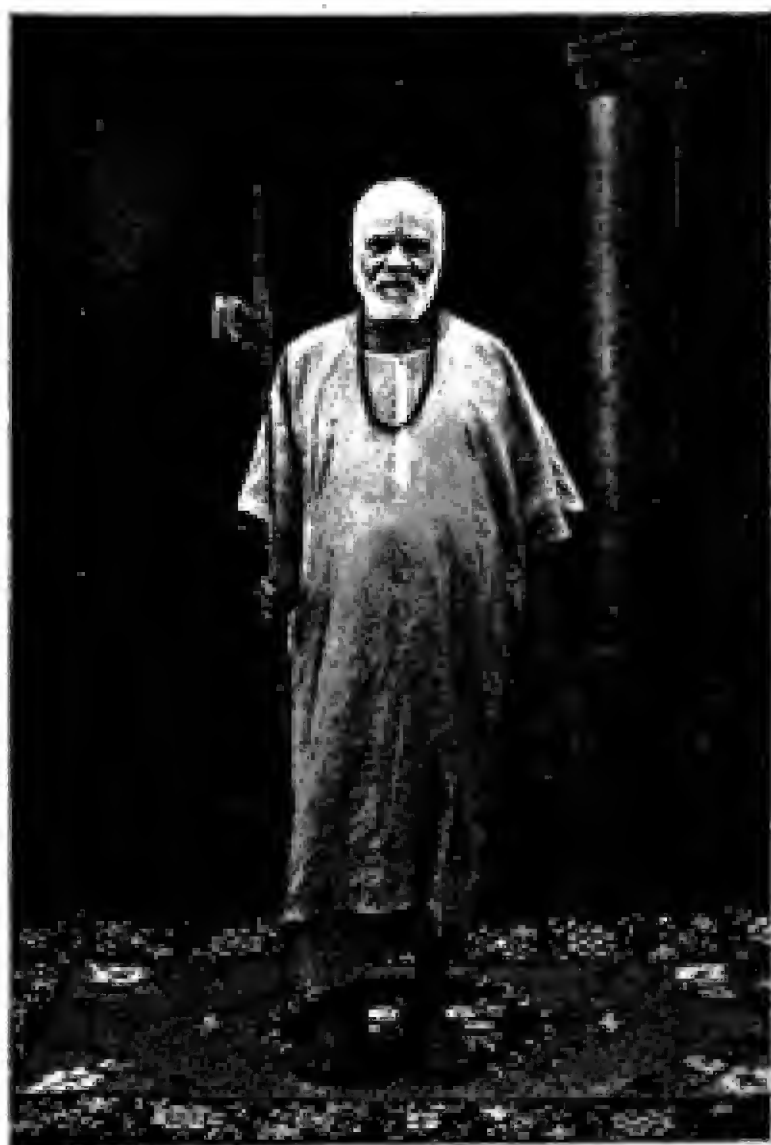
XI. 39

The Lord is Gracious and Merciful.

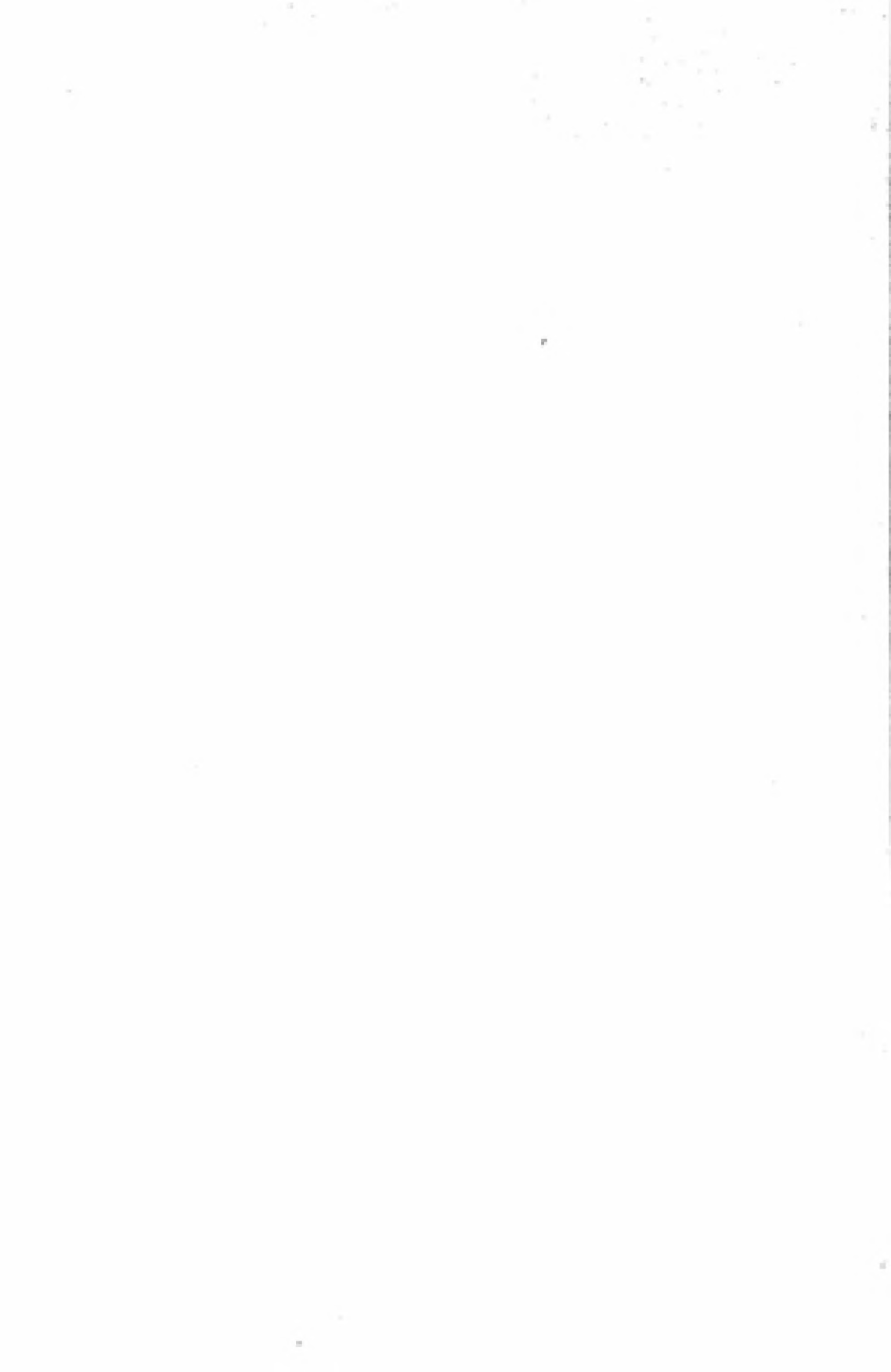
GOVINDA TIRTHA.

HYDERABAD-DECCAN,

1st July 1940.



SWAMI GOVINDA TIRTHA  
(V. M. DATAR)



Rubā'iyāt of 'Omar Khayyām



## CHAPTER I.

## PRAISE OF LORD AND PROPHET.

## حمد و نعت و توحید

745.—Hs.403, Hp.403, Hw.471.

جز هست خدا نیست یقین میدانم و سر از دفتر کائنات این می خوانم  
چون دیده دل بنور حق بینا شد شد ظلمت کفر محو در ایمانم

HE IS, and nought but Him exists, I know;  
This truth is what creation's book will show;  
When heart acquired perception with His Light,  
Atheistic darkness changed to faith's glow.

L. 1

3541.—BM4.1, Bn.50, Fb.200, Fp.20, BMb.279, Fb.189, Cs.106, Hs.20, Hw.768, BNe.392, A.291, CR.945, Hs.1. Page *Atlat* [179].

ای ذات تو سر دفتر اسرار وجود همه نقش صفت بر در و دیوار وجود  
در پرده کبریا نهان گشته ز غلق بنشسته عیان بر سر بازار وجود

The Chief of Being's secrets that Thou art,  
Thy traits depict to view the Being's chart;  
Veiled in Thy Greatness from the creatures here  
President Being Thou in open Mart.

L. 2

850.—Hs.471, Hs.1, Sd.1, BNe.1, U.1, Se.1, Ra.296, BNe.3, HCa.1, Lh.1, BMe.7, BNe.2, Fb.119, Bn.409, Fb.406, Sd.1, RPa.1, Hf.387, Hs.446, Pa.66, Bb.640, Cs.781, BNe.39, Hs.42, ALJ.682, Fb.388, Hw.430, A.342, J.304, N.396, W.409, L.699, BERA.1, Hs.7.

ای از حرم ذات تو غفل آگه نی . و از معصیت و طاعت ما مستغنی  
ستم ز گناه و از رجا هشدارم آهید بر حجت تو دارم یعنی

No wits can ever reach Thy holy place,  
No sins or merits hinder, Lord! Thy ways;  
A sot with sins, I go in sober hope,  
Because I hope entirely for Thy grace.

L. 3

341.—BNb.393, 5112, Hs.181, Hs.4, Hs.568.

Page: (1) *Alfah* [Hq.]. (2) *'Assa* [MN].

نے عقل بغایت جلال تو رسد اور نے فکر بگتہ لا برالی تو رسد  
درکنہ کالت تو رسد هیچ کسے کو طیر تو تا کنہ کمال تو رسد

No understanding reached Thy height sublime,  
For thoughts can only move in space or time;  
No soul can grasp Thy perfections, O Lord!  
And Thou alone could gauge Thy height, O Prime!

338.—Hq.57, Hs.11, 5411, BNb.11, 5c.28, U2, 5c.8, Ra.37, Pa.18, BNb.13, BMa.74, HCa.8, LN.33, Hs.133, 5q.2, BCb.51, Hq.1, BNb.31, Hs.45, HPa.311, Hs.7, Hq.93, Hs.55, Hs.44, Hs.64, Hs.28, LE.18, Hs.29, Hs.103, Cs.53, RPa.66, Is.39, Hs.24, Hs.43, ALI.43, Hq.33, Hs.48, A.48, L.771, Hs.112, Hs.8.

Page: (1) *Fakhr al-Din Razi* [ML]. (2) *Rumi* [Hq.].

کنہ خردم در غور اثبات تو نیست و اندیشہ من بجز مناجات تو نیست  
من ذات ترا بواجبی کی دانم دانند ذات تو بجز ذات تو نیست

My soaring mind cannot approach Thy throne.  
I kiss this ground and thus for sins atone.  
O Wondrous Charmer! who can know Thy Being?  
Perchance, Thy knower may be Thou alone.

1982.—Hq.477, Ws.4171, 526.25, BNb.498, BNb.521, BMa.385, Hs.493, Hq.479, HCa.367, Hs.433, Hs.437, Pa.282, Hs.645, BEBa.194, Is.496, R.343, ALI.688, Hq.383, Hs.428, Hs.523, A.848, 1355, N.443, W.473, L.765, Hs.78.

کہ گشت نہان و رو بکس نہائی ۱۰۰۲ کہ در صورت کون و مکان پیدائی  
این جلوه گری بپوشتن بنائی خود عین عیانی و خودی بینائی

Thou hidest oft that none could see Thy face,  
And oft assumest forms in time and space;  
This glory Thou displayest for Thy self,  
The seen, show, and sight, Thy holy grace.

336.—Hq.583, Hs.13, 5413, BNb.13, 5c.11, Ra.345, BNb.15, HCa.11, LN.31, BMa.22, Ws.244, Pa.497, Hs.385, Hs.523, Hs.114, BNb.385, HPa.313, Hs.84, BMa.523, Hs.347, Hs.365, Hs.369, BMa.316, Pa.254, Bb.385, Cs.648, Is.410, Hs.283, Hs.16, ALI.391, Hq.501, Hs.313, A.714, L.692, BEBa. Hs.24.

Page: *Sana'i* [Rumii 176].

جانماہر آب گشت و دلاہرہ خون و سہرہ تا چیست حقیقت از پس پردہ درون  
اے باطلت خرد درد و گردون دون از تو دو جهان پرو تو از هر دو برون

How many lives are lost and hearts have failed  
Ere they could see Thee face to face unveiled?  
To see Thee none beneath the sky has eyes,  
Thou art aloof from world, this darkness baled.

881.—Hy.605, U.62, 5675, BM.478, W.4200, P.499, Ba.419, Hb.556, HJ.4, Hg.481, Ps.549, Bb.603, Ch.681, Hb.10, ALI.613, Hw.746, A.749, W.402, L.600, 5675.47, Hb.6. Page: *Isma Saif-ud-Din Umar bin Muhammad [Aust.]*.

در دیده تنگ مورد نورست از تو / دید دوی ضعیف شبه زورست از تو  
ذات تو سزااست مر خداوندی را / هر وصف که اسراست زورست از تو

Thou givest sight to tiny ant to see,  
And strength to fly in limbs of puny flea;  
Thou art the proper Person here to rule,  
Improper attributes are far from Thee.

L. 8

876.—Hy.615, W.42112, P.497, Bb.407, Hb.546, HJ.3, Ps.133, Bb.609, Ch.624, 702, BNb.84, 144.12, ALI.625, Hw.757, A.760, W.409, L.641, BERN.46.

Page: (1) *Avshal Kismet [Hb.] [R.S.]*, (2) *'Amr [Hb.]*, (3) *Adad [174]*, (4) *Isma Saif-ud-Din [Hb.]*, (5) *'Amr Farid Fakhreddin [Hw. 201]*.

ای زندگی و تن و توانم همه تو / همه جانی و دلی ایدل و جانم همه تو  
تو هستی من شدی از آنی همه من / من نیست شدم در توان از آنم همه تو

My body, life and all my strength Thou art,  
My heart and soul! Thou art my soul and heart;  
Thou art my existence and sole refuge,  
In Thee I vanish, Thou the whole and part!

L. 9

287.—BNb.479, Hb.226, Hb.11, Hw.982. Page: *Adad [R.S.]*.

چون بود من از بود تو آمد بوجود / بے بود تو بود من یگا خواهد بود  
تو بودی و بوده باشی و خواهی بود / بے بود من از زوال کے خواهد بود

I seem alive, Thou art the whole essence;  
And saving Thee, what am I? where and whence?  
Thou wert and art and ever would remain—  
Thus I am not save Thee, in every sense.

L. 10

872.—BNb.444, BNJ.51, Hb.5, Hw.1020, Sa. 458.

Page: (1) *Adad [R.S.] [291]*, (2) *Si-masallak Wab [Hb.]*, (3) *'Amr [M.N.]*.

کو دل که بداند قیاس راوش / کو گوش که بشنود دمی گفتاوش  
مشتوقه جمال بی تاب شب و روز / کو دیده که آبر بخورد از دیداوش

O where's the heart which beats to Beloved's pace  
Or ear which heeds the secret truth He says?  
The Lord in glory ever shows His grace—  
But where's eye which glances at His face?

L. 11



573.—BN<sup>a</sup>.23, BN<sup>a</sup>.1, Hb.204, Hc.208, Ck.347=407, H4.7, Hg.345, H4.20, H4.482, J.296, N.24, W.247, CR.1013, BN<sup>a</sup>.378.

Page: (1) Fakhri ed. Dīn 'Ismā'īl (Hb.). (2) Var: Adal (Hb.). (3) Ashraf Muntakhab (MF), [A.K.].

ای در طلب تو عالمی پر شر و شور همه در پیش تو درویش و توانگر همه عود  
ای با همه در حدیث و کوش همه کز وی با همه در حضور و چشم همه کور

In searching Thee the world has lost its mind,  
The rich and poor to Thee are same in kind;  
Thou teachest all, but strange that no one heeds,  
Tho' Thou art ever present, we are blind!

L. 12

384.—BER.347, Hg.352, Hb.352, Ck.358, H4.119, H4.378.

تا دایره حسن رخت پیدا شد مردم گردون بنظره دخت بر پا شد  
باروی تو صبح لایب خوبی ببرد در چشم جهانان از آن رسوا شد

When Thou had deigned to show Thy lovely face,  
To see Thee, sky arose to heights of space;  
The morning tried to vie with Thee in grace,—  
And hence was cast in open-day disgrace.

L. 13

293.—H4.212, BD<sup>a</sup>.46, H4.341, S4.340, BN<sup>a</sup>.327, BN<sup>a</sup>.64, S4.469, R4.80, BN<sup>a</sup>.185, LN.134, BM<sup>a</sup>.440, B4.20, H4.173, Hg.310, RP<sup>a</sup>.162, H4.80, F4.14, H4.222, Ck.222, BN<sup>a</sup>.44, ALJ.228, H4.243, A.244, W.103, L.128, BER.1115, H4.278.

ای عارض تو نهاده بر تهری طرح ۴۳ روی تو نگنده بر بخت چین طرح  
وی غمزه تو داده شبه بابل را اسپورخ و فل یزدی و نوزی طرح

Thy cheek on heavenly Eagles cast the glow,  
Thy face has stowed the idols out of show;  
And through Thy glance the King of Babel got  
His horse and men and castles all, I trow.

(cf. Bible)

L. 14

166.—H4.163, F4.37, H4.95, BD<sup>a</sup>.71, BN<sup>a</sup>.71, H4.116=177, BM<sup>a</sup>.68, BER<sup>a</sup>.88, BM<sup>a</sup>.35, H4.85, H4.43, H4.144, H4.4, H4.72, BM<sup>a</sup>.44, H4.35, H4.172, Ck.137=168, RP<sup>a</sup>.98, ALJ.182, H4.97, H4.45, H4.162, A.392, J.35, N.45, W.48, L.178.

در عالم بیوقه که منزلکه است ۹۹ بهار بخت بیاستی که مراست  
چون روی تو ماه نیست روشن گفتم چون قدوس و نیست میگویم مراست

I searched this faithless world where I was bred,  
With all the learned lore of books I read:  
"Thou art the Light,"—the light that ever dawned!  
"Thou art the Truth,"—the truth I ever said!

L. 15

582.—BERJ351, HJ360, H4114, H=1007.

بگذشت بطرفِ چمن آن بادِ صحرایِ بهر قدش چو بید سر و در راه کرد  
گفتا که بقدر من همین ناید راست گفتیم برو ای دراز و کوتاه نظر

He passed, as Zephyr through my verdant heart,  
But there the cypress mind—a mere upstart—  
Would vie with Him—I said, "Silence, O fool!  
You see not He pervades thro' every part."

L 16

598.—HJ367, Sh312, Sh35, Pk377, Bz374, HJ374, HJ381, Pk462, Sh398, Ck498, BNa65, H4322, ALI402, H=481, A486, L485, BERJ202, LE37, Page Rumi [39c].

گویت رخ نیت بت پرستی خوشتر ۵۹۸ در باده بجام نیت مستی خوشتر  
از هستی عشقی تو از آن نیست خدم کان نیستی از هزار هستی خوشتر

I will adore an Icon like to Thee,  
And from Thy cup will drink to ecstasy;  
I've lost my Self in love, for not to be  
Is thousand times far sweeter than to be.

L 17

7.—HJ38, Sh3, Pk5, Wk28, Pk6, Hk4, BNa5, BNa12, BNa13, HkA, BERJ13, Hk1, BNa8, Hk11, H42, Hk3, Sh119, BNa10, Sh3, Bk21, Ck11, BERJ68, RP36, ALI23, HJ14, Hk2, Hk3, A28, J2, N2, L23.

ای آنکه گزیده جهانی تو مرا ۷ خوشتر ز دل و دیده و جانی تو مرا  
از جان صنایع عزیز تر چیزی نیست صد بار عزیز تر از آبی تو مرا

In all this world Thou art my sole console,  
And dearer than my heart, and eye, and soul.  
Tho' naught is dearer than a spark of life,  
A thousand lives I lay for Thee—my whole!

L 18

245.—HJ142, HJ305, Pk356, Sh131, Ck144, ALI155, Sh=161, A171, L157, BERJ320.

گفتم که سر زلف تو بس سرخورد است ۲۴۵ گفتا که تو تن به اکره خورد است  
گفتم روزی ز قامت بر بخورم گفتا که ز سرو کی کسی بر خورد است

"O Lord! this mind has made me ever sore,"  
"Do hold thy tongue, my lad! and leave thy core;"  
"O Lord! some day, perchance, I taste Thy fruit,"  
"My lad! no fruit nor flower cypress bore."

L 19

1321.—BNs. 72, A.40, CR27.

Amiri Lucknow Text 1897.

چون آتش سودای تو جز دود نداشت ۱۳۲ مسکین تن من امید چپود نداشت  
در جستن وصل تو بے کوشیدم چون بخت نبود کوشتم سود نداشت

Aloof from Thee, my life thus ends in smoke,  
Without a ray of hope, my heart is broke.  
I tried my best to get a glimpse of Thee,  
But luck has brushed me off at single stroke.

L. 19

19.—Hs.25, Bs.21, AL121, Hw.25, A.50, J.4, L.25. Fap; Amir Khosrow  
Delhvi (Hr.). (2) Addal [12].

خواهی ز قرانی در فغان دلم را ۱۹ خواهی ز وصال شادمان دلم را  
من با تو نگویم که چنان دارم زان سان که دلت خواست چنان داورم

To wail in grief, if so Thou wilt, is sweet.  
With glee I stick to Thee as dust of feet.  
I know not, Lord! what request I should make  
Dispense as Thou desirest—that is meet.

L. 20

20.—Hs.217, Ss.117, Hs.68, Sd.68, BSh.67, U.200, Ss.49, BNs.44, Rs.91,  
BNs.125, HCs.84, LNs.62=259, BMd.284, Bs.44, Hs.190, Sp.100, BSh.217, Hs.181,  
RP.245, Hs.152, Hs.136, Hs.241, Hs.252, BMd.197, Ps.77, Hs.241, Ch.284, Ss.292,  
Sd.117, AL128, Hs.279, Hw.279, A.315, J.186, W.230, L.214, BEB.1271.

Fap; Sultan Bahu (Hs.).

از واقعه ترا خیر خواهم کرد ۲۰ و آزا بدو حرف مختصر خواهم کرد  
با عشق تو در خاک فرو خواهم شد با مهر تو سر در خاک بر خواهم کرد

O hear this fact, my Lord! I most entreat,  
Two words describe my state and life complete.  
"Through love I be as dust beneath Thy feet,  
I'll raise my head when Thou wilt kindly greet."

L. 21

21.—BERJ.355, Hs.554, Hs.134, Bs.357, Ch.573, Hs.112, AL1564, Hw.862,  
A.683, L.378.

من گوهر خود بقیمت کم ندادم ۲۱ درد تو بصد هزار دمرم ندادم  
خاک درد تو بملکیت بسم ندادم یک موی ترا چهر دو عالم ندادم

I will not part my gem for any price,  
No balm for me, Thy love and pangs suffice.  
I won't have crowns for dust beneath Thy door,  
A thought of Thee excels the world and skies.

L. 22

883.—Hq.297, Sa.68, BNs.113, BMs.168, Bb.595, Cb.542, ALJ.626, Hw.729, AJZ.6, L.622, Ha.81, Pap. Res. Desc. [M.I.]; Ashraf Kirmati [Hq.].

روزیکه مقدسان خاکِ مسکنِ مهر کردند سوار باز بر مرکبِ تی  
چون لاله غون، ز آتش کفن از خاکِ سرِ کوسے تو برخیزم من

When saints, who purify this house of earth,  
Would mount the steeds of body which they girth,  
Arise I will with bleeding drowsy eyes  
From Thy threshold, where I have booked my berth.

L. 11

884.—BNs.455, Hs.203, Pz.545, Bb.116, Hw.960,  
Pap. Ashraf [Hq.] [R.S.] [284].

هر که که دلم یا نحت انبار شود صد دُور طلب بروی من باز شود  
به زان نبود که جان فدائی تو کنم بے تو جو غذائی باز و شهیار شود

When with Thy grief my heart is piled in heap,  
A hundred doors will ope for me to leap;  
But better that I slay myself for Thee,  
Than sell my Self to fancy vultures cheap.

L. 12

488.—Hq.271, Sa.188, BNs.108, BMs.112, Wb.436, Pz.205, Bb.149, Hs.308,  
BNs.16, BNs.191, BMs.278, BMs.292, Hw.298, Hs.408, HCb.150, Hs.207,  
Hs.217, Hs.40, BMs.206, Hs.292, Pz.396, Bb.298, Cb.411, RPz.270, Ls.246, Ls.146,  
BNs.36, ALJ.294, Hq.298, Hw.302, A.295, J.206, L.289.

شب نیست که آیم به جوزا ترسد و زگرینه سبیل من بدو رسد  
کفتی که بنواده خورم پس فردا شاید که مرا هر بفردا ترسد

At nights the Gemini wake up as I sigh  
And rivers reach the oceans when I cry;  
To-morrow you have fixed to meet me, Lord!—  
I know not if by then I live or die.

L. 13

788.—Hq.553, BNs.88, BMs.313, Bb.357, Cb.572, ALJ.563, Hw.661, A.684, L.571.

آن آه که پیش هیچ محرم نه زخم و آن دم که به پیش هیچ محرم نه زخم  
گر دریا بم که جز تو کسی می شود حقاً که پیغم از خم و دم نه زخم

No chums can hear the sighs for Thee I sigh;  
No friends can know the deaths for Thee I die;  
Excepting Thee if some who lists I find  
In truth I'll die of grief, and never cry.

L. 14

1038.—Hs.499, Hs.408, Hs.328, J.561, N.493, W.482.

نے سوی وصال تو مرا دست دے ۱۰۳۸ نے طافِ بھرانِ تو دایمِ نفسے  
نہ زہرہ کہ باز گویم این غم یکے مشکل کارے طرفہ غمے خوش ہوے

I have no means to reach Thy Holy place,  
Nor strength, bereft of Thee, to pass my days;  
Nor do I dare reveal my grief at all,  
Sweet fancy, hardest task, Thy wondrous ways.

L. 36

401.—LE.83.

ای ذاتِ تو بر جہِ ملکِ ملک ۶۸۱ وی دایمِ روانِ کوئے عشقِ ملک  
من بدعِ نوازلِ کلامِ حق می گویم انت الیائی وکلّی شئی ملک

Thou art, O Lord! Almighty King of Kings,  
A lover, in Thy lane, Thy praises sing,  
I'll speak Thy wonders in the words of Truth,  
"Thou wilt remain—and lost are all the things."

L. 37

185.—Hs.34, Ss.40, Ps.30, BMs.24, Wood.22, Pb.168, Hs.116, BMs.43, BMs.45, Hs.57, BMs.37, BMs.38, Hs.40, Hs.91, Hs.88, Hs.113, Hs.56, Hs.57, Hs.38, BMs.38, Hs.9, BMs.62, RPs.33, Ls.43, Hs.34, BMs.46, AL.176, Hs.43, Hs.3, Hs.142, A.83, J.40, N.50, W.50, L.70.

Page (1) Durr Shikoh (D.M.). (2) Rumi (Rumpia 48).

روزیکہ شود اذالِ سماءُ اشقت ۶۸۱ واندَم که شود اذالِ نجومِ انکدوت  
من دامنِ تو بگویم اندرِ سفلتِ کویم صافیائی دُنبِ قُلت

When time is spent out, space will leave no mark;  
When suns are blown out, light is turned to dark—  
I'll grasp Thy skirts, my beloved Lord! and ask:  
"Why did Thou make this all so stiff and stark?"

L. 38

834.—Hs.418, Hs.197, Ss.197, BMs.195, Ss.140, Hs.178, BMs.142, Hs.163, LN.138, BMs.417, Ps.304, Ss.251, Hs.401, Hs.99, Hs.294, Hs.257, Ps.486, BMs.429, CL.457, Hs.133, AL.441, Hs.219, Hs.303, A.305, J.305, N.294, W.273, L.407, BMs.222, Hs.205. Page Hafs Oshans Havar (R.S.) (A.64).

مشتوقی که هوشِ چو نغم بادِ دواز ۶۸۱ امروزِ تو ظنی کرد آغاز  
بر چشمِ من انداخت دمسِ چشمِ و برغت یعنی که نکوئی کنی و در آب انداز

That darling (long live He!) as long I moan,  
To-day His graceful ways to you has shown;  
He flung a glance at me awhile, and left—  
He lends His grace, forgets to claim His loan.

L. 39

789.—BNc.42b, Flc.62, Bc.69, Hc.158, Hw.664.

Fap: Afdl [Hc.], Ashd Kimsi [Hc.].

مشتوقه میان بود نمی دانستم و آنه با ما به میاف بود نمی دانستم  
 کفتم ز طلب مگر بجای برسم چون تفرقه آن بود نمی دانستم

When He confronted me I could not see,  
 He was befriending, but I tried to flee;  
 And then I roamed around in quest of Him,  
 But how I missed Him never dawned on me.

L. 49

84.—Hc.593, Pa.79, Wb.192, BDe.104, RPe.19, BNc.104, Flc.98, BDe.29, BDe.106, BDe.109, Hc.98, Hc.1, Hc.58, Hc.103, Hc.73, Hc.206, Hc.118, Hc.62, Hc.28, Hc.203, Ch.201, Lc.102, Bc.49, ALc.113, Hc.126, Hw.212, A.22, W.18, L.29.

Fap: (1) Afdl [Hc.], (2) Shakh Raba' [A.K.], (3) Hks [R.S.], (4) Fakhred-Din Muharrir Shih [H.A.], (5) Abu Sa'id [192] (6) Masud Tirm [A.K.].

از باز صیادلم چو بویے نو گرفت و مارا بگذاشت جستجوے نو گرفت  
 اکنون ز منشی هیچ نمی آید یاد بویے نو گرفته بود خویے نو گرفت

Thro' glowing dawn my heart received Thy ray,  
 It left me, in Thy search it went away;  
 And now my heart remembers naught of me—  
 It caught a ray, but now acquired Thy trait.

L. 51

9.—Hc.22, BNc.46, Pa.10, Pa.6, Wb.19, BDe.11, BNc.11, BDe.16, Hc.12, Hc.3, Hc.2, Hc.24, Hc.8, Hc.9, BDe.12, Hc.8, Hc.22, Ch.12, RPe.37, Lc.12, Bc.10, ALc.24, Hc.10, Hc.3, Hw.8, A.28, J.3, N.3, W.2, L.24.

Fap: 'Asie [MN.].

امشب بر ما مست که آورد ترا و ز پرده بدین دست که آورد ترا  
 نزدیک کسی که پیشو در آتش بود چون باز بدین دست که آورد ترا

O! Who could fetch Thee here to me this night?  
 And who can, but Thy grace, unveil Thy light—  
 To me, who burn without Thee in such plight,  
 Who brings Thy grace as breeze from mountain

bright?

L. 52

77.—BNc.123, Hc.99, Hc.3, A.41, J.30, Ch.79.

امشب که حضور یار جان از دوست به به بتم بخلاف دشمنان فیروز است  
 کو نفع جبر و مد فروشو که مرا آن شب که تو در کنار باشی روز است

To-night Thy presence leads my life away,  
 To heights of fortune now I woid a way,  
 Let moons and minor lights now sink in shame,  
 With Thee in sight, I find eternal day.

L. 53

737.—BnB.463, H4.58, H=673, A.669. *Page*: Afdal (H.); *Para*: Afdal (R.S.).

تا غنّی نبوی که ما ز آدم بودیم ۷۳۷ در خلوتِ خاص هر دو هدم بودیم  
این خلوت ما با تو نه امروزی بود پیش از من و تو ما و تو با هم بودیم

Think not that we are wrought of Adam's clay,  
Such friends, ere He had thought of night and day;  
Our privacy is not of recent date,  
Ere words were born we were in closest play.

L. 44

711.—BnB.482, H4.136, H=672. *Afdal* (H.) [303].

از دُرّے نوشانه شد دلِ غمگینم ۷۱۱ چون دُرّے ترا بر دگرے نگزینم  
در تو نگرم صورتِ خودی بینم در خود نگرم همه ترا می بینم

Thy Light has filled my gloomy heart with glee,  
No other faces do I care to see;  
I glance at Thee and there I see my face,  
I look in me and there I'm finding Thee.

L. 45

743.—H4.483, Sh.311 H4.26, S4.26, BnB.26, S4.19, H4.218, BnB.28, HCa.24, LN.23, BM4.361, P4.374, B4.319, BM4.331, SP4.299, H4.283, H4.406, H4.494, Ch.325, L4.387, H4.137, ALL499, H4.282, H4.383, A4.12, J.381, N.281, W.523, L.354, BERF.14, H4.231.

*Page*: (1) *Salmā Nisrāt al-Dīn Qalī Arāṭas* ('Araf), (2) *Sa'idat al-Dīn Hamad* [Raspe 163].

جانا من و تو نوته بر کاریم همه سرگرچه دو کرده ایم یک تن داریم  
بر قطعه روانیم کتون دائره وار تا آخر کار سرچشم باز داریم

With hands in hands we whirl in merry ring,  
What seems a doer, we as solo sing;  
We compass whole, tho' spinning on a point,  
And in the end, as each to each we cling.

L. 46

817.—Sh.623, H4.259, S4.134, BnB.366, S4.323, L.171, H4.237, BnB.371, BM4.214, HCa.246, BM4.163, W4.429, P4.493, B4.443, H4.382, BM4.362, BM4.414, BM4.471, H4.47, BM4.519, H4.368, P4.342, H4.333, H4.403, BM4.368, H4.358, P4.374, Ch.693, BERF.168, L4.419, B4.303, BM4.313, ALL463, H4.336, H4.369, A4.772, J.490, L.631, H4.182.

روزی بینی مرا تو مست افتاده ۸۱۷ در حلقه زلف بت پرست افتاده  
دستار ز سر قدح زدست افتاده در پای تو سر نهاده مست افتاده

You'll find me, Dear! perchance, the day we meet,  
Dancing a round where mystic lovers greet;  
My glass and turban rolling in the street,  
I fall exhausted on Thy Holy feet.

L. 47

716.—*Khayyam* Trfns. (1) *Kamal Khajandi* [Jerd]. (2) *Khayyam* *Abd. Wale* (d. 895 H.) [R.S.].

ای آنکه تویی حیاتِ جایِ جانم ۱۹ در وصفِ تو گرچه عاجز و حیرانم  
بیانی چشم من تویی می بینم دانایی عقل من تویی می دانم

Life of my life! Thou ever loving flow,  
Thy glory blinds my sight and wit, I true;  
Thou art my sight of eye—and thus I see,  
Thou art the light of wisdom—thus I know.

L. 49

947 (a2).—*U.S.*, *S.*, *396*, *BNL*, *366*, *142*, *30*, *H.*, *281*.

Page: (1) *Fakhr-ud Din* [H.], (2) *Aldid* [H.], [409], (3) *Abd. Sadiq* [1907].

1004 (a2).—*Ph.*, *363*, *B.*, *316*, *H.*, *334*.

ای آنکه دوائی در دستانِ دانی ۲۰ در میانِ و علاجِ مستندانِ دانی  
شرحِ دلِ ریشِ خویشِ گویم با تو تا گفته دویسد هزار چندانِ دانی

For grieving souls Thy hands a balm unfold,  
Thou curest love-sick ones from heat and cold;  
I tell Thee now the gnawings in my heart,  
"Thou knowest thoughts untold ten thousand-fold."

L. 50

883.—*BNL*, *403*, *Ph.*, *202*, *P.*, *345*, *Hd.*, *5*, *H.*, *307*, *Aldid* [H.].

مقتاد و ذو فرقه در رهت می یابند ۲۱ هر يك سخنانِ مختلفِ میجویند  
سر رشته حق بدستِ يك طایفه نیست تا حق بخوش آمدن سخن میگویند

These half a gross of sects that form a maze,  
They roam in blind alleys and sit in daze;  
As no one holds the correct clue in hand,  
They clamour and at last they roar in craze.

L. 51

#### To the Prophet.

82.—*BNL*, *375* *146*, *1*, *Ph.*, *22*, *H.*, *307*, Page: *Aldid* [493].

ای ذاتِ تو محمود و محمد نامت ۲۲ وئی الهی دو کون بندۀ فرجامت  
هرگز نچشد جرعه از جامِ فنا هر جان که چشید جرعه از جامت

O Thou most gracious, Thou Essence of Soul,  
Thou holdest both the worlds in Thy control;  
He never tastes the bitter cup of death,  
Who sips but once the nectar from Thy bowl.

L. 52



182.—Hr. 143, Pc. 342, Bb. 154, Cb. 147, Hd. 120, ALL 199, Hw. 164, A. 174, W. 120, L. 185, BNb. 463. Page: Afshar [R.S.].

ده عقل ز نادر اوراق از هشت بهشت ۱۸۲ هفت اخترم از شش جهت ای نامه نوشت  
کز پنج حواس و چار ارکان و سه روح آیزد بدو عالم چو گو یک کسی نصرت

Ten laws with stages nine and heavens eight,  
With seven planets, six reasons thus relate:—  
"Five senses, tenets four, triad of soul,  
In pair of worlds have Thee as One in State."

L. 82

19.—Hr. 5, HJ. 137, Pc. 1, Bb. 5, Cb. 81, Hd. 116, ALL 4, Hw. 5, A. 11, J. 17, W. 16, L. 18, BNb. 394.

ای کرده ز لطف و مهر تو صبح خدا ۱۰ در عهد ازل بهشت و دوزخ برآ  
بر می جو بهشت است مرا جز نیست خوب است که در بهشت ره نیست مرا

O! with Thy grace and love did God array  
A Heav'n, and Hell on first eternal day,  
As Heaven is crowded, there I cannot stay—  
'Tis well to heaven leadeth not my way.

L. 91

383.—BNb. 370, Hb. 5, BMb. 379, Hb. 169, Pc. 137, Hd. 21, Hw. 973, Page: Afshar [Hr.].

ای ذات تو در دو کون ملبوس و وجود به نام تو محمد و مقام محمود  
دل بر لب در بای شفاعت بستم وز دیده روان میکم از دیده درود

Thou art in both the worlds creation's light,  
Thy name Muhammad, place is utmost height;  
My heart reclines on ocean of Thy grace,  
My eyes are flowing rivers for Thy sight.

L. 98

88.—BNb. 372, Hb. 2, Hd. 19, Hw. 998. Page: Afshar [47].

ای توبه سان عرش سوده قدمت ۸۸ وی آمده جبرئیل یک حرمت  
تو واسطه عقل و وجودی یزدان زین واسطه آورد برون از خدمت

Jehovah's domes are polished by Thy feet,  
And at Thy door His angels wait to greet;  
Thou art the source of body and the mind,  
And hence can plead for mankind, as is meet.

L. 35

894.—Bn.373, Hk.17, Hs.1028, Add. [180].

ای پای شرف بر سر افلاک زده ای دم همه از خلعت لولاک زده  
والنگه سر انگشت ارادت یک مشت داغ نصیب ماه فلک چاک زده

Your gracious feet have paced the highest plane,  
Creator in creation you explain;  
And with a single finger and intent,  
You rend the Moon in twain and wash her stain.

L. 36

381.—Bn.371, Hs.20, Hk.74, Hs.937, Eup. Add. [184].

تا چ توکل و شکی بنامت کردند هر نفس و فلک و کعبه مقامت کردند  
اکنون که به رهبری امامت کردند سر تا سر آفاق خلافت کردند

The highest kingdom cometh in Thy name,  
The skies and shrines and hearts Thy seats became;  
But when they make Thee leader of mankind,  
Thou hast to serve them surely all the same.

L. 37

186.—Hs.35, S.315, BM.39, P.54, Hs.60, 14.131, 14.142, Bn.303, Ch.113, RP.142, ALL.100, Hs.88, A.125, L.111, Hs.93.

با ما ننگه دارند دمی بارانت ... نهمخواز شدم ز دست نهمخوازانت  
خورشید تو بر روزن ما چون افتد کز ذره فرون ست هوا دارانت

Thy friends do not allow my reaching Thee,  
Thus harassed I have come beseeching Thee;  
Thy beams, O Sun of Wisdom, reach my eye—  
And show more souls than atoms, seeking Thee.

L. 38

800.—MA.131, Hk.175, BM.108, P.382, Hs.441, CR.911=1208.

گر خیمه بی نیازیت یاد شود ... عید صومعه زهد زین یاد شود  
وردامن سائبان عفویت گیرد خیم زمامت قطب اوتاد شود

If Thy indifference we could only see,  
A thousand zealous shrines would blasted be;  
Khayyam who takes his shelter in Thy grace,  
As firm as Pole Star ever shineth he.

L. 39

## CHAPTER II.

## THE WHEEL OF TIME.

چرخ

181.—M.L.—Ps. 11, 2b.89, 13a.49, 5d.49, 5c.29, U.94, Sc.306, Pa.50, Pa.19, 5d.81, BNa.79, BMa.75, HCa.48, LN.44, BMa.91, Wmd.37, Ps.101, Hb.79, 5g.82, BDa.30, BNa.33, 1B.32, RPa.30, Hb.59, BEJa.42, 14.5, Hm.29, 14g.72, 1B.125, 1B.45, Hb.48, Hb.30, Hb.65=154, 1J.19, 1B.389, Ps.330, Bk.40, Ch.25, RPa.67, 1c.34=38, 1b.23, BNa.17, ALA.47, 14g.35, Hb.49, A.60, J.132, L.45, BEJa.161.

دوری که دروآستن و رفتن ماست از او راه نهایت و بدایت پیداست  
کس بی فزاید دمی درین معنی راست      کین آمدن از بنگا و رفتن یکجااست

This cycle wherein thus we come and go  
Has neither beginning, nor an end I trow,  
And whence we came and where we next repair,  
None tells it straight. You tell me yes or no.

H. 1

639.—Hb.409, 10.29, BMa.91, Bb.442, RPa.11, ALA.80, Hb.352, A.125, 1303, W.29, L.492.

آغاز دوان گشتن این دژین طاس ۶۶۶ و انجام خرابی چنین نیک اساس  
دانه نمی شود بمیاد طول      سنجیده نمی شود بمقیاس قیاس

Whence had the racing Sun his primal start?  
And where's the point to which we all depart?  
No answer's found in spite of wits so smart—  
For none can sound with astrolabe and chart.

H. 2

31.—14.103, U.52, BMa.69, 14a.46, Bb.113, Ch.119, ALA.111, Hb.97, A.174, W.123, L.120.

این گنبد لا جوردی و دژین طشت ۹۹۹ بسیار بگشته است دگرخواهد گشت  
یکچند از انقضای دورانی جهان      ما نیز چو دیگران رسیدیم و گذشت

This azure dome, the stars and golden dish,  
Keep whirling long, of course, as He would wish:  
Awhile, and by some chance of whirling world,  
Like others we are here, and so finish.

H. 3

422:—H<sub>p</sub>284, Sh.208, Hs.346, Sd.308, Sc.137, U.79, Sc.492, SSM.146, W<sub>1</sub>ed.50, Bn.62, Hs.215, Sp.34, BDC.170, B<sub>1</sub>6.3, BNL171, B<sub>1</sub>6.137, Hs.154, H<sub>p</sub>150, Hs.254, PE.104, HCB.34, Hs.159, Hs.130, BML137, Bs.303, Ch.298, R<sub>1</sub>Pc.228, Sc.168, Hs.339, ALI.48, H<sub>p</sub>190, Hs.317, A.368, L.501.

در برج با انواع چنبا گفتند این بعبقان گوهر دانش بختند  
واقف چو نگشتند بر اسرار تک اول زبھی زدند و آخر خفتند

What sundry views about this Wheel they keep!  
These waders try to gauge the oceans deep;  
But when thro' veil of Time they cannot peep,  
They cast an horoscope, and then they sleep.

II. 4

767:—H<sub>p</sub>484, BDC.108, Hs.36, Sd.36, B<sub>1</sub>6.38, BNL161, Sc.290, Hs.237, B<sub>1</sub>6.41, HCB.34, B<sub>1</sub>6.34, P<sub>1</sub>6.306, Bs.303, Hs.453, H<sub>p</sub>162, Hs.287, Hs.361, P<sub>1</sub>6.40, Bs.495, Ch.328, Hs.340, Hs.327, ALI.501, H<sub>p</sub>475, Hs.268, Hs.594, A.813, J.363, N.267, W.318, L.309, BERE.291.

آن چرخ تک که ما درو حیرانیم به قانوس خیال ازو مثالے داتیم  
خوشید چراغ دان و عالم قانوس ما چون صوریم کاندرو کرداتیم

Methinks this Wheel at which we gaze and stare,  
Is Chinese lantern—like we buy at fair;  
The lamp is Sun, and paper-shade the world,  
And we the pictures whirling unaware.

II. 4

632:—H<sub>p</sub>419, BDC.64, Hs.39, Sd.39, B<sub>1</sub>6.28, Sc.290, U.21, BNL126, Sc.351, BNL.10, B<sub>1</sub>6.148, P<sub>1</sub>6.161, Sc.3, B<sub>1</sub>6.31, HCB.27, LN.26, BML.46, P<sub>1</sub>6.291, Hs.218, Hs.388, BDC.222, BNL.280, Hs.19, BML.329, Hs.70, BML.245, Hs.211, BDC.222, Hs.328, Hs.286, BML.244, Hs.247, P<sub>1</sub>6.33, B<sub>1</sub>6.615, Ch.485, R<sub>1</sub>Pc.297, Sc.285, B<sub>1</sub>6.176, Hs.44, Hs.494, ALI.442, H<sub>p</sub>368, Hs.290, Hs.328, A.313, J.327, N.281, W.270, L.440, Hs.44.

ما لعبتگانیم و تک لعبت باز به از روی حقیقی و نه از روی عیاز  
از چه می کنیم بر نطق وجود و قیام بصدوق عدم یک یک باز

We puppets dance to tunes of Time we know,  
We are puppets in fact, and not for show;  
Existence is the carpet where we dance,  
So one by one where aught is naught we go.

II. 4

87 (a):—R<sub>1</sub>6.8, CR.808.

این بحر وجود آمده بیرون ز نهفت به کس نیست که این گوهر تحقیق بخت  
هر کس سخنی از سر سودا گفتند زان دوے که هست کس نمی داند گفت

How rolls the sea of existence—from where?  
'Tis real or phantom, can ye tell and swear?  
Tho' each may rave in giddy reeling turns,  
But how it is in sooth none can declare.

II. 7

633.—Hf.412, Sb.30, Hs.35, BMb.318, Fc.360, Bk.424, RPe.21, ALI.440, Ha.329, A.362, L.432.

ماہم فادہ روز و شب در تنگ و باز بہ بہ بر خیزہ نہادہ روی در شیب و فراز  
نہ هیچ رہ آوردہ بہ جز ریخ ذکر نہ هیچ اس انگندہ بجز راہ دراز

The tempest tosses, mind's in ebb and flow,  
From heights we go to dismal depths below;  
And all we could obtain is foam and froth—  
We drift and drifted long, this much we know.

IL 8

479.—Hf.389, BDs.130, Hs.30, Sd.53, BNB.53, U.25, BNA.137, Sa.25, Ra.259, Pa.194, BNa.36, HCa.30, LN.33=101, BMd.48, Wbd.236, Fc.466, Bk.410, Hb.347, Sp.30, BDs.321, Hf.238, BNA.390, BMb.463, RPe.3, BMd.393, Hs.333, Hf.340, Hg.373, HCa.351, Hs.377, Hs.393, Hs.24, BMd.325, Hs.72, Hs.344, Pa.23, Bk.357, Ch.667, B.428, B.270, Hs.473, Hf.325, Hs.348, Hs.259, A.743, 1.465, N.251, W.391, L.624, BBR.207, Ha.48, Pa.2: (1) Addd [363]. (2) Hs.2c [2].

از آمدن و رفتن ما سودے کو رہہ وز تاز آمد ہر ما یودے کو  
در چہ برج جان چندین یا کان میسوزہ و خاک میشود دو دے کو

We come and go, but bring in no return,  
When thread of life may break we can't discern;  
How many saintly hearts have melted here  
And turned for us to ashes—who would learn?

IL 9

487.—Hf.216, Ws.36, Sa.8, BDs.51, Hs.41, Sd.43, BNB.41, Sa.119, BNA.69, Sa.50=291, Hs.125, Pa.97, BNB.53, HCa.38, LN.36=179, BMd.38, Wbd.36=512, Pa.158, Bk.98, Hb.291, BDs.133, Hf.283, BNB.133, Hb.158, BMb.153, RPe.16, BBR.252, BNA.113, Hs.127, Hs.347=172, Hf.158, Hf.176, Hs.296=260, HCa.54, Hs.153, Hs.123, BMb.56, Hs.33, Pa.47, Bk.228, Ch.236, B.112, Hs.474, ALI.211, Hf.161, Hs.248, A.270, 1.235, N.157, W.176, L.212, BBR.231, Hs.62. 56. Romp. 86.

ز آوردن من نبود گردون داسود رہہ وز بردن من جاء و جلاش تھود  
وز ہجرتی بہ دو کوشم نشود کاوردن و بردن من از ہر چہ بود

Time brought me here: what profit did it gain?  
It takes me hence, but conquers no domain;  
My Master knows, but none can ever guess—  
Why Time thus brings and carries me again.

IL 10

328.—Hf.306, Sa.163, U.88, BMd.84, Wbd.223, Bk.38, Hb.352, BDs.166, BNA.231, Hs.283, BMb.253=284, BMd.191, Hs.299, Hs.328, Hf.158, Pa.133, Hs.401, Hf.110, HCa.129, Hs.224, Hs.211, Hs.69, BMd.194, Hs.42, Hs.374, Pa.123, Hb.326, Ch.792, BBR.77, RPe.254, B.236, B.140, ALI.366, Hf.292, Hs.138, Hs.402, A.385, 1.376, N.117, W.145, L.324.

آورد باضطراہم اول بوجود مرا جز جہتہم از حیات چیزی تھود  
رفیم باکراہ و نہانیم درست زمین آمدن و رفتن مقصود چہ بود

At first they brought me perplexed in this way,  
Amazement still enhances day by day;  
We all alike are tasked to go, but Oh!  
Why are we brought and sent? This none can say.

IL 11

752.—H<sub>g</sub> 513, S<sub>g</sub> 286, U<sub>177</sub>, B<sub>h</sub> 54, W<sub>h</sub> 49, P<sub>h</sub> 379, B<sub>z</sub> 323, S<sub>g</sub> 50, BD<sub>h</sub> 264, BN<sub>h</sub> 336, BM<sub>h</sub> 362, H<sub>z</sub> 40, B<sub>U</sub> 12, BM<sub>z</sub> 378, H<sub>m</sub> 290, H<sub>i</sub> 282, H<sub>g</sub> 518, HC<sub>h</sub> 280, H<sub>z</sub> 321, BM<sub>i</sub> 307, S<sub>g</sub> 521, Ch<sub>z</sub> 594, RP<sub>z</sub> 324, AL<sub>z</sub> 526, H<sub>z</sub> 287, H<sub>z</sub> 421, A<sub>z</sub> 42, J<sub>z</sub> 387, N<sub>z</sub> 288, W<sub>z</sub> 328, L<sub>z</sub> 515.

در ذائقه وجود دیر آمده ایم و زبایه مرئی زیر آمده ایم  
چون عمر به بر سر آمد ما میگذرد ای کاش سر آمدی که سیر آمده ایم

For long we find ourselves in body's mill,  
And from the cornice height we drop to sill;  
Since life will never pass as we desire,  
I wish this ended soon—I've had my fill.

B. 11

714.—H<sub>g</sub> 508, S<sub>h</sub> 48, H<sub>z</sub> 72, S<sub>U</sub> 72, BN<sub>h</sub> 71, S<sub>z</sub> 284, U<sub>112</sub>, S<sub>z</sub> 53, B<sub>z</sub> 202, P<sub>z</sub> 178, B<sub>h</sub> 51, BN<sub>h</sub> 132, HC<sub>h</sub> 269, BM<sub>h</sub> 367, W<sub>h</sub> 47, P<sub>z</sub> 399, B<sub>z</sub> 399, H<sub>z</sub> 449, S<sub>g</sub> 75, BD<sub>h</sub> 262, BN<sub>h</sub> 334, BM<sub>h</sub> 381, RP<sub>h</sub> 44, BM<sub>z</sub> 268, H<sub>m</sub> 288, H<sub>g</sub> 296, HC<sub>h</sub> 278, H<sub>z</sub> 319, H<sub>z</sub> 328, H<sub>z</sub> 29, BM<sub>i</sub> 308, P<sub>z</sub> 38, S<sub>g</sub> 316, Ch<sub>z</sub> 593, L<sub>z</sub> 546=394, B<sub>z</sub> 236, H<sub>z</sub> 514, AL<sub>z</sub> 522, H<sub>g</sub> 433, S<sub>h</sub> 413, A<sub>z</sub> 40, J<sub>z</sub> 412, L<sub>z</sub> 330, H<sub>z</sub> 80. Page 'Amor' [M.N.].

افسوس که پنهاننده فرسوده شدیم و ز طاس سپهر سرنگون سوده شدیم  
در دا و نداننا که تا چشم زدیم تا بوده بیکام خویش نابوده شدیم

Alas! without a gain we all are worn,  
And by this Wheel of Time are tossed and torn;  
Before a wink of time we cease to see,  
Our greed not ended, but we end and mourn.

B. 12

68.—H<sub>g</sub> 38, W<sub>z</sub> 35, P<sub>h</sub> 38, H<sub>z</sub> 38, H<sub>z</sub> 43, BM<sub>h</sub> 143, RP<sub>z</sub> 227, B<sub>z</sub> 106, Ch<sub>z</sub> 17, H<sub>z</sub> 109, H<sub>z</sub> 80, A<sub>z</sub> 27, L<sub>z</sub> 113, H<sub>z</sub> 39.

از گردش چرخ هیچ مفهوم نیست و از زنج زائنه هیچ مفهوم نیست  
هر چند بنگار خویش ندیم نگرم عمری بگذشت و هیچ معلوم نیست

The Skies rotate, I cannot guess the cause;  
And all I feel is grief, which in me gnaws;  
Surveying all my life, I find myself  
The same unknowing dunce that once I was!

B. 14

733.—H<sub>g</sub> 528, W<sub>h</sub> 195, P<sub>h</sub> 366, B<sub>z</sub> 310, S<sub>h</sub> 403, BN<sub>h</sub> 349, BM<sub>h</sub> 401, BM<sub>z</sub> 266, H<sub>m</sub> 309, H<sub>i</sub> 373, H<sub>g</sub> 308, HC<sub>h</sub> 292, H<sub>z</sub> 314, H<sub>z</sub> 314, H<sub>z</sub> 61, H<sub>z</sub> 319, B<sub>z</sub> 362, Ch<sub>z</sub> 602, BE<sub>h</sub> 128, L<sub>z</sub> 313, L<sub>z</sub> 365, B<sub>z</sub> 244, AL<sub>z</sub> 341, H<sub>g</sub> 440, H<sub>z</sub> 372, H<sub>z</sub> 688, A<sub>z</sub> 660, J<sub>z</sub> 371, N<sub>z</sub> 273, W<sub>z</sub> 316, L<sub>z</sub> 555.

یوسته ز گردش فلک لحظیم بیمه باطبع خبیث خوشن در کنیم  
طیسه که از سیر جهان بر غیزم عقلی که فارغ ز جهان بنشینم

This whirl of time, it simply causes pains,  
As for my heart, my evil ways are banes;  
Ah! wordly lore that winds in labyrinths,  
Ah! wisdom forging newer iron chains.

B. 15

499.—TK.8, Ka.4, Sh.136, BN.69, MA.103, HL.184, BM.191, Ha.117, Hb.356, Pa.443, Hp.223, Pb.424, CR.376.

Saltiq Shih bin Saltiq Shih related this to his brother [R.S.].

گرچه غم و زنجیر من درازی دارد ۱۰۹ عیش و طرب تو سرفرازی دارد  
بر دهر مکن تکیه که دوران فلک درپرد، هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,  
Your lot is swinging now in higher sways;  
Rely ye not on Time, for under veil,  
A thousand tricks he juggles as he plays.

IL 14

503.—Hp.643, St.64, BM.294, Pa.499, Ba.449, Hb.386, Sh.425, Ch.708, HL.332, AL.467, Hc.787, A.789, L.669.

گر اسب و برافست و گر پیروزه ۱۰۳ مقرر شد بدولت در روز  
از نهر فلک هیچکسی جان نبرد امروز سبب شکست و فردا کوزه

Ye mount on steeds and brandish steels in fight,  
With all your boasts, in trenches soon alight;  
The tyrant Time will never spare a life,  
He breaks the Dukes by day and Knights by night.

IL 15

677.—Hb.283, Hp.396, Hc.560.

آن کرم بریشم که باعطای نحیف ۱۰۰ میخورد دگ و دشته ایوب ضعیف  
ایوب نکرد ناله دانست که برخ خورش میگذشت انتقام از کون حریف

Those puny larvæ with their tiny jaws,  
Ate flesh and blood of Job with vicious gnaws;  
But Job was patient for he knew what Time  
May give one way, the other way withdraws.

IL 16

502.—Hp.286, Wa.34, Hc.157, St.137, BN.133, Sh.179, R.173, BN.179, HCa.149, LN.293, BM.342, Pa.772, Ba.346, Hb.317, Hc.264, BP.264, Hc.184, Hp.232, Hb.239, Hc.388, Sh.267, Ch.297, L.724, 144321, AL.523, Hp.312, Hc.289, A.355, J.387, L.774, BER.291. Fagi Sani [H.A.].

کردن زمین هیچ شکی بر ندارد ۱۰۲ کش تشکست و باز یکی نیارد  
کر از چو آب خاک را بر دارد تا حشر همه خون عزیزان دارد

The sky will never raise a rose from earth,  
But crush it, and return for what was worth.  
If clouds do raise up waters from the dust,  
They feed it with the blood of noble birth.

IL 17

IL 18

112:—Hs.123, Hs.131, Ch.132, ALL.131, Hs.111, A.132, W.123, L.130.  
*Page Anti Rhinoceros (Hs.).*

بس خونِ کسان که چرخ بیاباک برینخت ۱۱۳  
 بس گل که بر آمد از کنی و پاک برینخت  
 بر حسنِ جوانی ای پسرِ نوحه مشو  
 بس غنچه نازشگفته بر خاک برینخت

Thus countless men were stabbed and cast in tomb,  
 And many a rose unsifted has met this doom;  
 Pride not, my son! on beauty of thy youth—  
 More buds are blighted even ere they bloom.

ll. 29

947:—Hs.201, Ch.419, Hs.200, Hs.1002, J.295, N.201, W.243, CR.1000.

از گردشِ این زمانه دوشِ پرور ۹۴۸  
 یا صد غم و درد میجویم هر راسر  
 چون غنچه بگلزارِ جهان بادلِ ننگ  
 چون لاله ز باغِ دهر با خونِ جگر

The Time is serving persons mean and base,  
 With surging sorrows how I pass my days!  
 Like bud I fix my eyes upon my heart,  
 As tulip lose my petals, as it flays.

ll. 31

257:—Hs.213, Hs.22, S.222, BNs.61, Ss.45, BNs.46, HCs.38, L.N.37, Hs.136,  
 Hs.173, Hs.49, Hs.144, Hs.128, Hs.412, Ps.73, Hs.139, Ch.282, Ls.249, BNs.46,  
 ALL.256, Hs.319, Hs.128, Hs.366, A.313, J.281, N.127, W.154, L.252, Hs.240.  
*Page Ss.46. (Dresden: Reprint 102).*

این چرخ جفا پیشه عالی بنیاد ۲۵۸  
 هرگز گره بسته کسی را نکشاد  
 هر جا که دلی دید که دانی دارد  
 دانی دگرش بر سر آن داغ نهاد

This Towering Wheel from whirling will not halt,  
 Entangled ones it knots with fault on fault;  
 If any heart is pining for some wound,  
 'Tis there the sky will brand, and gall with salt.

ll. 32

118:—Hs.183, Hs.86, S.186, BNs.83, Ss.54, U.42, Ss.83, Rs.10, Ps.46 + 73,  
 BNs.42, BMs.55, HCs.81, BM.110, Wms.55v428, Ps.95, Hs.88, BDs.103, BNs.100,  
 Hs.136, BMs.107, RPs.19, Hs.85, BBRs.142, BNs.85, Hs.74, Hs.49, Hs.42, Hs.64,  
 Hs.36, HCs.32, Hs.114, Hs.88, BM.124, Hs.22, Hs.27, Ps.271, Bb.193, Ch.193,  
 RPs.103, Ls.39+98, Hs.83, Hs.199, ALL.208, Hs.122, Hs.42, Hs.204, A.214, J.52,  
 N.42, L.201, Hs.64.

چون چرخ بکامِ یک خردمند نکشت ۱۱۹  
 خواهی تو نیک هفت نمر خواهی هشت  
 چون باید مرد آرزوها همه هبت  
 چه بود خرد بگوید چه کرد بدشت

Time will not act as wisdom may surmise,  
 What matters there be eight or seven skins?  
 We may devise the ways of our demise—  
 In grave the worms regale, in jungle flies.

ll. 33



569.—Hq.386, Hs.42, Sd.42, BNs.42, Sa.23, U.44, Sa.31, Ra.352, Pa.140, BNs.56, BMs.385, HCs.40, LK.37, BMs.61, Wood.495, Pb.232, Sa.199, Hs.349, Sg.29, BDs.197, BN.246, BMs.281, RP.17, Hs.20, BMs.215, Hm.293, Hs.215, Ht.193, Hg.246, HCs.130, Hs.399, Hs.344, Hs.47, BMF.210, Hs.47, Pa.68, Bb.591, Cb.417, RP.35273, S.257=261, B.137, ALI.431, Hg.391, Hs.194, Hs.487, A.495, J.286, N.195, W.240, L.398, Hs.68.

افلاک که جز غم نغزایند دیگر نهند بجا تا زبایند دیگر  
تا آمدگان اگر بدانند که ما از دهر چه می کشیم بایند دیگر

As Spheres are rolling woes alone increase,  
They land us just to sink in deeper seas;  
If souls unborn would only know our plight,  
And how we pine, their coming-in will cease.

ll. 24

1039.—Hq.302, Sa.37, BDs.157, BMs.203, Ss.56=385, BNs.130, Ra.318, BNs.66, BNs.17, Wood.522, Pb.390, Bb.548, Hs.682, Hs.191, BN.485, BMs.551, RP.34, BMs.399, Hs.418, HCs.381, Hs.447, Hs.469, BMF.384, Pa.590, Bb.660, Cb.755, S.300, Bb.554, HMs.519, Hg.395, Hs.834, A.875, J.358, W.490, LCR.752=1176, BER.138.

Pers. (1) Sami (MF.). Not found in Kollat of Sami. (2) Afdal [464].

1047 (S.)—Sb.91, Ss.385, BN.20, Pb.390, Bb.551, Hs.688, Hs.436, Hs.455, Hs.915, N.450, Pers. 1039.

گر آمد غم یعنی بدی ۱۰۴۹ و دین شدن من بدی کی شدی  
به زین بدی که اندرین دیر خراب نه آمدی نه شدی نه بدی  
گر من بمراد اختیار خود می ۱۰۵۰ فارغ ز غم قضا و نیک و بدی  
آن به بدی که اندرین کون و فساد \* نه آمدی نه شدی نه بدی

Had I but choice, I had not come at all,  
Had I a voice why would I go at all?  
I would have lived in peace and never cared  
To enter, stay, or quit this filthy stall.

ll. 25

560.—Hq.390, Ss.463, Wood.446=462, Pb.246, Bb.191, Pb.343, BDs.191, RP.32, BN.229, Hs.263, BMs.292=273, Hs.55, BMs.189, Hm.207, Ht.371, Hg.240, Hs.398, Hs.167, HCs.127, Hs.222, Hs.294, BMF.192, Hs.173, Pa.564, Bb.525, Cb.390, RP.252, S.215, B.179, ALI.504, Hg.270, Hs.192, Hs.403, A.382, J.282, N.190, W.266, L.321.

Pers. (1) Kamal Isma'ili (MS. 1916 H.). (2) Rumi [52].

یک روز فلک کار مرا ساز نکرد ۱۰۶۰ هرگز سوی من دی خوشی آواز نکرد  
یک دم نفس از سر شادی نردم کافور ددی ز صد لطم باز نکرد

To help me once, the Time will not assent,  
But raise his voice against me in dissent;  
I do not plan a single wink of joy—  
But hundred sorrows then and there are sent.

ll. 26

840.—Hg 590, U 87, Bn 191, Pa 198, Wnd 462, Pb 440, Ba 385, Fe 326, Ag 36, Bi 24, Zn 199, Bn 199, Hb 428, Tm 329, Hm 545, Hf 393, Hn 369, Hs 384, Hm 329, Hb 199, Pb 362, Cs 652, La 495, Ba 283, Al 469, Hg 308, Ho 329, Hw 321, A 722, L 499, N 302, L 413.

(1) *Feng Bo Yuan* [Dance], (2) *Feng Bo Yuan* [Dance] 00.9.1

دارم ز جفاے نیک آئینه گون، بعد وز گردش روزگار غمی پروردون

از دود و خمر عجبو چاله وراثت      وز سینہ دلے عجبو صراسی پر خون

I chafe at sky reflecting faces wry.

And fret with wheel which raises chaff on high:

My eyes are flowing cups for fancy tricks

And heart's a jar of blood—for what's a lie

32 33

682—Hg 499, Sn 128, Sb 273, Wd 392, Pb 512, Ba 280, Hg 499, Bi 1304, Sn 6355, Hg 261, Hg 291, Hg 252, Hg 279, Hg 291, Bi 1271, Hg 276, Sn 471, Cl 300, Sn 311, Sn 300, Al 149, Hg 499, Hg 928, Ag 599, L 489.

تا کی زیفا های تو ای یورخ فلک میرد از چو خدا جوید کی آهسته ترک

من سوخته ام تمام هر لحظه تو نیز بر سوخته می پرانگیز سوخته نیک

What cruel cuts hast thou for me in stores?

© Wheel of Time! may God arrest thy course!

I'm pining every moment, and thou wilt

Apply the salt and pepper on my sores

11. 24

717—H<sub>2</sub>407, H<sub>2</sub>50, S<sub>2</sub>58, B<sub>2</sub>537, U<sub>2</sub>65, S<sub>2</sub>395, B<sub>2</sub>491, B<sub>2</sub>200, P<sub>2</sub>176, B<sub>2</sub>243, H<sub>2</sub>246, L<sub>2</sub>433, B<sub>2</sub>4480, B<sub>2</sub>419, P<sub>2</sub>349, B<sub>2</sub>207, H<sub>2</sub>448, S<sub>2</sub>41, B<sub>2</sub>285=286, H<sub>2</sub>332, B<sub>2</sub>337, B<sub>2</sub>413, R<sub>2</sub>333, B<sub>2</sub>261, H<sub>2</sub>281, H<sub>2</sub>283, H<sub>2</sub>295, B<sub>2</sub>271, H<sub>2</sub>313, H<sub>2</sub>313, H<sub>2</sub>36, H<sub>2</sub>286, P<sub>2</sub>74, B<sub>2</sub>305, C<sub>2</sub>387, R<sub>2</sub>336, L<sub>2</sub>37=388, B<sub>2</sub>223, H<sub>2</sub>323, A<sub>2</sub>131, H<sub>2</sub>426, H<sub>2</sub>262, H<sub>2</sub>406, A<sub>2</sub>26, N<sub>2</sub>35, W<sub>2</sub>106, L<sub>2</sub>102.

Page (1) Ashir Ashikani [Z], Don not in Kulliat MS. d. 816-84, (2) Ashir

ایمیر خدای گردش تو خود سکه نام آید آزاد مکن که لایق بند نباشد

کر میل تو با یخرد و نا اهل است      من نر چنان اهل و خرد مند تیر

O Sky! I sicken as you dance the reel.

You leave me free, with you I find no need

If you would feed the unfit, fools you may.

Then I am neither wise nor fit. I feel

11. 1994

449—Hr. 44, H. 122, H. 457, C. 24, H. 331, H. 439, H. 500, A. 50, L. 201

ایک پر عمر ایکش ۹۰۔ ۹۵ سال کی عمر میں

من خود زخم خویش و نهی دستی خویش      پوست ملول باشم از هسی خویش

“Then, daughter, Michael, don’t dress me in the past.”

First know your worth, and then the answer feel.

First know my worth, and then my  
 Being with, left, and plenty mine.

I feel so sad for life without a nose!



571.—H<sub>p</sub> 358, B<sub>u</sub> 399, C<sub>h</sub> 348=498, ALL 408, H<sub>u</sub> 481, A 467, L 406.

ای چرخ فلک نه عقل داری نه هنر ده هرگز نکلی بکلا آزاده نظر  
تا مردان را دهی همه کنج و کهر احسنتر از من چرخ غنث بود

Thou booby Wheel of Time! thou witless fool!  
When freemen want thy help thou stayest cool.  
To niggard cowards thou wilt give thy gems,  
'Tis queer—but eunuchs prosper in thy rule!

21 31

580.—H<sub>p</sub> 458, S<sub>u</sub> 331, P<sub>a</sub> 171, W<sub>h</sub> 4111, P<sub>u</sub> 311, B<sub>u</sub> 279, H<sub>u</sub> 429, B<sub>u</sub> 242, B<sub>u</sub> 354, B<sub>u</sub> 349, H<sub>u</sub> 362, H<sub>u</sub> 251, H<sub>u</sub> 251, H<sub>u</sub> 294, H<sub>u</sub> 294, B<sub>u</sub> 374, H<sub>u</sub> 277, P<sub>u</sub> 156, B<sub>u</sub> 470, R<sub>p</sub> 301, L<sub>u</sub> 313, B<sub>u</sub> 304, ALL 478, H<sub>p</sub> 492, H<sub>u</sub> 350, H<sub>u</sub> 367, A 358, J 349, N 231, W 252, L 479.

ای چرخ فلک نه نان شناسی نه نمک ۶۸۰ پیوسته مرا برهنه سازدی چو سبک  
از چرخ زنی دو شخص پوشیده شوند پس چرخ زنی به از توای چرخ فلک

You wheel of Time! give neither bread nor veal,  
But all I gather, you are wont to steal;  
A spinning wheel will clothe at least two men,  
Avaunt O Time! I sing the spinning wheel!

11 33

641.—H<sub>p</sub> 432, B<sub>u</sub> 325, B<sub>u</sub> 373, B<sub>u</sub> 251, P<sub>a</sub> 152, B<sub>u</sub> 444, ALL 449, H<sub>u</sub> 354, A 328, L 452. Page Added [27].

ای چرخ خمیس خس دون پروغش ۶۸۱ هرگز تروی تو بر مراد دل کسی  
چرخا فلک ترا همین عادت پس تا کسی تو کسے کنی و کسی را تا کس

O Wheel! thou wilt to meanest acts devote,  
None hopes from all thy turns to gain a groat.  
Thou reeling Time I note one trait of thee,  
Thou makest mote of mount and mount of mote.

11 35

688.—B<sub>u</sub> 342, S<sub>u</sub> 343, H<sub>u</sub> 347, S<sub>u</sub> 346, B<sub>u</sub> 311, B<sub>u</sub> 4218, S<sub>u</sub> 311, B<sub>u</sub> 40, R<sub>u</sub> 394, S<sub>u</sub> 40, B<sub>u</sub> 319, L<sub>u</sub> 386, B<sub>u</sub> 4269, W<sub>h</sub> 4122, P<sub>u</sub> 370, B<sub>u</sub> 490, H<sub>u</sub> 416, H<sub>u</sub> 237, R<sub>p</sub> 261, H<sub>u</sub> 413, C<sub>h</sub> 796, H<sub>u</sub> 532, H<sub>u</sub> 631, A 577, W 492, L 728, B<sub>u</sub> 31204.

ای چرخ همه خمیس را چیرد دهی ۷۰۰ گر مایه و آسپا و دهلز، دهی  
آزاده بنان شب کرو گان بپند شاید که باین چنین فلک تو دهی

O Time! you ever pamper base and loon  
With mills and mansions and your every boon;  
But freemen pledge their nightly bread with you,  
So that when stake at dawn, you throw it soon.

11 37

954.—H<sub>p</sub>374, H<sub>a</sub>40, S<sub>4</sub>40, B<sub>4</sub>40, S<sub>4</sub>374+423, P<sub>a</sub>393, B<sub>4</sub>13, B<sub>4</sub>41, H<sub>4</sub>36, L<sub>N</sub>39+395, B<sub>4</sub>429, P<sub>4</sub>415, B<sub>4</sub>493, H<sub>4</sub>602, H<sub>4</sub>22, B<sub>4</sub>393, H<sub>4</sub>446, P<sub>4</sub>46, B<sub>4</sub>442, C<sub>4</sub>393, L<sub>4</sub>496, H<sub>4</sub>430, A<sub>4</sub>464, H<sub>p</sub>415, H<sub>4</sub>388, H<sub>4</sub>822, A<sub>4</sub>44, J<sub>4</sub>56, N<sub>4</sub>99, W<sub>4</sub>43, L<sub>4</sub>391, H<sub>4</sub>135.

ای چرخ ظم همیشه محاک کنی مرہ پراہن خرمی من چاک کنی  
بادے کہ بن رسد نو آتش کنیش آہے کہ خودم دزد ہم خاک کنی

O Time! you ever make me weep and howl,  
And tear my pleasant clothes, my gown and cowl;  
You burn my tissues with the air I breathe,  
And all I eat or drink you only foul.

H. 13

955.—H<sub>p</sub>704, H<sub>4</sub>50, B<sub>4</sub>456, B<sub>4</sub>663, R<sub>p</sub>23, H<sub>4</sub>599, A<sub>4</sub>578, W<sub>4</sub>499, L<sub>4</sub>735.

اے چرخ چہ کردہ ام تراست بگوے مرہ پیوستہ فکندہ مرا در تک ویوے  
نام نہی تا بیری کوے بگوے ام نہی تا بیری آب ز روے

O Time! what harm I did you, what's your case—  
To drive me after belly in this chase?  
No bread you gave, but led me door to door,  
No drink you give but sink me in disgrace.

H. 14

T<sub>4</sub>—H<sub>4</sub>34, S<sub>4</sub>34, B<sub>4</sub>34, S<sub>4</sub>23, U<sub>4</sub>24, B<sub>4</sub>454, S<sub>4</sub>25, P<sub>4</sub>18, B<sub>4</sub>37, B<sub>4</sub>49, H<sub>4</sub>32, L<sub>N</sub>31, B<sub>4</sub>434, W<sub>4</sub>434, P<sub>4</sub>23, H<sub>4</sub>23, B<sub>4</sub>22, H<sub>4</sub>23, B<sub>4</sub>22, H<sub>4</sub>40, B<sub>4</sub>22, R<sub>p</sub>23, H<sub>4</sub>12, H<sub>4</sub>15, H<sub>4</sub>21, H<sub>4</sub>14, H<sub>4</sub>52, H<sub>4</sub>39, H<sub>4</sub>39, H<sub>4</sub>20, B<sub>4</sub>22, H<sub>4</sub>17, P<sub>4</sub>44, B<sub>4</sub>37, C<sub>4</sub>32, R<sub>p</sub>23, L<sub>4</sub>21, S<sub>4</sub>17, H<sub>4</sub>528, A<sub>4</sub>42, H<sub>p</sub>23, H<sub>4</sub>21, H<sub>4</sub>40, A<sub>4</sub>52, N<sub>4</sub>2, W<sub>4</sub>25, L<sub>4</sub>42, H<sub>4</sub>40. Page Added [42].

ای چرخ خاک خرابی از کینہ تست مرہ پیداد گوی شیوہ درینہ تست  
ای خاک اگر سبہ نوشکند ہس کوہر قیمتی کہ درینہ تست

Thou wheel of Time! to crush us thou hast rolled,  
Injustice, malice is thy custom old,  
Thou greedy earth! were they to rip thee out,  
How many saints thy guts would then unfold?

H. 17

956.—H<sub>4</sub>50, H<sub>4</sub>52, B<sub>4</sub>456, H<sub>4</sub>53, B<sub>4</sub>50, R<sub>p</sub>26, H<sub>p</sub>317, H<sub>4</sub>773, A<sub>4</sub>597, L<sub>4</sub>384.

ای چرخ همیشه در بپردی یامن ار در مان دگر کے و دردی یامن  
از صلح چہ ماند کان نکر دم بانو وز جنگ چہ بود کان نکر دی یامن

O Time Thou ever acted like my foe,  
As weak to others, but to me as woe;  
Each art I tried for peace, Thou ever hast  
With newer tactics dealt a deadly blow!

H. 50

871.—H<sub>p</sub> 388, B<sub>z</sub> 399, C<sub>b</sub> 348=438, ALL 403, H<sub>ms</sub> 403, A. 467, L. 466.

ای چرخ فلک نه عقل داری نه مهر و نه هرگز نکلی بیکو آزاده نظر  
تا مردان را دهی همه گنج و گهر احسن زده چرخ بخت پرور

Thou booby Wheel of Time! thou witless fool!  
When freemen want thy help thou stayest cool,  
To niggard cowards thou wilt give thy gems,  
Tis queer—but eunuchs prosper in thy rule!

Il. 11

680.—H<sub>p</sub> 456, S<sub>b</sub> 461, P<sub>a</sub> 471, W<sub>ms</sub> 4131, P<sub>ms</sub> 351, B<sub>z</sub> 276, H<sub>z</sub> 426, B<sub>MS</sub> 342, B<sub>MS</sub> 354, B<sub>MS</sub> 346, H<sub>ms</sub> 262, H<sub>z</sub> 231, H<sub>z</sub> 253, H<sub>z</sub> 294, H<sub>z</sub> 394, B<sub>MS</sub> 274, H<sub>z</sub> 277, P<sub>a</sub> 476, B<sub>z</sub> 473, H<sub>p</sub> 301, L<sub>z</sub> 313, B<sub>z</sub> 304, ALL 476, H<sub>p</sub> 402, H<sub>z</sub> 290, H<sub>z</sub> 367, A. 558, L. 549, N. 231, W. 292, L. 679.

ای چرخ فلک نه نان شناسی نه نانک . بهر بپوشته مرا برهنه سازی چرمک  
از چرخ زنی دو شخص پوشیده شوند پس چرخ زنی به از نوای چرخ فلک

You wheel of Time! give neither bread nor veal,  
But all I gather, you are wont to steal;  
A spinning wheel will clothe at least two men,  
Avant O Time! I sing the spinning wheel!

Il. 11

641.—H<sub>p</sub> 412, B<sub>z</sub> 228, B<sub>MS</sub> 353, B<sub>MS</sub> 282, P<sub>a</sub> 352, S<sub>b</sub> 461, ALL 469, H<sub>z</sub> 354, A. 323, L. 452. Page Added [27].

ای چرخ غسبیس غس دون پرور غس . هرگز نروی تو بر مراد دل کسی  
چرخا فلکا ترا همین عادت پس تا کسی تو کسے کنی و کس را تا کس

O Wheel! thou wilt to meanest acts devote,  
None hopes from all thy turns to gain a groat.  
Thou reeling Time I note one trait of thee,  
Thou makest mote of mount and mount of mote.

Il. 11

642.—B<sub>MS</sub> 342, S<sub>b</sub> 461, H<sub>z</sub> 347, S<sub>b</sub> 346, B<sub>MS</sub> 353, B<sub>MS</sub> 218, S<sub>z</sub> 321, B<sub>MS</sub> 63, H<sub>z</sub> 294, S<sub>z</sub> 63, B<sub>MS</sub> 376, L<sub>z</sub> 286, B<sub>MS</sub> 269, W<sub>ms</sub> 522, P<sub>a</sub> 350, H<sub>z</sub> 463, H<sub>z</sub> 608, H<sub>z</sub> 397, H<sub>p</sub> 281, H<sub>p</sub> 413, C<sub>b</sub> 376, H<sub>z</sub> 352, H<sub>z</sub> 603, A. 871, W. 462, L. 728, B<sub>MS</sub> 284.

ای چرخ همه غسبیس را چیز دهی . گر ما به و آسپا و دغلیز دهی  
آزاده بان شب کروگان بنهد شاید که باین چنین فلک نیز دهی

O Time! you ever pamper base and loon  
With mills and mansions and your every boon;  
But freemen pledge their nightly bread with you,  
So that when stale at dawn, you throw it soon.

Il. 14

694.—Hs.274, Hs.40, Ss.40, BMs.40, Ss.374+483, Rs.399, BMs.13, BMs.41, HCs.36, LN.35=245, BMs.238, Ps.313, Ss.483, Hs.602, Hs.26, 36, 389, Hs.440, Ps.66, Bhs.642, Ch.783, L.499, Hs.530, ALJ.684, Hs.613, Hs.388, Hs.822, A.644, J.566, N.390, W.493, L.301, Hs.135.

ای بروج دلم همیشه خفاک کنی مدام پیراهنِ خرمی من چاک کنی  
بادے کہ بنی دسد تو آتش کنیش آئے کہ خوردم دود دهم خاک کنی

O Time! you ever make me weep and howl,  
And tear my pleasant clothes, my gown and cowl;  
You burn my tresses with the air I breathe,  
And all I eat or drink you only foul.

R. 33

933.—Hs.364, Hs.91, BMs.36, Bhs.663, RPs.27, Hs.898, A.678, W.499, L.703.

اے چرخ چہ کردہ ام تر از است بگوئے مدام پیوستہ فکندہ مرا در شک و یوئے  
نام ندھی تا بیری کوئے بگوئے آہم ندھی تا بیری آب ز دوئے

O Time! what harm I did you, what's your case—  
To drive me after belly in this chase?  
No bread you gave, but led me door to door,  
No drink you give but sink me in disgrace.

R. 34

39.—Hs.34, Ss.34, BMs.34, Ss.23, Ls.24, BMs.61, Ss.26, Rs.18, BMs.37, BMs.40, HCs.32, LN.33, BMs.34, Ws.434, Ps.23, Hs.23, BMs.22, Hs.23, BMs.22, Hs.46, BMs.22, RPs.2, BJs.32, Hs.13, Hs.21, Hs.14, Hs.33, Hs.39, Hs.39, Hs.20, BMs.22, Hs.37, Ps.64, Bhs.37, Ch.82, RPs.83, Ss.21, Ss.17, Hs.328, ALJ.42, Hs.23, Hs.31, Hs.46, A.37, N.21, W.23, L.42, Hs.47. Page Added [43].

ای بروج خاک خرابی از کینہ نست ۱۰۰ پیدادگری شیونہ درینہ نست  
ای خاک اگر سببہ نوشکندد اس گوهر تہیتی کہ دوسینہ نست

Thou wheel of Time! to crush us thou hast rolled,  
Injustice, malice is thy custom old,  
Thou greedy earth! were they to rip thee out,  
How many saints thy guts would then unfold?

R. 37

822.—Hs.360, Hs.82, BMs.36, Hs.533, Bhs.383, RPs.26, Hs.307, Hs.732, A.601, L.584.

ای بروج همیشه در بزدلی بامن ۸۲۲ در زمانِ دگر کیے و دردی بامن  
از صلح چہ ماند کان نکردم یا تو و ز جنگ چہ بود کان نکردی بامن

O Time Thou ever acted like my foe,  
As woe to others, but to me as woe;  
Each art I tried for peace, Thou ever hast  
With newer tactics dealt a deadly blow!

R. 38

۳۹.—Hy.83, Hs.333, Sd.356, Ss.409, BNs.133, S133, Ps.70, Hs.89, Hs.66, Hp.30, Bk.93, Ck.108, ALL98, Hs.79, A.108, L.101, Hs.286.  
Frg: *Unad Fagh* [Rough 27].

یا ما فلک اوجنگ ندارد بھب ست ۱۹ کر بر سر ما سنگ یازد بھب ست  
قاضی کہ خرید بادۂ وقت و فروخت در مدرجہ کرینگ نگارد بھب ست

No wonder sky is frowning for some fight,  
And stones are pelted at us left and right;  
If teacher sells His Word of Grace for gold,  
No wonder if his lads in bhāng delight.

B. ۳۴

۴۴۵.—Hy.457, Wsod.150, Ps.335, Ss.283, Hs.403, BDs.349, BSk.302, Hs.237, Hs.254, HCs.349, Hs.290, Hs.290, BSk.273, Hs.272, Bk.469, Ck.507, Ss.308, B.256, ALL.47, Hp.396, Hs.253, Hs.366, A.337, J.351, N.254, W.254, L.478.  
Frg: *Arshād Mawghī* [Hs].

کر صلح نیام ز فلک جنگ اینک ۲۰ در نام نگو نباشدم ننگ اینک  
جام می لعل از لعلوان رنگ اینک آنکس کہ تیغخورد مرو سنگ اینک

As sky will make no peace—then on with war!  
I may not make a name but I can mar!  
Now Lord and Love and Heart are not afar,  
But if one sleeps, then there's his face and tar!

B. ۴۰

۳۵۰.—Hy.570, Hs.31, Sd.31, BNs.50, Ss.310, Ss.36, Ps.231, S131, BSk.99, BSk.248, HCs.48, LNs.46=79, BSk.293, Wsod.240, Ps.470, Ss.400, Hs.317, BSk.155, Hs.514, BNs.378, BSk.458, RP.370, Ps.40, BSk.518, Hs.332, S1.138, Hs.365, Hs.378, BSk.313, Hs.348, Ps.464, Hs.573, Ck.638, BSk.159, L.401, B.276, Hs.175, ALL.178, Hp.494, Ls.312, Hs.700, A.708, J.449, N.340, W.379, L.594, BSk.308.

کر بر فلک دست بدے چون بزداں ۲۱ برداشتم تن این فلک را ز میان  
از نو فلک ذکر چنان ساختم کز آندہ بکام دل رسیدے آسان

Had I but on the skies divine control,  
I'd kick this bluish ball beyond the goal;  
And forthwith furnish better worlds and times,  
Where love will cling to every freeman's soul.

B. 41

1849.—Hy.442, Hs.441, Hs.929, J.365, N.617, W.486, Ck.1186.

بزداں خواهم جهان دگرگون کندے ۲۲ وا کنوں کندے تا نگرم چون کندے  
یا نام من از بر بدہ بیرون کندے یا روزی من ز قہب الفرون کندے

I wonder, Lord could make a newer world,  
Just now that I may see his plans unfurled.  
Would He remove my name from roll of call?  
Or would my dish with larger sops be hurled?

B. 42

639:—Hs.371, Hs.135, Ss.135, BNL135, Ss.117, Rs.244, BNL135, HCs.147, BML409, Ws.240, Fs.451, Rs.380, Hs.317, BDL312, BNL379, BML409, Hs.83, BML319, Hs.330, Hs.334, Hs.351, HCL194, Hs.374, BML314, Hs.396, Fs.295, Bs.374, Cs.615, Ls.402=412, Hs.273, Hs.341, ALL379, Hs.493, Hs.382, Hs.701, A.702, J.493, N.328, W.367, L.593, Hs.266.

بستو ز من ای زبده یاران کن . هر اندیشه سکن زین ملک بے سروین  
بر گوشه عرصه نطاعت بنشین باز چرخ را تماشا کن

Aye hear me please, my old and dearest friend!  
Think naught of world—it hath no root or end;  
Sit quiet on thy balcony content  
To view how Wheel would play its turn-and-bend.

IL 43

495:—Hs.379, HDs.73, Hs.80, Ss.80, BNL79, BNL87, Ss.60, Rs.133, HCL73, BML348, Rs.76, Hs.228, Hs.37=169, Hs.149, Hs.177, Hs.182, Hs.227, Hs.243, Cs.266, L.193, Hs.239, ALL260, Hs.308, Hs.178, Hs.272, A.317, J.260, S.178, W.191, L.296, BDL234.

کم کن طمع از جهان و می زنی خود سست . هر از نیک و بد زمانه بگسل پیوند  
خوش باشی دمی چنانکه این دورنگ هم بگسلد و نماند این روز بے چند

Desire no gain from world, with bliss you trade;  
In good or bad of Times you need not wade;  
Remain sedate, so that the whirling Wheel—  
Would snap itself and blow up days it made.

IL 44

412:—Hs.403, Rs.369, BML313, Hs.219, Fs.328, Hs.459, BPs.36, ALL428, Hs.218, Hs.357, A.496, J.315, N.319, W.259, L.428.

این چرخ که با کسے نمی گوید راز . کشته بستم هزار محمود وایا ز  
می خورد که بکسی صبر دوبا ره ندهد . هر کس که شد از جهان نمی آید باز

This Wheel will never warn us as its turn,  
Its cruel cuts kill all without concern;  
So love Him now—for life is not renewed,  
The cage will burn, the bird will not return.

IL 45

685:—Hs.258, Hs.391, Hs.336.

خوش باش هر حال مشوش اندیش . شادی و غمت بوقت خویش آید ویش  
زما دکترین چرخ نباشی دل ریش . کو نیز خبر ندارد از گردش خویش

In every perturbation keep sedate,  
For joys and sorrows will their turn await,  
Why mar thy heart that stars are hatching harm?  
They know not how their globes are hurled by Fate.

IL 46



282.—Hs.64, BDe.61, Hs.107, Sd.107, BDe.106, Ss.60, BDe.44, Ss.265, Hs.70, Pa.48, BDe.48, HDe.102, LN.127, BDe.125, WDe.125, Hs.10, Hs.138, Hs.129, BDe.67, Hs.113, BDe.66, RPa.147, BDe.60, BDe.51, Hs.61, Hs.24, Hs.96, Hs.132, HDe.203, Hs.69, Hs.98, BDe.99, LE.27, Hs.10, Hs.68, Pa.517, BDe.72, BDe.30, RPa.94, Hs.67, Hs.55, ALL.70, Hs.66, Hs.36, Hs.65, A.95, J.110, N.99, W.96, L.80, BDe.120. Page: (1) Ashraf [Hs.], (2) Asad [102].

هر نيك و بدى كه در نها د بشت است ز ادى و همى كه در قضا و قدر است  
با برخ مكن حواله كاند ز به عشق برخ از نو هر از بار پيچاره ترست

The good or evil human nature moulds,  
And bliss or bane which He in power unfolds,  
Are not from stars. The stars in path of love  
Are meeker far than man—who thinks and scolds.

IL 47

119.—Hs.99, Hs.82, Sd.82, BDe.81, Ss.45, U.11, BDe.56, Ss.52, Rs.26, BDe.54, BDe.61, HDe.77, LN.71, BDe.53, WDe.150, Pa.39, Hs.54, Ss.23, BDe.52, Sd.181, BDe.52, Hs.39, BDe.26, RPa.14, BDe.68, BDe.18, Hs.47, Hs.29, Hs.38, Hs.21, HDe.112, Hs.66, Hs.45, LE.54, BDe.107, Ch.91=118, BDe.13, Hs.52, Hs.40, BDe.39, ALL.104, Hs.52, Hs.99, A.128, J.99, N.29, W.31, L.114, BDe.122, Ss. Ranga & Hs.35.

Page: (1) Asad [Hs.], (R.S.), (2) Oshid Zaqni [Hs.], (3) Majid Ranga [Hs.].

پوش از من و تو بيل و نهار بے بوده است ۱۱۹  
ز بهار قدم بھاك آهسته تھى كان مردمك چشم نگار بے بوده است

Before we came, the day and night and sky,  
Went round and round—and may be but to spy.  
Beware and walk on earth with gentle steps—  
For earth's an apple of a Watchful Eye.

IL 48

844.—Hs.589, Hs.569, Sd.169, BDe.169, Ss.181, Rs.247, BDe.44, HDe.162, LN.275, BDe.411, WDe.246, Pa.42, Hs.392, Hs.329, BDe.296, BDe.388, BDe.423, RPa.230, BDe.128, Hs.344, Hs.363, HDe.321, Hs.368, Hs.389, BDe.321, Pa.363, Ch.60, Ss.414, Hs.286, ALL.600, Hs.304, Hs.720, A.721, L.614=1067.

دو بامى اين برخ نوا انگيز كهن همه با ياد تو سر ذيك كريان بر كنى  
دستى كه زمانه را تابد سروبى كو نمى كنى از وى كه دو از دست صنى

Beneath this wondrous old expanse of sky,  
Enclosed in single vest are Friend and I;  
My hand can never reach two ends of time,  
I clasp my friend in arms before I die.

IL 49

449.—MA.175, HL.166, BM.166, Hs.118, Ps.326, Hw.440, CR.948.

دوڑے فلک جامہ دھڑ میر کند ۱۱۶ روزے دگر م برہنہ چون سپر کند  
 با چون و پیراے فلک کا دی نیست ہم خود دن پہلوه مرا پیر کند

The Time will clothe me once in silk and gold;  
 And oft with garbics nude I may be sold.  
 I do not care for how the Time behaves:  
 I mind my own, for cares will make me old.

II. 10

317.—Hy.362, WMs.243, Ps.426, Bz.373, Hs.512, BNL384, BML.412, BM.124,  
 Hs.340, Hf.118, HCB.319, Hs.384, Hs.379, BM.326, Hs.47, Ps.151, Hs.384, Ch.647,  
 Ls.409, Hs.262, ALJ.590, Hp.300, Hs.317, Hs.212, A.713, J.428, N.323, W.363, Ls.606.

از گردش این دائرہ ہے یابان ۱۱۷ بر خوددای دایع مردم دا دان  
 یا با خبر سے تمام از نیک و بدش یا پختہ سے از خود و از کار جهان

This endless Wheel with its eternal turn  
 Will teach two lessons if one cares to learn;  
 Beware we must of all its good and ill.  
 Or cease to think of Self and World's return.

II. 21

1022.—BD.134, BNL.261, Ps.328, J.362, CR.1167.

دگر کوش دلم گفت فلک پنهانی ۱۰۲۲ چکے کہ قضا بود زمین میدانی  
 دگر گردش خویش اگر مرا دست پندے خود را برہاندے ز سرگردانی

The Wheel now whispers in my ear "I know  
 What fate decreed—just ask and I will show,  
 Could I but check the push which whirls me round,  
 I should have saved myself from reeling so."

II. 51

877.—R.12, Hy.409, Ss.79, BD.129, Ss.178, Ss.314, BNL.196, Ss.214, BNL.131,  
 R.262, Ps.196, BNL.47, BM.252, LN.100, WMs.407=524, Ps.464, Bz.414, Hs.351,  
 BD.123, Hs.205, BNL.409, BML.494, RP.33, BM.349, Hs.379, Hs.246, Hp.377,  
 HCB.317, Hs.383, Hs.395, BM.345, Hs.352, Ps.21, Ch.659, Ls.421, R.293, Hs.526,  
 ALJ.618, Hp.323, Hs.345, Hs.738, A.753, J.468, N.346, W.392, LCR.634=1116,  
 BER.205, Pap. Asia [M.N.].

این چرخ فلک بہر ہلاک من و تو عید قصدے دارد بجان پاک من و تو  
 بر سیزہ نشین بہالہ کشی دیر نماند ناسیزہ برون دمد ز خاک من و تو

This Wheel of time effaces me and thee,  
 To slaughter us it chases me and thee;  
 Sit on the lawn and love, for time arrives  
 When lawn would hide our traces, me and thee.

II. 57

283.—Hs. 67, BDs. 44, Hs. 146, Ss. 146, BNs. 144, BNs. 47, Ss. 108, Hs. 75, BNs. 165, LN. 121, Bz. 3, Hs. 161, Hs. 58=280, RPs. 143, Hs. 33, Hs. 28=174, Hs. 104, Ps. 551, Bz. 75, CL. 102, Ls. 118, Hs. 133, AL. 74, Hs. 152, Hs. 68, A. 98, W. 103, Ls. 83, BER. 226=264, Hs. 256, Page Added [Hs.] [R. 5].

هشدار که دوزگار شور انگیز است همه این متشن که تیغ دوران تیز است  
در کام تو کر زمانه نوزیه نه ز نهار فرو میر که زهر آ میو است

Beware! the Time is raising great uproar;

His flourishing sword is sharp besmeared with gore.

The kissing comfit which a siren gives

Is soaked in poison, eats you in the core.

ll. 14

381.—Hs. 34, Hs. 4, Hs. 27, Ps. 34, AL. 32, Hs. 28, A. 31, L. 26.

ای دل ز زمانه رسم احسان مطلب مـ وز گردش دوران سرو سامان مطلب  
دوران طلبی درد تو افزون گردد با درد یسار و هیچ درمان مطلب

The Time will spare us not, but eat us sure;

Thy life or chattels time will not insure.

Thy search for cure enhances but thy pains,

Endure thy pain, and do not seek a cure.

ll. 15

81.—MA. 9, BM. 11, BNs. 3, Hs. 11, BM. 3, BER. 8, Hs. 98, LE. 6, Hs. 13, A. 4, CR. 72.

ایام یکنایه ترساند مارا و روز دوست یایه ترساند مارا  
ایزد ندهد حلال ابلهس مگر کو هم بچرایه ترساند مارا

The Times have turned my hopes to phantoms vain,

And bring no news from Friend,—a word in plain;

Tho' God denies his sacred love to me,

The Tempter too has brought me none profane!

ll. 16

83.—BDs. 20, Ss. 24, V. 51, BM. 36, Wms. 35, Ps. 34, Hs. 24, BDs. 25, RPs. 46, BNs. 23, Hs. 40, BER. 39, BM. 35, Hs. 26, Hs. 22, Hs. 15, Hs. 113, Hs. 40, Hs. 36, Hs. 22, BM. 23, Hs. 18, Hs. 66, Ss. 22, Ss. 16, Hs. 27, Hs. 22, Hs. 42, A. 32, J. 32, N. 22, W. 36, L. 84, Page Added [30].

80 (a).—Hs. 66, Ss. 130, Ss. 241, Hs. 147, BNs. 165, Ss. 39, BNs. 22, Ss. 109, BNs. 149=186, Ps. 98, Ss. 37, BNs. 162, BM. 107, Hs. 141, LN. 206, BM. 138, Ps. 88, Hs. 86, BDs. 30, Hs. 351, BNs. 60, BNs. 111, RPs. 173, Hs. 55, Hs. 62, Ps. 66, Hs. 199, Hs. 26, Hs. 53, Hs. 109, Ps. 265, Bz. 76, CL. 103, RPs. 80, Ss. 60, Ss. 48, BNs. 27, Hs. 265, AL. 75, Hs. 39, A. 95, CR. 12, BER. 17, Hs. 133.

چون آب بحر یار و چون باد بدشت روز شامه گر از عمر من و تو بگذشت  
این یک دوسه روز نوبت عمر گذشت به بگذشت چنانکه بگذرد باد بدشت  
تا من باشم نیم دو روز نه تخوردم روزیکه نامده است و روزیکه گذشت

The first, the second, third—they sneak away

These urchin days of life as wind in play.

I heed them not, and strike off from the roll

The day that sneaketh, and the tardy day,

ll. 17

228.—H<sub>1</sub>60, S<sub>1</sub>412, S<sub>1</sub>4106, BM<sub>1</sub>79, BCR<sub>1</sub>113, B<sub>1</sub>27, BER<sub>1</sub>36, RP<sub>1</sub>14, ALI<sub>1</sub>75, H<sub>1</sub>147, A<sub>1</sub>300, L<sub>1</sub>31.

طاس فلک از پیش دلارای تری است آسوده درین جهان نهادیم کبیت  
ایمن تری زمردی نثران تریست ایس قایده در جهان یقائده چیت

From Him has come the sky an empty plate,  
We try to feast—but this will never sate.  
We can't repose a moment free from death,  
What boots this living in such bootless state.

II. 38

403.—H<sub>1</sub>691, S<sub>1</sub>111, BE<sub>1</sub>134, S<sub>1</sub>220, H<sub>1</sub>161, S<sub>1</sub>164, B<sub>1</sub>3139, U<sub>1</sub>28, BN<sub>1</sub>231, S<sub>1</sub>130, BN<sub>1</sub>154, B<sub>1</sub>229, S<sub>1</sub>190, BN<sub>1</sub>34, H<sub>1</sub>2154, LN<sub>1</sub>154, BM<sub>1</sub>249, W<sub>1</sub>224, P<sub>1</sub>491, B<sub>1</sub>491, H<sub>1</sub>362, S<sub>1</sub>21, BE<sub>1</sub>342, H<sub>1</sub>56, BN<sub>1</sub>417, BM<sub>1</sub>444, RP<sub>1</sub>6, H<sub>1</sub>30, BM<sub>1</sub>333, H<sub>1</sub>171, H<sub>1</sub>361, H<sub>1</sub>389, H<sub>1</sub>396, H<sub>1</sub>408, H<sub>1</sub>25, BM<sub>1</sub>331, P<sub>1</sub>28, B<sub>1</sub>617, Ch<sub>1</sub>698, L<sub>1</sub>418, H<sub>1</sub>433, ALI<sub>1</sub>641, H<sub>1</sub>339, H<sub>1</sub>362, H<sub>1</sub>275, A<sub>1</sub>376, L<sub>1</sub>475, N<sub>1</sub>363, W<sub>1</sub>408, L<sub>1</sub>637, BE<sub>1</sub>134, H<sub>1</sub>49.

این برج چوطاسیت نگون افتاده و دروے همه زیرکان زیور افتاده  
در دوستی شیشه و ساغر تگرید لب بر لب و در ریاضه خون افتاده

You sky is but a dry inverted pan,  
Where wise are cooped to die or lie and scan.  
But like the kiss which binds the cup and jar  
In silent bliss His spirit flows in Man.

II. 39

761.—H<sub>1</sub>503, H<sub>1</sub>237, S<sub>1</sub>217, BN<sub>1</sub>284, S<sub>1</sub>263, U<sub>1</sub>172, S<sub>1</sub>181, S<sub>1</sub>134, BN<sub>1</sub>269, H<sub>1</sub>236, W<sub>1</sub>214, P<sub>1</sub>379, B<sub>1</sub>366, S<sub>1</sub>99, H<sub>1</sub>298, BN<sub>1</sub>315, H<sub>1</sub>266, H<sub>1</sub>317, Ch<sub>1</sub>517, BER<sub>1</sub>121, H<sub>1</sub>279, ALI<sub>1</sub>518, H<sub>1</sub>283, H<sub>1</sub>641, A<sub>1</sub>651, J<sub>1</sub>363, N<sub>1</sub>286, W<sub>1</sub>326, L<sub>1</sub>314, BE<sub>1</sub>1192, H<sub>1</sub>383.

دیگر لیم این گردش کردون بخودیم و جز باد صاب و می گلگون نخوریم  
می خون جهانست و جهان خونی ما ما خون دل خونی خود چون نخوریم

The times may roll, henceforth I cease to care,  
For on His Word and love I long to fare;  
Love is the life of world, my deadly foe,  
When foe's at bay his life I never spare.

II. 40

868.—H<sub>1</sub>362, BN<sub>1</sub>3, H<sub>1</sub>303, S<sub>1</sub>206, B<sub>1</sub>3209, S<sub>1</sub>309, U<sub>1</sub>131, BN<sub>1</sub>192, S<sub>1</sub>149, B<sub>1</sub>234, BN<sub>1</sub>212, BN<sub>1</sub>247, BE<sub>1</sub>199, LN<sub>1</sub>129, BM<sub>1</sub>121, W<sub>1</sub>2139, P<sub>1</sub>454, B<sub>1</sub>404, H<sub>1</sub>541, S<sub>1</sub>82, BE<sub>1</sub>302, H<sub>1</sub>284, BN<sub>1</sub>374, BM<sub>1</sub>446, RP<sub>1</sub>80, BM<sub>1</sub>314, H<sub>1</sub>328, H<sub>1</sub>748, H<sub>1</sub>369, H<sub>1</sub>290, H<sub>1</sub>334, H<sub>1</sub>368, H<sub>1</sub>73, H<sub>1</sub>337, P<sub>1</sub>322, H<sub>1</sub>363, Ch<sub>1</sub>678, BE<sub>1</sub>149, L<sub>1</sub>396, B<sub>1</sub>272, H<sub>1</sub>4219, ALI<sub>1</sub>376, H<sub>1</sub>490, H<sub>1</sub>342, H<sub>1</sub>692, A<sub>1</sub>690, L<sub>1</sub>453, N<sub>1</sub>345, W<sub>1</sub>383, L<sub>1</sub>386, BE<sub>1</sub>1298, H<sub>1</sub>169.

نگست بنام نیک مقهور شدن و عارست ز جور برج زنجور شدن  
نمار بیوی آب انکور شدن به ذائقه زهد خویش مغرور شدن

'Tis shame to be extolled for goodly fame,  
And lame excuse to cast on Times the blame;  
'Tis better one should reel with smell of wine,  
Than strut with pious pride and sell His name.

II. 41

417a—MA.193, IR.183, BM.191, H.138, Hb.331, P.269, Hp.221, Hb.198,  
Hw.423, J.234, N.132, W.160, CR.492.

خیام اگر چه خری که چرخ کبود ۱۰۰ ز دخیمه و در بست لب گفت و شارد  
چون شکل عیاب باده در جام وجود ساقی نازل هزار خیام دیود

Khayyam who pitched his Tent on top of Spheres,  
And closed the doors for speech, his lips and ears,  
A bubble of wine was he in Being's cup,  
Countless Khayyams Eternal Saqi clears!

ll. 41

## III. THE YOUTH.

## تأملہ جوانی

10341.—Ba.379, Hb.677, Hb.423, Hb.426, Hb.554, J.344, N.497, CR.1151.

شاہازی و مطرب و انجمنے میں در موسم کئی بکا شکید چومے  
ہتر بہشت و خود و کوثر باشد باغ و غرابہ می و چنگ زنے

O KING! with wine and song a court you light,  
When rose expands my pride will only blight;  
Thus more than honey-lake, and houri bride,  
Is garden, glass of wine and late delight.

III. 1

839.—Hb.374, Hb.379, Hb.428, BM.1321, Hb.337, Ch.640, AL.1582, Hb.332, Hb.794, A.705, J.407, N.330, W.371, L.596.

خواہی کہ نہد پیش تو کردن کردن و سر کلز تو بود همیشه جان پروردن  
همچون منت اعتقاد باید کردن می خوردن و اندوہ جهان تا خوردن

Ye like to rule on all in Time and Space,  
But then to live ye run a fatal race;  
Accept my creed of Love, for drunk in love  
I care not for the world and all her grace.

III. 2

## The feast.

910.—Hb.632, S.256, Ba.274, Hb.177, BM.1340, Wb.4470, Pl.490, Ba.440, Hb.377, Hb.343, BN.1418, BN.428, BP.251, BM.314, Hb.372, Hb.395, Hb.345, Hb.397, Hb.405, BM.1352, P.258, Bb.615, Ch.698, Ba.440, Bb.308, Hb.637, 144.121, AL.1542, Hb.340, Hb.276, A.779, J.477, L.638, Hb.130.

یا تا ز کدام دست برخاسته ۹۱۰ کز طلعت خویش ما را کاسته  
خویش جهان بعد و آزار ایند توحید بروی خویش آراسته

Who raised Thee, Dear! as rising Sun in East?  
Thy glory casts the Moon to shrink to least;  
The feast adorns the maidens of this world,  
But Thou bestowest grace to day of feast.

III. 3

286.—Ss.204, Bn.236, BM.200, Hs.272, Cs.251, Hs.265, A.284, CR.207.

ای نغم و شاد از دل آگاه تو عید . م آراسته باد از رخ چون ماه تو عید  
تا کس سعادت کند و عز و شرف آمد بسیار کی بدرگاه تو عید

Thy knowing Heart has given its joy to Feast,  
Thy moon-light decks the feast from West to East;  
To gain thy grace and honour from the world,  
This feast desires that thou be pleased at least.

III. 4

270.—Ss.15, Hs.277, Ss.277, Bn.284, Ss.278, Ss.240, P.136, P.37, Bn.291, BM.199, HC.266, P.297, Ss.204, Hs.254, BD.218, RP.38, Bn.266, Bn.295, RP.251, Hs.214, Hs.202, Ss.251, HC.167, Hs.254, Hs.255, BM.224, Hs.214, P.135, Cs.45, BE.25.24, Ss.274, Ss.168, Hs.246, Hs.201, Hs.497, J.294, N.202, W.246, CR.2014.

Pers. Hs. (MS. 1035 H.).

ایام جوانی و شباب اولی تر . به با خوش پسران جام شراب اولی تر  
این عالم فانی چو تر است بیاب در جای خراب هم خراب اولی تر

The days of youth are best among our days,  
And he is blest with chums who drinks and plays;  
This mortal world is ruined, this you know,  
In ruined places, wrecklessness displays.

III. 5

72.—BD.13, Bn.115, Bn.194, LN.220, RP.150, P.3, Hs.265, A.91, W.116, BE.29, CR.1169.

اکنون که جهان را خوشی دست رس است . هر زنده دل را سوزی همراهی است  
بر هر شای طالع موسی دست رس است . در هر نفس خروشی عیسی نفس است

Now that the world has reached her fortune tide,  
The quickened hearts in forests do abide;  
And there the leaflets preach them Word of Lord,  
And breath of Jesus greets from every side.

III. 6

142.—Hs.123, Ss.24, P.24, BM.20, Ws.2.45, P.24, Hs.22, BD.27, Bn.27, Hs.27, BM.41, BE.25.22, Hs.23, Hs.18, Hs.40, Hs.22, Hs.122, Hs.48, HC.179, Hs.20, Hs.23, L.23, Hs.49, Hs.129, RP.23, Ss.40, Hs.29, AL.128, Hs.42, Hs.45, Hs.109, A.150, J.50, N.45, W.44, L.138.

چون لاله بسوزد رخ کبر بدست . بالاله دخی اگر ترا فرصت هست  
می نوش بخرمی که این چرخ کهن ناگاه ترا چو خاک گرداند هست

Like Lotus burn at heart and find His grace,  
And find some time to see His Lotus face,  
And sing in bliss His name. This rusty time  
May quickly blow thy dust and leave no trace.

III. 7

1248.—MA.37, Hs.155, BMs.105, BERs.143, HCs.0, Pp.202, Hs.80, Hs.239, J.90, N.78, W.34, CR.328.

Page (1) *Kamal Dost* [MS. 1610 H.], (2) *Haid* [Lucknow].

چون بلبل مست راه درستان یافت و هم روی گل و جام باده را غنبدان یافت  
آمد بزبان حال و در گوشم گفت در باب که مهر رفته را نتوان یافت

A mystic songster came to Garden's ground,  
And saw the cups and roses smiling round;  
He was entranced and whispered in my mind:  
"Do find Him now—for past is never found."

III. 4

464.—Hs.341, Wms.410, Pp.232, Hs.146, Hs.297, BDe.174, BM.173, Hs.296, BMs.184, BMs.140, Hs.152, Hs.308, Hs.160, Hs.313, HCs.478, Hs.163, Hs.155, Hs.210, Pp.385, Bp.360, Ch.314, RPs.221, AL.364, Hs.194, Hs.199, Hs.334, A.420, J.237, N.139, W.178, L.399.

سودا زدم را باده پر و سال بود بهار من پر رخ شاهدان خط و خال بود  
مسافر رمضان باده نخوردیم گذشت باره شب عید از به سوال بود

For parching hearts His word is shield at least;  
His love adorns the rising Sun in East.  
In lent we fasted, so in gloom is past—  
'Tis Easter now and so on Him we feast.

III. 4

415.—Hs.296, Hs.307, Sd.306, BDe.304, Ss.339, BDe.148, Ss.210, Hs.112, BDe.188, HCs.293, BMs.194, Wms.223, Pp.186, Ss.129, Pp.287, BDe.186, BDe.224, RPs.211, BMs.185, Hs.200, Hs.208=388, HCs.123, Hs.218, Hs.199, BMs.180, Hs.166, Hs.318, Ch.387, Ls.220, Hs.193, AL.299, Hs.279, Hs.307, A.378, LCR.37=1190, Hs.211.

خوش باش که ماه عید نو خواهد شد و بهر اسباب طرب جمله نگو خواهد شد  
مه زرد و خمیده آفت و لاغر شده است گوی که درین رنج فروخواهی شد

Rejoice! The waning moon will wax again,  
And bands of music will proceed in train;  
The yellow moon is bent and lean with age,  
But will renew and then be free of pain.

III. 16

482.—Hs.296, Ss.91, Ss.130, Hs.212, Sd.212, BDe.310, Ss.336, U.215, BDe.155, Ss.342, BDe.45=216, Rs.131, BDe.163, HCs.304, BDe.213, Wms.134, BDe.14, Hs.222, Hs.115, BDe.245, Pp.267, BMs.251, RPs.269, BMs.214, Hs.232, Hs.191, Hs.138, HCs.132, BMs.250, Hs.212, BDe.315, Ch.310, RPs.4272, Hs.198, AL.360, Hs.250, Hs.329=5019, A.373, J.180, L.314, BERs.238, Hs.119, *For* is [M.J.].

عید آمد و کارها نگو خواهد کرد و هم ساقی بی نایب در سبزو خواهد کرد  
افشار نماز و یوزه بند و یوزه از کردن این خوان فروخواهد کرد

The feast is feasting, fast is shrinking fast,  
In empty jars our Guide his wine will cast;  
The fasts and prayers which had curbed the folk  
Or asses, I would say, will end at last.

III. 11



739.—H<sub>p</sub>.475, Ss.61, Hs.299, Sd.298, BNs.286, Ss.297, U.212, BNa.177, Ss.295, BNa.306, BMa.224, HCa.286, Hs.206, Wba.145, Pk.367, Hs.312, Hs.467, BNa.293, BNa.233, BNa.364, RPa.301, BNa.257, Hs.269, Hs.281, Hg.368, HCa.266, Hs.301, Hs.301, BNa.286, Hs.296, Pk.291, Hs.467, Ch.375, RPa.307, Hs.320, Hs.271, Hs.196, ALI.493, Hs.464, Hs.283, Hs.367, A.604, J.379, N.284, L.496.

تا کہ زجہای ہر کسے تنگ کشم ۱۰۹ وز ناکیں روزگار نیرنگ کشم  
خوش باش کہ ایام تراوم گذشت عہدست یاتای مگرنگ کشم

How long for shame we smart with jeerer's sting?  
And dance in fickle fashion's fairy ring?  
Rejoice, for nights of restraints all are past  
And freedom dawns—with lovers we may sing!

III. 12

740.—H<sub>p</sub>.516, U.213, BNa.178, Ss.205, Hs.15210, BNa.308, Wba.197, Pk.340, Hs.348, Hs.467, BNa.356, BNa.297, Hs.310, Hg.329, HCa.288, Hs.349, Hs.348, BNa.296, Hs.323, Hs.338, Ch.614, BNa.148, Ls.367, Hs.291, ALI.548, Hs.465, Hs.246, A.607, L.560.

728 (c).—Ra.310, BNa.308, RPa.205, Hs.272, CR.1034.  
Faq. 769.

عہدست یاتای مگرنگ کشم ۱۱۰ ہاتھ خود و ناچہ چنگ کشم  
باز سبک روح دے بشنیم دھلے دوسہ ہاندہ کران سنگ کشم

Prepared for feast we dance in rosy rounds,  
With harp and lute which blend in merry sounds;  
Then stay a while with our ethereal Friend,  
And drag the weary heart—a hundred pounds.

III. 13

683.—Hs.384, Ss.31, Hs.495, Sd.193, BNa.193, Ss.225, U.115, BNa.129, Ss.548, Ra.163, Pk.345, BNa.224, BNa.186, HCa.180, LN.210, BNa.271, BNa.21, Wba.109, Pk.282, Hs.279, Hs.179, Sg.77, BNa.30, BNa.249, BNa.294, RPa.68, BNa.278, Hs.274, Hs.269, Hs.214, Hg.283, HCa.158, Hs.341, Hs.207, Hs.31, BNa.213, Pk.527, Hs.393, Ch.404, BNa.69, RPa.273, Ls.252, Hs.180, Hs.392, ALI.615, Hs.312, Hs.215, Hs.474, A.463, J.307, N.214, L.462, Hs.69.

وقت صبر ست خیزای طوفان ۱۰۲ بر بادہ اعلیٰ کن بلورین ساغر  
بکن یکدم عاریت درین کعبہ فنا بسا د بھوئی و نای دینگر

'Tis dawn of life. Arise my lusty swain,  
And fill thy crystal heart with Him in vain;  
One breath they lent thee in this mortal den,  
When that is lost, thou wilt not find again.

III. 14

845.—H<sub>q</sub>.264, H<sub>u</sub>.252, S<sub>d</sub>.252, B<sub>N</sub>.250, S<sub>e</sub>.150, B<sub>N</sub>.110, S<sub>e</sub>.294, R<sub>a</sub>.144, P<sub>a</sub>.111, S<sub>d</sub>.60, B<sub>N</sub>.274, B<sub>M</sub>.120, H<sub>C</sub>.242, L<sub>N</sub>.250, W<sub>u</sub>.42, P<sub>a</sub>.259, R<sub>a</sub>.185, H<sub>u</sub>.335, S<sub>p</sub>.115, B<sub>C</sub>.150=156, B<sub>N</sub>.151, H<sub>L</sub>.214, B<sub>M</sub>.215, R<sub>P</sub>.295, B<sub>M</sub>.124, H<sub>u</sub>.136, H<sub>u</sub>.93, H<sub>u</sub>.186, H<sub>q</sub>.237, H<sub>u</sub>.250, 1452, 223, H<sub>u</sub>.155, B<sub>M</sub>.112, H<sub>u</sub>.216, B<sub>u</sub>.275, C<sub>u</sub>.241, R<sub>P</sub>.193, L<sub>a</sub>.148, H<sub>u</sub>.125, H<sub>L</sub>.217, A<sub>L</sub>.228, H<sub>q</sub>.175, H<sub>u</sub>.185, H<sub>u</sub>.297, A<sub>3</sub>.45, J<sub>2</sub>.71, N<sub>1</sub>.85, W<sub>2</sub>.20, L<sub>2</sub>.2=1052, B<sub>E</sub>.21, H<sub>u</sub>.215.

و چو که طلوع صبح اروق باشد . . . باید که بکف جام مرقی باشد  
گویند که حق نالغ بود در همه حال . . . باید که بدین ذلیل می حق باشد  
At Dawn when Light of Grace is beaming through,  
We should with ready heart receive it too.  
Some say that truth is better, hard in life,  
And for that reason, love alone is True.

846.—H<sub>q</sub>.434, B<sub>N</sub>.151, S<sub>d</sub>.275, B<sub>M</sub>.217, W<sub>u</sub>.460, P<sub>a</sub>.317, R<sub>a</sub>.285, H<sub>u</sub>.435, B<sub>C</sub>.244, B<sub>N</sub>.300, B<sub>M</sub>.350, H<sub>u</sub>.259, H<sub>u</sub>.255, H<sub>q</sub>.280, H<sub>C</sub>.250, H<sub>u</sub>.291, H<sub>u</sub>.291, B<sub>M</sub>.208, H<sub>u</sub>.58, H<sub>u</sub>.271, P<sub>a</sub>.351, B<sub>u</sub>.465, C<sub>u</sub>.497, B<sub>E</sub>.117, L<sub>a</sub>.309, R<sub>a</sub>.201, A<sub>L</sub>.474, H<sub>q</sub>.399, H<sub>u</sub>.254, H<sub>u</sub>.303, A<sub>3</sub>.54, J<sub>2</sub>.50, N<sub>1</sub>.55, W<sub>2</sub>.295, L<sub>2</sub>.75, Page Amer [M.N.].

هین صبح دمید و دامن شب شد خاک . . . بر خیز و صبح کی بران غمناک  
بی نوش هلا که صبح بسیار دمد . . . اوردی یا کرده و ما روی بخاک  
Behold the Dawn, the darkness slinks in shame,  
Arise, dispel thy sorrows, sing His name;  
Yea, love thy Lord, and see! when He would smile  
On thee, that thou should sneak in dust—or flame.

847.—H<sub>q</sub>.445, B<sub>N</sub>.124, B<sub>C</sub>.175, H<sub>u</sub>.80, S<sub>d</sub>.80, B<sub>N</sub>.80, B<sub>N</sub>.204, S<sub>e</sub>.61, R<sub>a</sub>.270, L<sub>N</sub>.150=150, B<sub>M</sub>.388, W<sub>u</sub>.471, P<sub>a</sub>.405, R<sub>a</sub>.405, H<sub>u</sub>.570, B<sub>C</sub>.351, H<sub>u</sub>.164, B<sub>N</sub>.405, B<sub>M</sub>.490, R<sub>P</sub>.121=229, B<sub>M</sub>.382, H<sub>u</sub>.379, H<sub>u</sub>.369, H<sub>u</sub>.404, H<sub>u</sub>.418, B<sub>M</sub>.317, P<sub>a</sub>.175, C<sub>u</sub>.718, 184, 289 + 351, A<sub>L</sub>.633, H<sub>q</sub>.355, H<sub>u</sub>.360, H<sub>u</sub>.389, A<sub>3</sub>.70, J<sub>2</sub>.80, N<sub>1</sub>.70, W<sub>2</sub>.44, L<sub>2</sub>.71, B<sub>E</sub>.126, H<sub>u</sub>.340, Page Amer [M.N.].

بنگر ز صیاد این گل چاک شد . . . بلبل ز جمال گل طرباک شد  
در سایه گل نقین که بسار این گل . . . از خاک بر آمده است و در خاک شد  
The Rose unfolds and smiles to Morning Light,  
To Rose the Bulbul sings his heart's delight;  
Stay, Dearest One! beneath the rosy shade,  
The roses bloom for Thee but soon would blight.

848.—H<sub>q</sub>.345, B<sub>C</sub>.118, B<sub>N</sub>.169, P<sub>a</sub>.391, R<sub>a</sub>.398, H<sub>u</sub>.493, H<sub>u</sub>.265, R<sub>P</sub>.223, H<sub>u</sub>.394, H<sub>q</sub>.327, P<sub>a</sub>.400, B<sub>u</sub>.500, C<sub>u</sub>.570, H<sub>u</sub>.309, A<sub>L</sub>.557, H<sub>u</sub>.285, H<sub>u</sub>.435, A<sub>3</sub>.78, J<sub>2</sub>.95, N<sub>1</sub>.24, W<sub>2</sub>.102, L<sub>2</sub>.571, B<sub>E</sub>.200, Page Jahid Din Qasbi [2].

صبح ست دمی بر می مگر ننگ ز نیم . . . وین شیشه نام و ننگ بر سنگ ز نیم  
دست از لب دواز خود باز کشیم . . . در زلف دواز و دامن چنگ ز نیم  
Tis dawn, inhale His light and love in suit,  
Our names and marks are wrecked in absolute;  
Refrain from trailing after phantom lies,  
But hold by skirts and plait celestial lute.

4031.—Sk.16, RP.32, Hk.366, BM.308, Hc.178, Hp.240, Hw.416.

Pers. Hala [MS, dated 810 H].

چون غنچه گل قرايه بردار شود مـ ز کس جواسے می قدح ساز شود  
خون دل آن کسے که مانند حباب اندر سرے خانه بر انداز شود

When rose expands to hold the fragrant mead,  
And nargis folds in heart the golden seed,  
Happy the soul, who like a bubble of wine  
Is shaped in Him by love, in Him is freed.

III. 19

412.—Hy.218, Wk.25, Sk.25, Hk.521, 54320, BNk.518, Sa.122, U.223, BNk.112, Sa.244, Ra.120, Pa.102, BNk.320, HCa.309, LN.204, BM.320, Wksd.38, Bk.36, Hk.218, SDk.141, H.132, BNk.141, Hk.172, BNk.185, RP.197, BNk.185, Hk.130, H.148, Hk.197, HCa.65, Hk.136, 14.128, BM.127, Hk.123, Pa.302, Hk.229, Ck.229, BEP.42, BPk.385, Pa.107, Sk.115, Hk.271, AL.240, Hp.164, Hw.231, A.296, J.341, W.233, L.235, BEP.318, Hk.229.

خودشده گنبد صبح بر بام افکند مـ کبخیرو روز باد در جام افکند  
می خور که شادی صحره خیزان آواره سر تو در ایام افکند

The sun has clasped our heads with beaming rays,  
And in our heart His holy Word displays;  
Awake! the early rising birds in choir  
Are singing thus thy secrets for the days.

III. 20

810.—Hy.395, Sk.47, Sk.190, Pa.192, Wksd.300, Pa.423, Bk.374, Hk.511, BNk.517, BNk.5, BNk.395, BNk.404, Hk.51, BNk.533, Hk.349, H.331, H.357, HCa.127, Hk.373, H.388, 14.69, BNk.395, Ck.600, Pa.413, Bk.291, AL.399, Hp.309, Hk.332, Hw.727, A.722, J.490, N.333, L.620.

اکنون که زنده هزارستان وستان به روز جزا دل از کیف مستان مستان  
برغیر ویا که شکی شادی بشکفت روزے دوسه داد خود زستان بستان

The sun now claps his thousand hustrous hands,  
Come, let us sing in tune to mystic bands;  
Arise, and take this blooming rose of joy,  
Enjoy a while with Lord in garden lands.

III. 21

766:—Hs.491, Hs.492, BNa.68, Ss.289, U.106, Ss.50, Ba.215, Pa.384, BNa.128, BNa.227, HCa.66, BNa.105, Wms.71, Ba.317, Hs.484, BNa.279, BNa.344, BNa.398, RP.58, Hs.14, BNa.283, Hs.298, Hs.299, Hs.326, HCa.287, Hs.329, Hs.329, Hs.60, Hs.289, Pa.238, BNa.501, Cs.512=401, BNa.113, Hs.319=199, Bs.239, Hs.437, ALI.508, Hs.442, Hs.292, Hs.612, A.354, J.393, S.299, LCL.313=347=1068, Ss.61.

768 (a):—Ss.136, Pb.392, Ba.376, Hs.486, Hs.393, Hs.328, Hs.294, N.299, CR.1069.

شعبا گذرد که دہدہ بر ہم زویم ۶۶ تا بای نشاط بر سر ہم زویم  
بر خیز کہ دم زویم پیش از دم صبح کین صبح بے دم کہ مادم زویم

How many nights with eyes so wide awake  
We seek to trample down this woe—the snake!  
Arise, and breathe in bliss, for many a morn  
Will breeze and blow, ere we our torpor shake.

HI. 22

864:—Hs.355, Hs.308, Hs.326, Bs.338, Cs.374, ALI.565, Hs.402, Hs.307, Hs.603, A.666, J.467, N.308, W.398, L.376.

ہدکام کل است اختیار ے یکم ۸۰ وانگہ بخلاف شرع کڑے یکم  
بستر خطان لاکہ دُخ دوزے چند بر سبزہ زجرہ لالہ زادے یکم

Now roses bid us do what we would choose,  
What law may want us do, we will refuse;  
We play with budding youths and beaming cheeks,  
And deck the lawns and lilies so profuse.

HS. 49

226:—Hs.191, Hs.292, Ss.291, BNa.289, Ss.303, U.192, Ss.198, Ba.56, Pa.82, BNa.304, BNa.38, HCa.285, BNa.192, Wms.413, Pa.126, Hs.128, BNa.114, BNa.114, Hs.149, BNa.118, RP.220, BNa.135, BNa.73, Hs.196, Hs.6, Hs.90, Hs.60, HCa.46, Hs.94, Hs.101, BNa.135, Hs.103, Pa.399, Bs.228, Cs.306, BNa.45, RP.171, Hs.114, Hs.97, Hs.214, ALI.217, Hs.193, Hs.216, A.226, L.213, Hs.209.

صحرا دُخ خود بار نوروز بہشت ۲۶ این دہر شکستہ دل بتو گشت درست  
بہر سبز خطی و سبزہ زادے و منے ہی پختہ کہ سبزہ از خاک تو دست

The wood-land washed its face with Christmas tears;  
This broken-hearted earth is full of cheers;  
Retire to lawns for bliss when yet in youth,  
You know not when your dust as lawn appears.

HS. 24

731.—BNP.23, Ss.95, BMs.36, Wb.62, Ps.41, Hs.41, BDs.99, BSL.99, Hs.122, BMs.94, BERN.134, BMs.64, Hs.93, Hs.34, Hs.28, Hs.163, Hs.74, Hs.31, Hs.113, Hs.87, BMs.83, Hs.97, Ch.192, Ss.92, Ss.84, ALI.163, Hs.129, Hs.961, CR.794.

اکنون که بهشت عدن را مانند دشت / از کردنی ورود و بوستان باید گشت  
فردا که جهان بساط نادانی بپوشد / کی باز پس آوریم روزیکه گذشت

Now Heav'n of Eden sends an arid blast,  
Tis meet we roam in river-gardens fast;  
Tomorrow when the world will call her feast,  
How could I bring with me the days of past?

III. 25

161.—Hs.169, Ws.18, Ss.79, Ps.61, BMs.65, Wb.16, Hs.55, BDs.84, Hs.104, BNL.84, Hs.59, BMs.48, BERN.108, BMs.44, Hs.83, Hs.30, Hs.78, Hs.39, Hs.99, Hs.17, Hs.98, Hs.75, BNP.53, Hs.85, Ps.209, Hs.178, Ch.175, BSL.37, BPs.106, Hs.83, Hs.71, Hs.149, ALI.169, Hs.82, Hs.78, Hs.168, A.196, J.88, S.77, W.79, L.184, BERN.282.

باضطرب وی خود سرشته گرهست / یا آب روان و لب کشته گرهست  
به زین مطلب دوزخ فرسوده مشاب / حفا که بر این نیست بهشته گرهست

With angels meek in song celestial soar,  
Realise by river side His love in store;  
Crave not for aught, for then you ply for Hell,  
For Heav'n is saintly soul, and nothing more.

III. 26

136.—Hs.89, BDs.32, Hs.79, Ss.79, BNL.295, BNL.15, Ss.202, BNL.144, Hs.287, LN.85, BMs.138, Ps.129, Hs.128, Hs.247, BPs.106, Hs.83, Hs.136, Hs.97, Ch.35, BERN.47, Hs.293, ALI.89, Hs.89, A.112, J.91, L.109, BERN.121.

فصل گل و طرف جوان و لب گشت / با یک دوسه تازه لبیت حور سرشت  
پیش از قدح که باده نوشان میبوح / آسوده دوزخ اند و فارغ ز بهشت

Now roses bloom, and river softly flows,  
With angel faces heart is full of glows;  
Now sing His Word, for Singers of the morn  
Are safe from hell and staid from heaven's shows!

III. 27

102.—Hs.178, BDa.17, Sb.217, Hs.221, Sd.121, BNb.120, Ss.25, BNc.15, Ss.300, BNc.82, Ra.25, Pa.66, Sf.82, BNb.126, BMa.69, Hc.115, Ln.260, BMa.268, BNc.68, Wms.147, Pb.59, Hs.38, BDa.92, BNc.92, Hs.95, BMb.66, Rp.126, BEHs.121, BMa.82, Hs.68, Hp.40, Hs.46, Hc.24, Hs.506, Hs.51, Hs.69, Pa.172, Hs.187, Ch.184, Rp.111, Ls.89, Ss.76, BNc.25, ALL.198, Hp.68, Hs.197, A.267, W.112, L.183.

Page Amer [M.N.].

بر چہرہ گل شبنم نو روز خوش ست م . در صحن چمن روی دل افروز خوش ست  
از دی که گذشت ہر چہ کوئی خوش نیست خوش باش ز دی کہ پیشی امروز خوش ست

The rose is smiling, Christmas tears greet ;  
For lo! in lawn of heart I see His feet ;  
The tales of past ye sang are jarring slang,  
Away with past, this day ye make it sweet.

III. 18

528.—Hs.209, BMb.210, Hs.190, Hs.365, Hs.177, Pa.539, Hp.299, Hs.189, Hs.427, J.226, Ss.189, CR.1000.

ہر گہ کہ بفتہ جامعہ بر دستک زند . باد صبا چنگ زند  
عشیاں کیے بود کہ با سبب برے می نوشد و جام توبہ بر سنگ زند

When violet tins her frock with fragrant scents,  
To dancing rose the zephyr tunes invents,—  
The wise will only love the Fairest Fair—  
And waver not an inch from their intents.

III. 19

627.—Kh., MA.245, BMb.839, Ls.245, Pa.403, Rp.20, Hp.364, Hs.429, CR.1288.

Page in Kamil Ishtā' [MS. d. 993 H.].

فراش چمن باد شمال ست امروز ۶۶۷ بی بادہ و گل عمر و بال ست امروز  
می خورد کہ با جماع ہمہ اعلیٰ خورد خون روز و حال گل حلال ست امروز

The Northern wind has decked our garden now,  
Without the rose and wine we harden now;  
Yea we may drink—the wise are proving now,  
That rose and vine for murder pardon now.

III. 20

617.—Hs. 420, Ss. 113, BDs. 96, Ss. 180, Hs. 248, Ss. 248, BNs. 255, BNs. 128, Ss. 177, BNs. 169, BNs. 264, HCs. 237, BMs. 120, Ps. 236, Hs. 249, Hs. 389, Hs. 112=253, BBNs. 224, Hs. 224, Ps. 174, Ss. 411, Cs. 458, Hs. 230, ALL. 446, Hs. 223, Hs. 314, A. 509, J. 320, N. 224, L. 499, BERN. 127=199. Page 'Asia' [M.N.].

بروزے مکی از ابرقاب ست هنوز ۶۱۷ جانا می خور که آفتاب ست هنوز  
دو خواب مروجه وقت خواب ست هنوز در طبع دلم میل شراب ست هنوز

Thro' dewy veil with Rose revealing yet,  
Love me O darling, sun is healing yet;  
Avoid that sleep, there's time for feeling yet;  
But grant me love, I long, I'm feeling yet.

HL 51

692.—BDs. 74, Hs. 174, Ps. 69, Hs. 1002, J. 363, W. 211, CR. 1202.

کردون ز بحاب نسون می ریزد ۶۰۲ کوئی که شکوفه در چمن می ریزد  
در جام جو سوسن می گلگون ریزم کز ابر بقیه کون چمن می ریزد

Marigolds alight from Skies in jubilee,  
Methinks to dance with pansies on the lea;  
In lily cup I pour Him rosy wine,  
For violet clouds are pouring jasmine free.

HL 52

134.—Bc. 3, Hs. 88, Ss. 114, Ss. 181, Hs. 254, Ss. 250, BNs. 291, Ss. 50, U. 194, Ss. 220, BNs. 170, Ps. 37, Ss. 28, BMs. 106, Hs. 282, BMs. 188, BNs. 25, Ws. 405, Ps. 87, Hs. 85, BDs. 36, Hs. 291, BNs. 139, Hs. 152, BMs. 121, RPs. 281, BERNs. 69, BMs. 24, Hs. 22, Hs. 61, Hs. 23=81, Hs. 198, Hs. 25, Hs. 50, Hs. 17, Hs. 63, Hs. 96, Cs. 14, BERN. 27, RPs. 88, L. 59, Hs. 47, Hs. 288, ALL. 92, Hs. 38, Hs. 82, A. 311, L. 104, BERN. 124, Hs. 201.

چون ابر بنوروز رخ لاله بست ۱۳۴ بر خیز و بجام باده کن عزم درست  
این سبزه که امروز تماشا که بست فردا همه از خاک تو بر خواهد رست

The new year cloud has washed the tulip clear,  
Arise from filth, resolve in love and cheer;  
Today this pasture is thy pleasure ground,  
To whom thy ash so pleasing would appear?

HL 53

60.—Hs. 176, Ss. 87, Ss. 49, Hs. 293, Ss. 292, BNs. 296, Ss. 83, U. 229, BMs. 133, Ss. 179, Ps. 9, Ps. 64, BNs. 24, Ss. 124, BNs. 305, BMs. 66, HCs. 281, BMs. 167, Ws. 299, Ps. 34, Hs. 34, Ss. 108, Hs. 90, BNs. 92, Hs. 50, BMs. 64, RPs. 283, BERN. 119, BMs. 81, Hs. 54, Hs. 71, Hs. 71, Hs. 26, Hs. 44=62, Hs. 26, Hs. 104, Hs. 79, L. 137, Hs. 23, Hs. 87, Ps. 111, Ss. 185, Cs. 182, BERN. 42, RPs. 112, L. 87, Hs. 75, Hs. 202, ALL. 196, Hs. 86, Hs. 21, Hs. 199, A. 205, J. 80, N. 70, W. 73, L. 196, Hs. 209. Page 'Hale' [p.].

ابر آمد و باز بر سر سبزه گریست ۶۰ بے یار و از بخوان تمیاید زیست  
امروز که این سبزه تماشا که ماست تا سبزه خاک ۱۰ تماشا که کیست

The cloud outpours its heart on lawn, and says:—  
A loveless life is only loss of days."  
This lawn is pleasing now,—O! could I be  
A lawn in future where some Angel plays.

HL 54

844.—Hy.274, BDs.80, Hs.142, Sd.142, BNS.140, BNS.82, Ss.104, BNS.157, HGs.138, LN.167, BMSs.402, JG.100, RPs.133, Hs.383, Hs.387, Hs.271, Ps.526, Hs.268, Cs.375, Hs.148, ALI.321, Hg.303, Hs.186, Hs.387, A.551, J.273, N.166, W.201, L.372, BERS.334, Hs.254. Parallels by 'Amar [MSA].

وقیست که از سبزه جهان آرایند همه نومی صفای ز شاخ کف بپایند  
همی نفسان ز خاک بیرون آیند در چشم بحباب دیده ها بکشانند

The Coming Grace reflects in Earth's delight,  
Each leaf with Moses-hand will prove His might;  
Like Jesus dust of feet enlivens souls,  
And water drops reveal eternal light.

III. 35

863.—Ph.413, Bz.312, Hs.400, Hs.306, Hg.345, Hs.308, Hs.486, N.509, CR.1001.  
Pars. (1) Makh Shamsoddin [Dardar] Shah Shajr' [A.K.].

هر گه که درین سبزه طریاک شوم ببرد مانند سبز چنگ افلاک شوم  
باسبز خطای سبز خودم در سبزه زان پیش که ز سبزه در خاک شوم

When we enjoy on lawns the verdure green,  
We vie with skies, and rend its bluish screen;  
With budding youths we may have picnics now,  
Before we sink beneath the lawn unseen.

III. 36

474.—Hy.331, Ws.1, Ss.1, Sh.6, Hs.279, Sd.279, BNS.246, Ss.204, U.101, BNS.136, Ss.252, Rs.128, BNS.287, BMS.152, HGS.263, BMS.174, Ws.485, Ps.208, Bz.100, Hs.308, BNS.206, Hs.222, BNS.223, Hs.179, Hs.14, BMS.168, Hs.168, Hs.164, Hg.209, Hs.190, HGS.105, Hs.191, Hs.181, BMS.164, Hs.137, Ps.583, Bz.251, Cs.283, RPs.234, Ls.200, Hs.298, ALI.276, Hg.262, Hs.163, Hs.382, A.410, J.242, N.160, W.101, L.340, Hs.391.

طبعم همه باروی چو گل میخندد بر دم دستم همه با سحرمل میوند  
از هر جزو می نصیب خودم بردارم زان پیش که جزء های گل میوند

On rosy face my mind will ever roll,  
And I realise I hold a loving soul!  
I'll reap my bliss with all the parts I have,  
Before my parts are welded with their whole.

III. 37



4481.—Hs.271, BDs.67, Hs.202, Sd.202, B5h.209, BNd.84, Ss.147, Rs.123, B5h.250, HCs.193, B5M.418, Ss.168, RPs.123, Hs.189, Sd.154, Hs.226, Pz.366, Bz.262, Ch.281, Hs.203, ALI.338, Ss.154, Hs.304, A.292, J.231, N.553, W.174, L.291, B2B.1213, Hs.269. Page: *Amr Ma'aruf* (Hs.1).

روز نیست خوش و هوا نه گرمست و نه سرد  
ابر از رخ گلزار می شود پند کرد  
بلبل بر زبان حال خود با کجی زرد  
فریاد می زند که می باید بخورد

Today, of heat or cold we feel no trace,  
The clouds have washed the dust from garden's face;  
The songster tells the yellow weary rose:  
"O give us love that we may live in grace."

III. 34

7771.—CALs.383, Hs.358, Ss.389, Bz.267, Hs.471, Hs.620  
'*Amr* (M.N.).

شکلی گفت چنین که من گشوی می آیم همه حقا که خلاصه جنون می آیم  
شاید اگر آغشته بخون می آیم چون از غم غنچه یرون می آیم

Said lily "Ye can fancy my delight,  
As if the very madman at its height;  
Halloo! ye laugh at these my bloody vesta,  
Because I tore my heart to see His light?"

III. 35

7781.—Hs.344, B5h.80, Rs.329, B5M.337, Bz.347, Ch.566, ALI.334, Hs.622, A.675, J.411, W.352, L.368.

Parodied '*Amr* (M.N.).

شکلی گفت که من یوسف مصری هم و ده باقوت کز اغایه برزو دهم  
گفتم چون یوسفی نشانی بنای گفتا که بخون غرقه نگر پرهم

"I'm Joseph," said the Rose, "of ancient fame,  
Whom loving queen of Egypt could not tame;  
Ye ask an extra sign? Then lo behold  
My torn and gory garb, I wear the same."

III. 40

9681.—Hs.297, Sd.296, B5h.294, Ss.291+292, B5h.187, HCs.285, LN.272, B5M.473, Pz.514, Bz.464, Hs.660, BDs.375, RPs.252, Sd.392, Pz.112, Hs.391, Ss.318, J.369, N.396, W.488, CR.1149.

Page: '*Abdolkhal Asari*. For: *Sari Daps* (M.L.).

ای کجی تو بروی دلربا می مانی و می مل تو به لعل چاققرا می مانی  
ای بخت سینه کار مردم با من بیگانه تری و آشنا می مانی

The rose has taken from His face a glow,  
In wine the nectar of His lips will flow;  
But evil luck will ever go with me  
And keep my house, although a deadly foe.

III. 47

114a.—Hq.388, BNf.23, Sa.98, BM.13, BM.462, W.4292, Fl.63, Hb.64, BD.100, BN.101, Fl.31=147, BM.22, BE.143, BM.58, Hm.97, Hs.1, Hq.45, Fl.164, HGb.35, Ha.117, Hs.91, BM.55, Bb.798, Cl.196, RP.166, L.101, Sa.89, AL.209, Hq.125, Hs.207, A.217, J.149, L.294.

بیل کہ پیاغ تانہ بر دست گرفت بر ۱۱ من بایند همچو لاله بر دست گرفت  
زان پیش کہ مردمان مرا از سر چہل گویند فلان پیالہ بر دست گرفت

Now thrush his flute to dancing lily plays,  
May heart rejoice as well, and sing His praise  
Before some foolish booby comes and says  
"Lo so-and-so has measured out his days."

III. 47

205a.—Hq.246, Sa.132, BD.49, Sb.37 and 207, Ha.124, Sa.124, BN.123, Sa.127, U.197, BN.487, Sa.332, BN.21, Fl.109, Sb.11, BN.127, DC.119, L.146, BM.462, W.4294, Fl.133, Sa.99, Hs.246, BD.147, RP.41, BN.148, Fl.212, BM.212, RP.112, BE.147, BM.121, Hm.125, Hs.178, Ha.217, HGb.217, Hs.141, Hs.132, BM.110, LE.36, Fl.13, Bb.237, Cl.237, L.144, B.129, AL.209, Hq.369, Hs.279, A.323, J.199=265, W.217, L.264, BE.131, Page Added [136].

آن عقل کہ دوراء سعادت یوید ۱۱ روز سے صد بار خویش دامیگوید  
درباب تو این پندہ صحبت کہ نی آن تو کہ بدویند و دیگر روید

Wise man who plies to reach His high domain  
Will often guide his mind, and thus explain:  
"Rejoice for once with friends, for thou art not  
That herb which after lopping grows again."

III. 48

813a.—LE.71, Hs.349.

Persian Misc. Jals (Hs.).

گیرم کہ فلک ہمد و ہراز آید ۱۱ سازي دھر بر سر ساز آید  
بازان موافق از بکا جمع شوند وین عمر گذشتہ از بکا باز آید

I grant that Time's your trusted friend in plain,  
And world will give you bliss in place of bane;  
But how and whence will gather loving friends,  
And whence would days that pass return again?

III. 49

971a.—Sb.184, H.188, Fl.387, Hs.316, J.328, N.392, W.434, Cl.1146.

این کار جهان اگر نہ تقلید سے ۱۱ ہر روز بھائی خوشی عید سے  
ہر کسی بھرا د خوشی سے زد سے آنکاء نہ این پھد ۱۱ تہد سے

We all depend on Mrs. Grundy's yeast,  
Or else, each day had been an Easter Feast;  
For each would then attain his object end,  
And not be fooled by vain advice at least.

III. 50

568.—Hq.383, Ss.222, U.236, Rs.131, BNs.326, BMs.185, BM4236, W'ed.108, P's.254, B's.201, Hs.151, BN1.248, BM1.293, RP's.104, BMs.217, Hs.255, Hs.218, Hs.150, Hq.248, HCs.133, Hs.240, Hs.256, BM2.212, B's.394, RP's.274, Ls.251, B's.149, Hs.368, ALL's.404, Hq.321, Hs.150, Hs.469, A.462, J.318, N.129, W'239, L.401, BER128, Hs.115.

از کردش روزگار بیرون بر کبر و نه بر نخت طرب نشین بکف ساغر کبر  
از طاعت و معصیت خدا مستغنی است بازے تو میراد خود ز عالم بر کبر

From whirls of Time a lesson we may learn;  
We stay in bliss and then His love we earn.  
He careth not how much we sinned or prayed,  
See that your days would give the best return.

III. 46

605.—Hq.403, Ss.312, Hs.122, Ss.122, BNs.121, Ss.240, U.83, Ss.350, BNs.9, R's.167, Ss.2, Hs.38, BNs.129, BMs.220, HCs.117, L's.361, BM4.63, P's.286, B's.203, Hs.383, Ss.54, BNs.218, Hs.188, BN1.267, BM1.517, RP's.55 Hs.117, Hs.264, HCs.170, Hs.216, Hs.39, BM2.214, B's.417, C's.448, Ls.275, B's.160, Hs.343, ALL's.428, Hq.348, Hs.216, Hs.304, A.494, J.303, N.217, W'258, L.424, BER137.

از حمله و فکاکان این راه دراز و نه باز آمده کز که او بجا گویند راز  
ز تبار درین سرایچه از روی بخت چیزی نگذازی که نمی آئی باز

Of all who passed this long and dreary lane,  
Who has returned and told us truth in plain?  
Discharge allotted tasks as they ordain,  
To finish things you cannot come again.

III. 47

606.—Hq.427, Ss.254, U.97, BNs.153, BMs.227, BM4.96, W'ed.121, P's.289, B's.236, Hs.286, BN1.268, B's.318, BMs.246, Hs.220, HCs.216, Hs.371, Hs.370, Hs.371, BM1.348, Hs.249, P's.143, B's.479, C's.466, Ls.289, B's.183, ALL's.447, Hq.365, Hs.219, Hs.324, A.517, J.316, N.223, W'260, L.447.

ای بر همه سروران عالم نیروز و نه دانی که چه وقت میبود روح افروز  
بکشنه و دوشنبه و سه شنبه و چار پنجشنبه و آدینه و فیه شب و روز

You lead the stars, O Guide! to utmost heights?  
Tell me the time when heart has fortune-flights.  
Said " Sunday, Monday, Tuesday, Wednesday too  
And Thursday, Friday, Saturday and nights.

III. 48

6281.—Hy.456, Sc.137, BDs.97, Sc.199, Sc.240, U.291, BND.129, BNs.180, Ra.174, St.47, Ps.39, BNS.262, BMs.201, LN.236, BMJ.116, Wsod.116, Ps.299, Ba.346, PB.396, BDs.220, Hs.128, BNS.368, HE.228, HCs.171, Hs.356, Hs.236, Hs.244, Ps.363, Sc.418, Cs.447, BDBs.98, Ls.276, B.170, Hd.274, ALJ.423, Hs.349, Hs.237, Hs.302, A.499, J.334, N.228, W.267, L.425, BERS.195, Hs.102.

دو بر سر افلاک جهان خاک انداز ۶۲۸ می بخور و گرد خوب رویان می تاز  
چه جای عبادت و چه جای ناز کز حلقه رفتگان یکے نامد باز

Ascend the skies, fling dust on earth, 'tis base,

Yea seek His love, and linger on His face.

Thy rites and prayers will not profit there,

The path you once have plied you can't retract.

III. 47

632.—Hy.416, Sc.265, BMs.213, Ps.318, Sc.265, Hs.413, BDA.228, BNS.368, BMS.334, Hs.39, BMs.391, Hs.269, HCs.234, Hs.375, Hs.275, BMJ.254, Ps.213, Bs.450, Cs.477, BDBs.108, RPs.285, Ls.399, B.187, ALJ.467, Hs.373, Hs.341, A.334, Sc.458, L.458, Wsod.123. Page Head (M.S. 41015 H.). (2) 'Aase' (M.S.).

ای دوست دل از بجای دشمن درکش ۶۳۲ بازوی نگو شراب روشن درکش

بسانه رخه نشین و مگذر از غویش پیراهن کبر و هستی از تن درکش

O friend! protect thy heart from blows of foes,

Imbibe with glee the Spring of Light which flows;

And stay with guileless soul bereft of Self,

Yea! strip thy Self of pride and all its throes.

III. 48

691.—Hy.472, Bs.484, Cs.521, ALJ.491, Hs.390, A.373, L.469.

اے دل مشر نصیحت اهلِ عمل ۶۹۱ کز یادِ تاب عقل و دین راست خل

گر راحت جان و نوبِ روست باید می نوش به بوستان بگیانگه غزل

List not to what these fools in penance plead,

That wine will mar thy wisdom or thy creed;

If bliss of life and strength of soul you want,

Then drink and sing His praise, and pipe on reed.

III. 49

74.—Sc.64, BDs.12, Sc.243, Hs.120, Sc.120, BNS.119, BNS.14, Sc.302, BNS.189, Hs.14, BNS.124, BMs.36, HCs.116, L.N.123, BMJ.397, Wsod.61, Ps.37, PB.37, BDs.98, Hs.180=128, BNS.98, Hs.121, BMS.87, RPs.144, BERS.133, BMS.87, Hs.92, Hs.28, Hs.27, Hs.14, HCs.30, Hs.112, Hs.112, BMS.49, LE.43, Hs.21, Hs.393, Ps.7, Bs.36, Cs.81, RPs.162, Ls.96, B.85, BNS.28, Hs.141, ALJ.41, Hs.120, Hs.28, Hs.127, A.56, J.18, N.28, W.32, L.41, BERS.90=394.

امروز ترا دسترس فردا نیست چه و اندیشه فردات بجز سودا نیست

خامع مکن این دم اوقات حیدان نیست کین باقی عمر را با پیدا نیست

Tomorrow's hours are not in our store!

Tomorrow's cares would make us only sore.

Why waste a single breath if you be sane?

For balance of this life you cannot score.

III. 52

880.—Hs.57, Hs.100, BMs.73, BEJs.126, Hs.63, RPs.12, ALI.126, Hs.143, A.89, L.73.

ای مردِ خودِ حدیثِ فردا هوس است      در دهرِ زدنِ لافِ سخنها هوس است  
امروز چنین هر که خوردند کس است      دانند که همه جهان چنین یک نفس است

The morrow is a phantom in disguise,  
Thy boasts and glories here are pack of lies;  
And he is wise today who knows this wise—  
That world is breath, for in a breath it flies.

[11, 30]

714c.—Hs.323/337, Ss.122=216, 14, 123, 34, 173, BMs.112, U.104, Ss.362, BMs.94, Rs.284, Ps.160, 37/20, Rb.65, BMs.112, HCs.118, LN.38, BMs.109, Wood.293, Ps.351, Ss.380, 14=450, Ss.70, BMs.235, Hs.49, BMs.342, BMs.394, RPs.36, BMs.284, Hs.296, Hs.289, Hs.297, HCs.285, Hs.117, 35=373, Hs.76, BMs.265=297, Ps.52, BMs.529/540, Cs.999, Ss.353, Rb.257, Hs.344, ALI.535/549, Hs.443, Hs.268, 14=391, A.653=668, L.367, N.269, W.312, L.546, BEJs.216, *Journal De Quatrel* [Ranga 168].

ای دوست یا تا غم فردا نخوریم      و بی بکندم عمرِ دا غنیمت نخریم  
فردا که ازین دیر کین درگذریم      با هفت هزار سالکانِ هسفریم

Come on, O friend! why tarry till the morn?  
Let us now lave in love and banish scorn.  
Tomorrow when we pass this ruined inn,  
We hie with souls who lead us all forlorn.

[11, 54]

289.—Hs.290, Hs.215, 34/217, BMs.211, Ss.114, U.139, Ss.159, Rs.79, Ps.95, BMs.160, BMs.113, HCs.203, BMs.113, BMs.30, Wood.34, Rb.19, Hs.172, BMs.128, Hs.283, BMs.128, RPs.32, BEJs.193, Hs.23, BMs.306, Hs.123, Hs.80, 34=119, Hs.177, Hs.81, HCs.57, Hs.126, Hs.117, Hs.102, LE.50, Hs.28, Ps.252, BMs.220, Cs.221, BEJs.36, RPs.179, Ss.126, Ss.106, BMs.43, Hs.285, ALI.286, Hs.134, Hs.241, A.299, L.326, BEJs.289, Hs.347, *Pap. Arab.* [126].

تا بتوانی غمِ جهان هیچ مسج      بر دل مه از آمده و زان آمده ریج  
خوشی می خوردی بخشِ کزین دوا سپنج      با خود تبری گر چه بی داری کینج

Weigh not thyself with woe for worldly stores,  
And gain or loss. Let heart be free of sores.  
Regale thyself, and bestow all the rest,  
A pie will not go with thee from thy crores.

[11, 55]

457.—Ss.274, Hs.421.

در موسمِ گلِ پیکفِ درم میباید همه جام می      تاب دمیدم میباید  
از فضلِ و کمالِ دانشِ اینخواه مزار      کاینها همه هیچ ست کرم میباید

In rosy times we should have cash in hands,  
In love, you see, we form concordant bands;  
We do not pride on wit and wisdom, sir!  
They cannot stand, for kindness only stands.

[11, 56]

486.—H<sub>g</sub>.419, BM<sub>h</sub>.313, J<sub>h</sub>.218, H<sub>c</sub>.242, P<sub>h</sub>.140, B<sub>h</sub>.490, H<sub>p</sub>.368, H<sub>u</sub>.217, H<sub>v</sub>.536, A.528, J.314, N.318, L.498.

از عمر تو چونکه می تراشد شب و روز ۶۰۶  
مگذار که خاک بر تو باشد شب و روز  
روز و شب خویشی بگذران ای یسکه نباشی تو باشد شب و روز

Our life is clipped by days and nights—the blades,  
Beware! they shovel dust on us with spades;  
So keep sedate in bliss for nights and days,  
And see no more the Days' and Nights' parades.

III. 40

379.—H<sub>h</sub>.181, H<sub>u</sub>.117, H<sub>p</sub>.116, H<sub>v</sub>.211.

جائیکه درو شراب مگر نیکی نیست ۱۲۹  
بالا نه دخی سرو قدی شنگی نیست  
زانجا بگریز گر همه خطا آنجا است ایضت سخن در محنت جنگی نیست

Accursed place without a lover mute,  
Where none would sing His praise with pipe and flute;  
Hie from such place, though it be heaven itself,  
'Tis what I say—I enter no dispute.

III. 55

578.—H<sub>g</sub>.377, S<sub>c</sub>.251, W<sub>h</sub>.437, P<sub>h</sub>.264, B<sub>h</sub>.210, J<sub>h</sub>.360, B<sub>D</sub>.200, R<sub>P</sub>.12, B<sub>N</sub>.251, B<sub>M</sub>.290, B<sub>M</sub>.220, H<sub>u</sub>.238, H<sub>c</sub>.220, H<sub>h</sub>.206, H<sub>g</sub>.255, H<sub>C</sub>.456, H<sub>u</sub>.249, H<sub>v</sub>.278, B<sub>M</sub>.316, P<sub>h</sub>.189, B<sub>h</sub>.388, C<sub>h</sub>.423, S<sub>c</sub>.254, B<sub>h</sub>.152, A<sub>L</sub>.393, H<sub>p</sub>.323, H<sub>u</sub>.285, H<sub>v</sub>.476, A.426, J.298, N.206, W.248, L.393.

باصفا نند خوی و بے عقل و وقار ندیده ز تبار بخور باد که رفیع آرد بار  
بدمستی و شو و عریزه دردم هیش در دسر و عذر خواهیش روز شمار

From merran and snappish soas, bereft of sense,  
Aloof you stay, and thus avoid offence;  
At song or talk they wrangle, even fight,  
Excuse yourself and seek your exit thence.

III. 57

587.—H<sub>g</sub>.397, H<sub>u</sub>.216, S<sub>d</sub>.210, B<sub>N</sub>.208, S<sub>c</sub>.238, U.133, S<sub>c</sub>.457, B<sub>h</sub>.164, P<sub>h</sub>.253, B<sub>N</sub>.29, S<sub>d</sub>.101, P<sub>h</sub>.41, B<sub>N</sub>.379, H<sub>C</sub>.193, B<sub>M</sub>.123, B<sub>P</sub>.36, W<sub>h</sub>.144, P<sub>h</sub>.279, B<sub>h</sub>.329, H<sub>h</sub>.376, S<sub>g</sub>.84, B<sub>h</sub>.29, B<sub>D</sub>.218, H<sub>h</sub>.126, B<sub>N</sub>.260, B<sub>M</sub>.309, R<sub>P</sub>.89, B<sub>M</sub>.225, H<sub>h</sub>.212, H<sub>g</sub>.262, H<sub>C</sub>.163, H<sub>u</sub>.248, H<sub>v</sub>.250, H<sub>h</sub>.97, B<sub>M</sub>.225, H<sub>c</sub>.257, P<sub>h</sub>.447, B<sub>h</sub>.409, C<sub>h</sub>.462, R<sub>P</sub>.383, S<sub>c</sub>.268, B<sub>h</sub>.163, H<sub>d</sub>.293, A<sub>L</sub>.419, H<sub>p</sub>.398, H<sub>u</sub>.211, H<sub>v</sub>.490, A.477, J.300, N.212, L.418, B<sub>E</sub>.319, H<sub>u</sub>.160.

گر باده خوری تو یا خردمندان خور ۶۰۷ یا با صنیع لاله دخی خندان خور  
بهار خود و درد مکن قاش مساز اندک خود و که گم خور و پنهان خور

If you would love, then you should love the wise,  
Or smiling icons vying with sunrise.  
But do not fawn, and make no vile display,—  
Fine in thy heart, and love Him in disguise.

III. 68

383.—Hs.224, Hs.38, Ss.39, BNs.39, Ss.39, BNs.118, Ps.104, Ss.36, BNs.37, HGs.37, LN.34, Ps.174, Bs.116, Hs.288, Hs.123, RPs.214, Hs.406, Hs.291, Ps.285, Bs.204, Ch.257, BERNs.78, Ls.134, BNs.46, Hs.406, ALI.345, Hs.301, Hs.236, A.300, W.232, L.240, BERNs.79, *Page*: Hafez [Raspe, 607].

جانم بقداے آنکه او اهل بود موم سر در قدمش اگر هم سهل بود  
خواهی که بدانی یقین دوزخ را دوزخ بجهان صحبت ناهل بود

Of course I lay my life for worthy souls,  
I kiss their feet and play my humble roles;  
If Hell ye really wish to see in life,  
'Tis when some wretch comes by you and cajoles.

III. 41

600.—Hs.232, Ss.232, BNs.231, Ss.236, BNs.8, BNs.347, HGs.236, BNs.328, Ps.281, Bs.228, Hs.378, RPs.279, Hs.213, Ss.213, Hs.235, BNs.216, Ps.408, Ch.413, Hs.212, Hs.475, A.492, J.306, N.213, CR.1029.

می بازخ دلبران چالاک بخور و... افی نعمت گزنده تو باک بخور  
من می خورم و عیش کنم نوشم باد کز تو نخوری من چه کنم خاک بخور

Drink wine with witty souls who rob your heart,  
'Tis cure for sorrow's fangs wherewith you smart;  
I stay in perfect bliss enrapt in love,  
You won't, I cannot help, then go, be tart!

III. 42

78.—Hs.118, Ss.38, BNs.11, Ss.118, Ss.27, BNs.13, Ps.37, BNs.57, BNs.336, Ws.330, Ps.26, Hs.28, BNs.30, BNs.30, Hs.31, BERNs.43, Hs.27, Ss.24, Ss.18, Hs.116, Hs.40, Hs.49, Hs.27, Hs.59, Ps.6, Bs.128, Ch.127, Ls.28, Hs.21, ALI.124, Hs.32, Hs.24, Hs.47, A.147, J.34, N.24, W.28, L.151.

*Page*: Tell Amali [21].

امروز که نوبت جوانی من ست و... می نوش کنم که کامرانی من ست  
عیش میکنید گر چه تلخست خوشست تلخ ست از آنکه زندگانی من ست

When still so young, and time has left some scope,  
I take to wine and thus attain my hope.  
Why call it bitter? I relish it so;  
I like my bitter life and do not mope!

III. 43

108.—BNs.130, BERNs.40, Ps.26, BNs.338, Hs.47, Hs.793, CR.813.

بر کف می‌تاب و دست‌دل‌داز بدست و... بر طرف چمن کند با قبال آفتاب  
می نوشد و از کار جهان بشنبد و آنکه شود از باد عشرت مست

With loving heart, and hand in Master's hand,  
The lucky sits at garden side or strand;  
In love he careth not for world's affairs,  
But sings His Name, and sits sedate and bland.

III. 44

247.—Hs. 81, BDe. 56, Ss. 159, Hs. 304, Ss. 333, BNa. 39, Ss. 227, BNa. 74, LN. 132, Hs. 148, Hs. 116, BP. 360, Hs. 25, Hs. 70, P. 469, Ss. 89, Ch. 107, BNa. 19, AL. 188, Hs. 22, A. 119, W. 326, L. 97, BEB. 136. Page: Hala [Nadwi Rasmā 62].

می نوش که عمر جاودانی این است. و خود خاصیت از دور جوانی این است  
هنگام گل است و مل و یاران سر مست خوش باش دمی که زندگانی این است

Partake His word that is Eternal Soul,  
When youth by nature brings His love in role;  
Now buds are blooming, friends with rapture filled,  
Be tranquil for some time, and see thy Soul.

III. 47

343.—Ss. 261, U. 168, P. 395, B. 487, Hs. 625, Hs. 399, Hs. 417, Ss. 264, BNa. 80, Hs. 298, Hs. 322, A. 313, J. 105, N. 405, W. 463, L. 779.

ای دل می و معشوق بکن در باغی و سالوس زها کن و مکن ذراتی  
گر پروا ندی خوری جام شراب زان حوضی که مرتضای باشد ساقی

Be garden Heart! that He may there abide,  
Forswear thy cunning tricks and showy pride;  
Go after Prophet, drink a cup of mead  
From Fount dispensed by Murteda, the Guide.

III. 48

. 12102



## IV

## IV. DECAY AND DEATH.

## پیری و مرگ

129.—Hy.370, FR.307, BM&O, BER&O, Hs.55, Sb.78, RP&S, ALL&P, Hs.148, A.101, L&A.

آبا ز شایختم من این پای ز دست ۱۲۰ این برج فرومایه مرا دست یه دست  
افسوس که در حساب خواست نهاد عمری که مرا بی و مشغول گذشت

THE MOMENT I could tell my feet and hands,  
I'm tied by Time the rogue, with thousand bands;  
Alas! they debit life's account with hours  
When life devoid of Him and Word but stranda.

IV. 1

862.—Hy.493, Hs.179, Sb.159, BM&O, BER&O, Ss.485+102, Rs.237, BM&O, Hs.156, Hs.154, LN/154, BM&O, W&A, 537, Hs.232, RP&S, Hs.170, P&S, Hs.531, Ch.334, L&A, 388, 104379, ALL&P, Hy.479, Hs.379, P&S, 601, A.622, J.414, N.510, W.345, L.315, BER&O, Hs.252. Page Abel 'Asi Ghaqani (Rasmi 177).

هرگز بطرب شربت آبی نخورم ۸۰۲ تا از کف اندوه شرابی نخورم  
تا ز ترنم در نیک هیچ کسی تا از جگر خواش کیا بی نخورم

To taste the joys of lemonade I start,  
But time will mix its brine and make me smart;  
And none obliged me by a pinch of salt  
Unless I suffered him to roast my heart.

IV. 2

242.—Hy.314, Sb.290, L&A, BM&O, P&S, 141, Hs.28, BM&O, W&A, 239, P&S, Hs.93, Hs.248, Ss.35, BM&O, Hs.270, BM&O, BM&O, Hs.237, Hs.120, Hs.173, Hs.390, Hs.120, Hs.137, Hs.232, Hs.203, Hs.61, BM&O, Hs.45, Hs.182, Hs.334, Ch.400, RP&S, 219, L&A, 328, BM&O, ALL&P, Hs.284, Hs.129, Hs.411, A.393, J.104, N.520, W.155, L.352. Page Abdul Hq. (Hq.).

افسوس که نامه جوانی طے شد بهر دین آرد بهار ارققوانی طے شد  
و از مرغ طرب که نام او بود شایب افسوس بد آنم که کے آمد و کے شد

Finis! the Song of youth has couplets few,  
These rosy blossoms all have lost their hue;  
That bird of joy which they have named as youth,  
We know not when it came and where it flew.

IV. 3

564.—BOLDO, BERLIZI H. 193. P. 593. Bn. 44. 344.499. Hb. 1528.  
Fam. Hal. (Rosa 141).

جایاب گرفت نکرد ویرانه عمر به ده و آغاز بر آن نهاد بیگاه عمر  
غافل منشین دلا که خوش خوش بود حال زمانه دخت از خانه عمر

Time's torrents flood the ruins where we stay,  
And strange that on its tides we mark our day!—  
Be careful—See that Time, the smiling thief  
In pilfering thy pots and pans away.

648—H<sub>2</sub>44, 5c-267, Pb111, Ba260, Hb416, HD6236, R1510, J041296, B061346, B061238, Hm250, H<sub>2</sub>268, H061342, Hm280, Hs285, B061265, Hs268, Fe155, Bb434, Ch466, R061292, Ls305, B1193, A11462, H<sub>2</sub>365, Hm346, A519, L467.

Prof. Kazimierz Kłacz, Ahmed (Hr.)

ایم خیاب زفت و خیل و حشمش ۶۶۹ نلخت مرا پیش وے بی چشمش  
 این قامت همچو نور من گشته کای ز کزده ام از عصا و خوشی می گشمتی

My youth has passed and all its pomp in haste,  
The grapes are sour and yet I long to taste;  
My stature's bent, Ah! what a pliant bow,  
And chorded by the staff I drag—to waste!

377—H<sub>2</sub>345, Se126, U119, Se362, Re162, Pa108, Bn115, Bn136, Bn110, Bn134, Bn145, Bn146, Hn210, Bn1211, BPa67, Hn47, Bn130, Hn134, Hn149, Hn177, Hn223, Hn238, Hn342, Hn130=111, Hn37, Bn110, Pa225, Bn256, Cn256, BPa790, Hn143, Hn117, Hn460, ALI258, Hn168, Hn278, A324, 1.263. *For details* [1951].

پیری سرودای ناصوابی دارد و هم گفتار و خیم برنگ آبی دارد  
 ام و در و چار رنگی دیگر او وجود و بران شده روی دروغی دارد

My hair is gray, but thought is still unchaste ;  
 Tho' cheeks may bloom with rouge and paint I paste ;  
 The prop and doors and walls and roof of me  
 Have mouldered fast, and crumble now to waste.

894, 119, 403, 504, 595, 605, 612, 627, 637, 647, 657, 667, 677, 687, 697, 707, 717, 727, 737, 747, 757, 767, 777, 787, 797, 807, 817, 827, 837, 847, 857, 867, 877, 887, 897, 907, 917, 927, 937, 947, 957, 967, 977, 987, 997, 1007, 1017, 1027, 1037, 1047, 1057, 1067, 1077, 1087, 1097, 1107, 1117, 1127, 1137, 1147, 1157, 1167, 1177, 1187, 1197, 1207, 1217, 1227, 1237, 1247, 1257, 1267, 1277, 1287, 1297, 1307, 1317, 1327, 1337, 1347, 1357, 1367, 1377, 1387, 1397, 1407, 1417, 1427, 1437, 1447, 1457, 1467, 1477, 1487, 1497, 1507, 1517, 1527, 1537, 1547, 1557, 1567, 1577, 1587, 1597, 1607, 1617, 1627, 1637, 1647, 1657, 1667, 1677, 1687, 1697, 1707, 1717, 1727, 1737, 1747, 1757, 1767, 1777, 1787, 1797, 1807, 1817, 1827, 1837, 1847, 1857, 1867, 1877, 1887, 1897, 1907, 1917, 1927, 1937, 1947, 1957, 1967, 1977, 1987, 1997, 2007, 2017, 2027, 2037, 2047, 2057, 2067, 2077, 2087, 2097, 2107, 2117, 2127, 2137, 2147, 2157, 2167, 2177, 2187, 2197, 2207, 2217, 2227, 2237, 2247, 2257, 2267, 2277, 2287, 2297, 2307, 2317, 2327, 2337, 2347, 2357, 2367, 2377, 2387, 2397, 2407, 2417, 2427, 2437, 2447, 2457, 2467, 2477, 2487, 2497, 2507, 2517, 2527, 2537, 2547, 2557, 2567, 2577, 2587, 2597, 2607, 2617, 2627, 2637, 2647, 2657, 2667, 2677, 2687, 2697, 2707, 2717, 2727, 2737, 2747, 2757, 2767, 2777, 2787, 2797, 2807, 2817, 2827, 2837, 2847, 2857, 2867, 2877, 2887, 2897, 2907, 2917, 2927, 2937, 2947, 2957, 2967, 2977, 2987, 2997, 3007, 3017, 3027, 3037, 3047, 3057, 3067, 3077, 3087, 3097, 3107, 3117, 3127, 3137, 3147, 3157, 3167, 3177, 3187, 3197, 3207, 3217, 3227, 3237, 3247, 3257, 3267, 3277, 3287, 3297, 3307, 3317, 3327, 3337, 3347, 3357, 3367, 3377, 3387, 3397, 3407, 3417, 3427, 3437, 3447, 3457, 3467, 3477, 3487, 3497, 3507, 3517, 3527, 3537, 3547, 3557, 3567, 3577, 3587, 3597, 3607, 3617, 3627, 3637, 3647, 3657, 3667, 3677, 3687, 3697, 3707, 3717, 3727, 3737, 3747, 3757, 3767, 3777, 3787, 3797, 3807, 3817, 3827, 3837, 3847, 3857, 3867, 3877, 3887, 3897, 3907, 3917, 3927, 3937, 3947, 3957, 3967, 3977, 3987, 3997, 4007, 4017, 4027, 4037, 4047, 4057, 4067, 4077, 4087, 4097, 4107, 4117, 4127, 4137, 4147, 4157, 4167, 4177, 4187, 4197, 4207, 4217, 4227, 4237, 4247, 4257, 4267, 4277, 4287, 4297, 4307, 4317, 4327, 4337, 4347, 4357, 4367, 4377, 4387, 4397, 4407, 4417, 4427, 4437, 4447, 4457, 4467, 4477, 4487, 4497, 4507, 4517, 4527, 4537, 4547, 4557, 4567, 4577, 4587, 4597, 4607, 4617, 4627, 4637, 4647, 4657, 4667, 4677, 4687, 4697, 4707, 4717, 4727, 4737, 4747, 4757, 4767, 4777, 4787, 4797, 4807, 4817, 4827, 4837, 4847, 4857, 4867, 4877, 4887, 4897, 4907, 4917, 4927, 4937, 4947, 4957, 4967, 4977, 4987, 4997, 5007, 5017, 5027, 5037, 5047, 5057, 5067, 5077, 5087, 5097, 5107, 5117, 5127, 5137, 5147, 5157, 5167, 5177, 5187, 5197, 5207, 5217, 5227, 5237, 5247, 5257, 5267, 5277, 5287, 5297, 5307, 5317, 5327, 5337, 5347, 5357, 5367, 5377, 5387, 5397, 5407, 5417, 5427, 5437, 5447, 5457, 5467, 5477, 5487, 5497, 5507, 5517, 5527, 5537, 5547, 5557, 5567, 5577, 5587, 5597, 5607, 5617, 5627, 5637, 5647, 5657, 5667, 5677, 5687, 5697, 5707, 5717, 5727, 5737, 5747, 5757, 5767, 5777, 5787, 5797, 5807, 5817, 5827, 5837, 5847, 5857, 5867, 5877, 5887, 5897, 5907, 5917, 5927, 5937, 5947, 5957, 5967, 5977, 5987, 5997, 6007, 6017, 6027, 6037, 6047, 6057, 6067, 6077, 6087, 6097, 6107, 6117, 6127, 6137, 6147, 6157, 6167, 6177, 6187, 6197, 6207, 6217, 6227, 6237, 6247, 6257, 6267, 6277, 6287, 6297, 6307, 6317, 6327, 6337, 6347, 6357, 6367, 6377, 6387, 6397, 6407, 6417, 6427, 6437, 6447, 6457, 6467, 6477, 6487, 6497, 6507, 6517, 6527, 6537, 6547, 6557, 6567, 6577, 6587, 6597, 6607, 6617, 6627, 6637, 6647, 6657, 6667, 6677, 6687, 6697, 6707, 6717, 6727, 6737, 6747, 6757, 6767, 6777, 6787, 6797, 6807, 6817, 6827, 6837, 6847, 6857, 6867, 6877, 6887, 6897, 6907, 6917, 6927, 6937, 6947, 6957, 6967, 6977, 6987, 6997, 7007, 7017, 7027, 7037, 7047, 7057, 7067, 7077, 7087, 7097, 7107, 7117, 7127, 7137, 7147, 7157, 7167, 7177, 7187, 7197, 7207, 7217, 7227, 7237, 7247, 7257, 7267, 7277, 7287, 7297, 7307, 7317, 7327, 7337, 7347, 7357, 7367, 7377, 7387, 7397, 7407, 7417, 7427, 7437, 7447,

عمر نو چہ دوسرا وجہ سیصد چہ ہزار ۹۹۰ زین کہتہ سرا پروں پرندت ناچار  
گر بادشہی و مگر کدائے بازار این مرد و پیک توں بود آخر کار

Your age is hundred, perhaps more in tale,  
They lift you from this Inn, a helpless bale;  
Be Pharaoh or a pauper with no pail,  
They sell in lots at final clearance sale.

62

111.—Hj.43, Sa.31, Pa.23, BM.100, Wms.39, Pb.71, PB.71, BHA.36, BNJ.36, 14.32, BMS.30, BSR.31, Hm.32, Hs.32, PB.123, 302b.178, Hs.32, Hs.32, Bk.3432, Ch.89, HP.30, Is.37, B.28, ALJ.84, Hp.38, Hs.33, A.72, W.129, L.37, Hs.87.

بہار بگنیم کرد دروشت ۱۱۱ اندر ہمہ آفاق بہ گشتیم بگشت  
از کس نشنیدیم کہ آمد زین راہ راہے کہ برقت راہرو باز نکشت

I roamed in cities, sauntered through the chase,  
Patrolling royal roads, by-lanes and ways;  
I did not hear a pilgrim ever say:  
The path he plied he ever could retrace.

IV, 3

247.—Hj.133, Hs.43, Pb.499, Bk.164, Ch.133, ALJ.172, Hs.174, A.384, L.179, BERT.289.

کل گفت بہ از لقاے من دوے نیست ۲۴۷ چندین سیم گلاب گر بادے چیت  
بلبل بزبان حال بالومہ گفت یک روز کہ خندید کہ سالے نگریت

Said Rose "Transcend I all in beauty lo!  
But why perfumers ever crush me so?"  
Replied the grieving Bulbul: "We in world,  
For smiling once, for ever weeping go."

IV, 4

540.—Wms.185, MA.185, Hs.163, BMS.138, Pb.106, Pb.395, Hs.113, HP.203, Hs.233, Hs.437, CR.991.

نہ دوزخی گمانی چمن خواہد ماند ۵۴۰ بے قیمت در ہای عدن خواہد ماند  
خوشیاش کہ در دوزجہان فانی غم نام تو و تکیان من خواہد ماند

This rosy garden soon will run to waste,  
And cotton seeds will vie with pearls so chaste;  
Rejoice, this mortar-mill of rolling world,  
Will grind our name and fame to finest paste.

IV, 10

1041.—Hs.146, Hs.42, HP.95, Hs.967.

بر خواند ماہ شور و شیرین ہم است ۱۰۴۱ بے تلخی ہر لذت وصل کم است  
در دہرا اگر چہ روز شادی خود نیست یاہست ولی ہمدردشہای غم است

This world has sweet and gall in single plate,  
I found no joy unless bereft I state;  
No pleasant day can ever dawn in world  
Or eke in agonies for nights we wait.

IV, 11

112.—Hj.45, Hs.71, Ss.71, BNB.70, Ss.36, Ss.32, Pa.27, Pa.28, BNB.111, HCG.67, BMB.369, Ws.4.112, Pk.33, Hs.32, BDB.39, BNB.39, Hs.31, BMB.21, BERN.54, Hs.35, Hg.38, HCG.101, Hs.49, Hs.31, ALL.36, Hs.37, A.75, L.60.

بسیار دویدم بگرد در و دشت ۱۱۲  
 یک کار من از دور جهان راست نگشت  
 و ز ناسا غرضی زمانه یار می هر دم  
 گر خوش بگرفت یکدیگر خوش نگذشت

I toured from door to valleys round and round,  
 The only thing I wanted never found;  
 And cross with times, if I could seek His grace  
 'Twas when in woes I felt as ever bound.

IV, 12

944.—Hj.287, Ss.336, Pa.296, Ws.4.492, Pk.528, Hs.478, Hs.436, BDB.599, BNB.466, BMB.317, HPs.122, BMB.391, Hs.479, Hg.411, HCG.373, Hs.438, Hs.463, BMB.416, Pa.389, Bs.553, Ch.748, Ls.492, Hs.348, Hg.389, Hs.438, A.529, W.493, L.716, BERN.137.

ای دهر بگردانی خود معترفی ۹۴۴  
 در خاقله جور و ستم مستغنی  
 نعمت عیان دهی و زحمت بنگان  
 زین هر دور برون نیست دری یا غرضی

O World! You know, your wanton deeds are tell,  
 In cruelty and malice you excel;  
 You pour your weal on mean, and woes on men,  
 No pearl, but after all you are a shell.

IV, 13

478.—BERN.299, Hg.140, Hs.215, Ch.359, Hs.480, Hs.378.

عالم که لباس دلگشائی دارد ۴۷۸  
 و نذر دل خنای آشنائی دارد  
 انصاف بدی که خوش سر آیت جهان  
 انوس که داغ بیوفائی دارد

How fine the World has dressed? she makes us gay,  
 Each man aspires that she should grace his day;  
 Of course she seems a dainty maid to court,  
 But then, Alas! she only cheats to slay.

IV, 14

828.—Hj.361, Ss.45, Hs.148, Ss.143, BNB.141, U.136, Ss.108, Pa.242, Pa.186, BNB.159=178, HCG.137, BMB.129, BNB.29=52, Ws.4.374, Pk.493, Ss.379, Hs.516, Ss.36, BDB.391, Hs.60, BNB.372, BMB.444, HPs.59, Hs.26, BMB.312, Hs.306, Hs.323, Hs.330, HCG.369, Hs.397, Hs.367, Hs.300, Pa.217, Hs.364, Ch.628, Ls.392, Hs.279, BMB.363, ALL.369, Hg.488, Hs.322, Hs.491, A.492, L.412, N.323, W.366, L.388, BERN.288, Hs.143. Page, Kamal bazaar [MS. 1010 H.] (A.K.).

برخی و بخودم جهان گذران ۸۲۸  
 خوش باش دمی شادمانی گذران  
 در طبع جهان اگر وفا بی بودی  
 نوبت تو خود نیامدی از دگران

This actress World will dance and go, arise!  
 Thou list her not, but be sedate and wise;  
 If loyal, she had stayed with men of yore,  
 Not leered at thee with these her wistful eyes.

IV, 15

1424.—Hs.719, Ps.627, 14w.826, A.894, L.751.

دنیا قے ومن در ویک قے بر سر اندر قے چند توان زد قے  
شکر آنکه زنده و خوش باشی این عالم بے وفا نمائد بکے

The world is vain, and "I" a word in vain,  
What can then flimsy fancy draw in train?  
The Lord be praised! His name is bliss for us,  
This faithless world in faith will not remain.

RV. 16

1403.—Hs.614, Wb.255, Ps.476, Bw.426, Hs.563, BCS.347, BML.480, 141.158, Hs.165, BML.362, Ps.566, Cs.067, AL1629, Hs.357, Hs.709, A.786, 1.471, N.360, W.405, L.646.

ای یار ز دوزگار باش آسوده م. و اندوه زمانه کم غم از پیوده  
چون کسوت عمر زنت چاک شود چه کرده و چه گفته و چه تابوده

O friend! let World betake herself, be still,  
And fret not, fool! for times tho' good or ill;  
When from thy body, cloak of life is torn  
Thy words or deeds or failings count as nil.

RV. 17

887.—Hs.361, S.199, L.95, BML.170, BML.194, Wb.478, Ps.141, Bw.43, Hs.254, Sg.63, BML.196, 14w.700, 14w.5, BML.207, Hs.32, 14w.49, BML.158, Hs.176, Hs.127, Hs.165, Hs.342, Hs.150, 14w.35, Hs.141, Hs.171, Hs.68, BML.150, Ps.558, Bw.374, Cs.325, BSR.84, RP.226, Is.188, AL1382, Hs.211, Hs.353, A.442, 1.197, W.219, L.381.

Fayy Khagel (Hs.).

یاران موافق همه از دست شدند همه در پای اجل یگان یگان پست شدند  
بودند بیک شراب در مجلسی هم دور می دوشه پیشتر زمانه مست شدند

This house has lost the comrades and their fun,  
And death has trampled on them one by one;  
In feast of life they drank the wine with me,  
A round or two before me they are done.

RV. 18

491.—MA.157, Hs.196, BML.203, Ps.427, Hs.426, CR.571.

کارندگ کند و کشتی نمائد و هم سازند آستان و دهان نمائد  
از حال دل هر که خبر پرسیدم گفتند ترا بقا که او نیز نمائد

"A" grew his gardens, but was goaled away,  
"B" built his barracks, but was bowled away;  
I asked how "C" is faring, but was told:  
"Now here you are! for "C" is sold away."

RV. 19

340.—Hr.343, Sb.34, Hs.55, 52.93, Bn.100, Ss.159, Bn.115, Ss.70, R.84, Bn.175, Hs.28, LN.26, BM.23, Bn.13, W.218, P.151, Ss.77, Hs.244, RP.49, Hs.28, Bn.228, Hs.253, Hs.6, Ss.244, RP.27, BM.181, Hs.205, Hs.128, Hs.217, Hs.135, Hs.119, Hs.214, Hs.193, Bn.183, Hs.183, P.83, Bn.264, Cl.381, Bn.274, RP.246, Ss.213, Hs.500, ALJ.294, Hs.273, Hs.128, Hs.392, A.224, J.189, N.123, W.152, L.369.

افسوس که سرمایه ز کف بیرون شد، هم در دست اجل بنی جگرها خون شد  
کس نماند از آنجهان که تا برسم ازو      کا حوال مسافر است عالم چون شد

Alas! I lose the days my stock in trade,  
For countless hearts are torn by fatal blade;  
No pilgrim thence returned whom I may ask  
If friends are parched in sand or rest in shade.

IV, 18

812.—Hr.422, Hs.91+372, Ss.91, Bn.90, U.34, Ss.66, R.275, Bn.72, Hs.88, Bn.16, W.240, P.499, Ss.497, Hs.376, Ss.248, Bn.411, Bn.408, RP.23, Bn.148, Hs.263, Hs.294, Hs.298, Hs.85, P.274, Cl.692, Ss.444, Hs.183, ALJ.682, Hs.151, Hs.266, A.769, LCR.640=923, Hs.56.

چند از بقی حرص در تن فرسوده، آید و ست روی گرد جهان پیوده  
رقند و رویم و هر چه آیند روند      یکدم به مراد خویش نایوده

How long with corpus worn this greed ye chase,  
And round the world in vain ye run the race?  
They went, we go, and others follow soon,  
But none will meet his object face to face.

IV, 21

834.—Hr.389, Hs.173, Hs.234, P.346, Bn.381, Cl.346, Hs.513, ALJ.38, Hs.399, A.449, L.388, Bn.134.

هم دست من آتش بجای نرسید، هم پای تنم بجای نرسید  
و آندل که بمانده بود در ناکامی      هم عاقبت الامر بجای نرسید

With thirsty soul no cooling cup I meet,  
Desire has roamed but found no safe retreat;  
This heart which plied despondent all along,  
In sheer despair, at last has ceased to beat.

IV, 22

498.—U.29, Bn.252, Bn.199, RP.129, Hs.252, Hs.568, Hs.568, CR.961, DER.42

کو آنکه غم از گردش گردن نخورد، دین عشق و روزگار و ازون نخرود  
تا ساعی از صحرانیت نخرود      هنگام سحر که برده هر کی بدود

Is there a man, sedate through all the climes,  
Who does not glance at topey-turvy times,  
But keeps awhile content in highest bliss,  
Till Dawn when roses bloom in early primes?

IV, 23

444.—BNb.423, Hs.166, H4.403, Hs.971. And [Hs].

دل نغمہ زبان ملک جهان می طلبد جہم پیوستہ وجود جاودان می طلبد  
مسکین خبرش نیست کہ میاد اجل ہے در ہے او ہادہ جان می طلبد

Heart loudly wails and calls for world's domain,  
And wants eternal living but in vain;  
The wretch is not aware that Hunter Death  
Pursues it at the heels till it is slain.

[v. 14]

53.—Hy.194, Ss.72, Hs.163, Ss.965, BNb.161, Ss.113, BNb.156, Hs.73, Ps.60, BNb.48, BMb.112, HCs.153, LN.114, BNb.12, Wsod.402=525, Ps.51, Hs.50, BDb.105, RPs.23, BNb.103, Hs.131, BNb.103, Hs.36, BBRs.177, Hs.13, BMb.70, Hs.99, Hs.3, Hs.70, Hs.53, Hs.88, HCs.37, Hs.82, Hs.98, BMb.50, Hs.24, Hs.33, Ps.102, Bb.204, Cs.202, Ls.103, Hs.90, H4.481, ALJ.214, Hs.127, Hs.70, Hs.215, A.213, J.79, N.68, W.72, L.70, BBR.54. Page Hsds. [27]

آن قصر کہ ہرام در اوجام گرفت ہم آہو بچہ کرد و شیر آدم گرفت  
ہرام کہ گود میگری ہمہ روز بگر کہ چنگوہ گود ہرام گرفت

That castle wherein Arthur held the Grail,  
A partridge owns it now, perchance a quail;  
Tho' Arthur was in fact a mighty King  
We hear him now in fables, or a tale.

[v. 15]

1049.—Hs.950, J.519, N.400, W.403, CR.1062

در حکمت اگر او سطر و جمہوری ۱۰۱۲ در قدرت اگر چہ نصیر و فتہوری  
می نوش ز جام جم کہ گود آخر کار گر ہرامی کہ عاقبت در گوری

In wisdom more than Plato you may swell,  
In better castles than the Caesar's dwell;  
Yet drink from cup which tastes of world—and then,  
Although a Titan, you would stay in Heli.

[v. 16]

889.—Hy.602, Hs.74, Ss.74, BNb.73, U.123, BNb.196, Ss.55, Rs.257, BNb.140, HCs.70, LN.60, BMb.113, Wsod.249, Hs.499, Hs.405, Hs.346, BDb.320, RPs.20, BNb.396, BNb.457, RPs.72, BMb.536, Hs.562, Hs.346, Hs.372, HCs.193, Hs.176, Hs.394, BMb.145, Hs.71, H.340, Ps.80, Bb.600, Cs.606, Ls.425, Hs.296, H4.482, ALJ.610, Hs.524, Hs.347, Hs.749, J.460, N.350, W.392, L.627, LE.91.

Page Hsds. [2].

آن قصر کہ برجخ می زد پہلو ۸۶۹ بر دژک او شہان ہادہ دے دو  
دیدم کہ بر گنگرہ اش ناخظ ہشتے می گفت کہ کو کو کر کو

That castle high which scraped the azure blue,  
Where princes crept as inmates of a zoo;  
I see now possessed by an ugly owl,  
I hear it hooting: "Where is Who is Who?"

[v. 17]

843.—Hs.433, Hs.70, Sd.70, BNa.69, U.113, BNa.253, Ss.33, Rn.181, BNa.130, HCa.65, BNa.358, BNa.11, RPa.60, Ht.237, Ht.274, Hs.30, Hs.53, Pz.484, Bk.443, Ls.297, BNa.70, Hs.483, ALA.452, Hp.372, Hs.236, Hs.333, A.525, J.314, N.237, W.277, L.433, Hs.86.

مرلجے دیدم تکتے بر باره طوس و در پیش نهاده کتہ کوکازس  
با کتہی گفت کہ انوس انوس کو بانگ بر سها و بکا الہ کوس

I saw a quail amidst the battlefield,  
It nestled safe beneath a broken shield;  
It spake to royal skulls in great disdain:  
"Where is the pomp ye wield, what is the yield?"

IV. 18

68.—Hs.113, Pz.3, Hs.484, Hp.39, Hs.50.

آفرایده که خورشید اهل کو میگفت . . وز کبر صحن بچشم و ابرو میگفت  
بر کسکه سرای او فاخته دیدم که تکتے بود و کو کو میگفت

That chief who called himself the Roderick Dhu,  
Who wore in pride by eyes, and eyebrows too,  
Lo! on his castle I descrie an owl  
And hear it hooting: "Where is Who is Who!"

IV. 19

229.—Hs.129, Ss.33, Pz.23, BNa.95, Ws.131, Pz.102, Hs.150, BNa.38, BNa.35, Hs.38, BNa.25, BNa.33, Hs.34, Hp.73, Pz.49, HCa.180, Hs.51, Ls.32, Hs.8, Hs.50, Bk.137, Ch.135, RPa.72, ALA.140, Hs.118, A.158, W.121, L.144.

طوریست که صدهزار موسی دیده است ۲۲۹ در پست که صدهزار عیسی دیده است  
تقریست که صدهزار ارنیصر یگذاشت طاقیست که صدهزار کسری دیده است

One mount is here where lakhs of Musas reach;  
One shrine is here where lakhs of Christs would preach;  
One home is here which lakhs of Caesars left,  
One whole is here and lakhs are fractions each.

IV. 20

179.—Hs.77, Hs.252, Sd.281, BNa.248, U.68, Ss.328, BNa.1, BNa.293, HCa.270, LN.266, BNa.135, Pz.118, Hs.114, Hs.173, Pz.141, RPa.372, Hs.378, Hs.126, Pz.340, Bk.83, Ch.33, ALA.180, Hs.73, A.315, L.93, BNa.338, Hs.14.

Faqr Zakari (Rengis 45).

دنانه مقام نیست نه جای نشست و ۱۷۹ فرزانه در و خراب و عاقل سرمست  
بر آتشی نم زیاد آبی میزن زان پیش که در خاک روی باد نیست

The world is not thy station, nor thy stand,  
It strips the clever, wise remain unscanned;  
Do sprinkle tears of love on fire of grief,  
Before you leave this earth with air in hand.

IV. 21



512.—Hb.173, Hb.174, Hb.1000, J.258, N.174, W.189, CR.562.

که شربتِ عیش صاف باشد که درد +۱۰۰ که پوششی ما پلاس باشد که برد  
اینها همه سهل است ببرد عساکل این واجه سخت است که میباید مرد

I feasted often, oft I had to fast,  
I went in silks and oft in sacks I past;  
We bear with these as easy, if we think,  
But cannot face the fact—we die at last!

[V. 40]

586.—TK.3, Hq.470, K.49, Sh.141, Hs.18, Sh.18, BNB.18, Ss.282, BM.143, Ss.36, Rg.199, BNB.236, Hq.18, L.N.15, BM.127, Wms.799, Pz.538, Hs.286, Hb.406, BD.254, BNB.111, BNB.382, RPa.298, Hs.48, BM.256, Hs.288, Hq.288, Hq.259, Hs.300, Hs.300, BM.281, Hs.284, Pz.62, Bb.482, Ch.309, RPa.306, Ls.519, B.210, Hq.199, AL.489, Hq.410, A.371, W.308, L.491, BER.13, Hs.29.

Page: Bn Sin. [M.F., R.S. & Hs.].

ازهرم حضیضِ خاک تا اوجِ زحل ۹۸۸ کردم همه مشکلاتِ گردونِ راحل  
بیرونِ جسمِ زبند هر مگر و حیل هر بند گشاده شد مگر بند اجل

From puny mite to Saturn's farthest height  
All problems I have solved, and think them light;  
I freed myself from all entanglements,  
All chains are snapped, but not of death, 'tis right.

[V. 41]

178.—Hq.178, BM.118, BER.54, Sh.47, Hs.10, BM.81, Pz.393, B.179, Ch.176, AL.199, Hs.47, Hs.189, A.199, J.37, N.47, W.30, L.183, BNB.495.

Page: (1) Add. [Hq.], [R.S.], (2) Add. [M.N.], (3) Avhad Kir [R.S.].

دلیا دلدی و هر چه دلدی هیچ است و آن نیز که گفتی و شنیدی هیچ است  
سر را بر آفتاب دویدی هیچ است و آن نیز که در خاک نهیدی هیچ است

You saw the world, and all ye sought was naught;  
Ye heard and said, and all ye thought was naught;  
Ye ran around, but all ye wrought was naught;  
And in your heart whatever ye brought was naught.

[V. 42]

434.—MA.146, Hs.219, BM.229, Hs.91, Hs.299, Hs.126, Pz.94, Hs.404, Hq.222, BNB.409, Hs.428, CR.1028=1211. Page: (1) Rumi [Hs.], (2) Add. [218].

در مصطفیٰ هر زبانی چند و چه سپر آدم از سر زشتی خانه چند  
کو قوت یابی که مرا بگرد دست آیشی اجل بیرون نیم گای چند

How long should I in world of slander go,  
And bear with taunts of fools that do not know?  
And where's The Foot which helps me in this hour  
To march on death and deal a deadly blow.

[V. 43]

1029.—Hy.724, Wbod.287, HDa.365, HM.423, Ha.455, BMa.410, Bk.682, Ch.722, Hs.59, ALI.711, Ha.422, Hw.880, A.899, N.455, W.409, L.756. Page Added [462].

زان پیش که از جام اجل مست شوی ۱۰۲۹ زبر لیک حادثه ها یست شوی  
مرده به بدست آرد از اینجا که نجا سودی نکند اگر نه بدست شوی

Death doses us his lees. Before we reel  
And ere with kicks of Time we spent-up feel  
Bring Him our soul's asset—Yea, now and here—  
For there we cannot borrow, beg, or steal.

IV. 44

282.—Hy.214, Ss.115, U.55, BMa.314, BMa.372, Sg.37, HDa.127, BN.60, BN.126, BPa.152, Hs.81, Hs.104, Hs.10, Hs.49, Hs.179, Pz.311, Bk.214, ALI.238, Hs.394, Hs.242, A.240, J.57, N.101, W.132, L.290.

Page (1) Khamsi (Hs.). (2) The Sea (Hs.).

بنگر ز جهان چه طرف بر ایستم هیچ ۲۸۲ وز حاصل عمر چیست دردستم هیچ  
شمع طرم ولی چو بنشستم هیچ من جام جم ولی چو بنشستم هیچ

Behold! in world what all I laid is naught,  
And through my life what all I made is naught,  
The lamp I was, when light did fade is naught,  
The lens I was, when turned to jade is naught.

IV. 45

284.—Hy.173, Ha.191, Ss.191, BNs.130, U.127, Ss.59, R.36, BNs.146-474, Hs.126, BMa.398, Hs.135, BMb.398, RPa.74, Hs.64=152, BPa.95, Hs.35, Hs.77, Hs.128, BMf.74, Hs.75, Pz.329, Bk.180, Ch.14=177, Hs.511, ALI.191, Hs.405, Hs.77, Hs.190, A.250, J.86, N.76, W.78, L.186, Hs.251.

Page: Nashed Dis. Tusi (Hs.) [M.F.].

هیات که این جسم مجسم هیچ ست درد وین دایره وسطیخ نیم هیچ ست  
در باب که ذکشا کشی موت و حیات و ایستد یک دیر و آهم هیچ ست

Alas! this busom body is but frail,  
This Dome and Candle are a fairy tale;  
When life and death are playing tug-of-war,  
The rope, our breath, would snap at last and fail.

IV. 46

384.—MA.32, Hs.54, BMb.34, BPa.56, Hs.27, Hs.133, Hs.31, Hs.77, RPa.34, Hs.105, Hs.87, Hs.236, J.300, N.86, W.88, L.842.

رفتن چو طبیعت ست پس بودن چیست درد راه طمع محال پس بودن چیست  
چنانکه بمصلحت نخواهند گذاشت فارغ ز سفر بودن و آسودن چیست

Depart we must. Why then we crawl or creep?  
And slide in quest of vain such abyss deep?  
They would not leave us here to rest in peace,  
Why then we cease to ply our path, and sleep?

IV. 47

3481.—MA.196, Wb.4305, Hs.285, BM.174, HI.124, BM.173, P.32, Ch.362, Hs.124, Hs.384, J.173, N.123, W.130, CR.902.

ای بسکه باشیم و جهان خواهد بود دیم بی نام ز ما وئی نشان خواهد بود  
زین پیشی بودیم و نگد هیچ خال زین پس چون باشیم همان خواهد بود

Suffice it we must die, let world remain,  
Of us then there is neither name nor stain;  
Before this we were not, and all was hale,  
'Twill be the same when we go, that is plain.

IV. 49

3821.—Hs.608, U.103, BM.1302, Wb.1174, Ps.476, Ba.430, Hs.357, Sp.69, BNL.403, Hs.361, Hs.368, Hs.369, Hs.75, Bb.604, Ch.680, Is.423, Is.792, Hs.467, AL.634, Hs.333, Hs.747, A.750, L.611.

Pers. 'Amr (M.N.).

دو زیکه بود وقت علاج من و تو همه از تن پرود دوان پاک من و تو  
ای بسکه باشیم درین بخرج کبود تا بدمه و خور پر سر خاک من و تو

When time arrives for me and thee to die,  
From body soul of me and thee would hie;  
No more we stay, but Sun and Moon reveal  
The dust which we as thou and I espy.

IV. 50

36.—34, 23, Sa.136, 149, 25, BM.13, BEPs.27, BM.88, Hs.28, Hs.3, Bb.28, RPs.2, AL.29, Hs.35, A.36, W.23, L.31.

Pers. (1) Kamāl al Dīn Buzārī (A.K.A. (2) Rumi (Hs.). (3) Rumi Buzārī. (Rumpā 8).

باطم میگفت ماهی در آب و تاب هم باشد که بجوئے رفته باز آید آب  
بط گفت که چون من و تو گشتیم کباب عالم پس سرک ماهی دریا چه سراب

A pining fish said: "O my duck! may be,  
When brook will cycle back, we swim in glee."  
Replied the duck: "They roast us now on spits,  
What boots it if world be then mirage or sea!"

IV. 51

85.—34, 82, Hs.75=137, 54, 75, BNL.71, Sa.39, U.111, Sa.54, R.19, P.28, BNL.131, BM.23, Hs.28, L.56, BM.346, Wb.121, P.27, Hs.27, BM.44, BNL.44, Hs.33, BM.35, RPs.23, BEPs.57, BM.12, Hs.39, Hs.75, HI.25, Hs.19, Hs.63, Hs.57, Hs.185, Hs.56, Hs.37, Hs.28, BM.27, P.79, Hs.90, Ch.90, BEPs.17, RPs.52, Hs.44, Hs.35, Hs.477, AL.67, Hs.44, Hs.25, Hs.78, A.159, 133, N.25, W.29, L.99, Hs.84.

ای دل چو آسیب تو همه غریب شدنت ای احوالی تو هر لحظه ذکر کون شدنت  
ای جان تو درین تن بجه کز آمدت چون عاقبت کز تو بیرون شدنت

O Mind! you dwindle, and are dwindled out,  
You change and swindle, but are swindled out;  
And why O Life! you step this earthen hall?  
You bundle, but at last are bundled out.

IV. 52

146.—W.3, S.38, H.159, Sd.159, BNS.157, S.329, BNS.179, R.36, BNS.181, BNS.28, HCa.151, LN.254, BMS.285, P.41, H.75, H.35, HCa.290, H.16, H.38, H.121, H.22, H.35, Ch.15, L.59, Hs.155, ALI.33, Hs.148, Hs.128, A.51, J.128, L.33, BER.28.

Pap: Rumi [Hs.]. Tarīkh Wusuf (without mentioning author).

چون نیست زهرچه هست جز یاد نیست ۱۴۶ چون نیست هر چه هست قصاص نیست  
پندار که هر چه هست در عالم نیست انگار که هر چه نیست در عالم هست

As all you hold will vanish in the air,  
And all that exists will not really wear;  
The things which here we see are only vain,  
And soul unseen is ever lasting ware.

IV, 33

124.—Hs.181, P.49, H.126, BMS.99, BERS.112, H.19, H.7, BMS.12, H.190, Ch.107, Hs.448, ALI.271, H.39, H.200, A.279, L.49, N.39, W.43, L.196, BNS.440.  
Pap: Aḥdā [107].

ترس اجل و بیم فنا هستی نیست ۱۲۴ ور نه ز فنا شاخ بقا خواهد رست  
من از دم عیسوی شدم زنده بجان مرگ آمد و از وجود من دست به شست

Thy life in fear of death is only woe,  
Or else from death will life eternal grow;  
I got eternal life by Master's breath  
Death came, shook hands with me, but had to go.

IV, 34

493.—Hs.454, H.286, Sd.285, BNS.252, U.183, S.194, R.194, BNS.294, HCa.274, BMS.175, HCa.184, Hs.295, H.478, Ch.111, Hs.277, ALI.483, Hs.235, Hs.373, A.365, J.354, N.256, W.297, L.493, Hs.193.

این صورت کن جمله نقشی است و خیال موه ۴۹۳ عارف نبود هر که ندارد این حال  
بتشین قدح باده بنوش و خوش باش قارغ شو از این نقشی خیالات محال

The world's a sketch our fancy draws on skies,  
This real truth is seen thro' wisdom's eyes;  
So stay sedate entranced with Master's Grace,  
Aloof from fantasies and all their lies.

IV, 34

883.—H<sub>g</sub> 390, H<sub>u</sub> 97, S<sub>u</sub> 97, BNS 94, S<sub>u</sub> 250, U<sub>u</sub> 49, BNS 118, S<sub>u</sub> 72, R<sub>u</sub> 138, P<sub>u</sub> 149, S<sub>u</sub> 107, B<sub>u</sub> 31, BNS 75, H<sub>u</sub> 39, BNS 67, BNS 14, P<sub>u</sub> 270, B<sub>u</sub> 277, H<sub>u</sub> 367, S<sub>u</sub> 34, BNS 203, H<sub>u</sub> 28, BNS 155, BNS 308, R<sub>u</sub> 29, H<sub>u</sub> 44, BNS 31, H<sub>u</sub> 211, H<sub>u</sub> 378, H<sub>u</sub> 346, H<sub>u</sub> 44, BNS 127, L<sub>u</sub> 75, H<sub>u</sub> 49, H<sub>u</sub> 294, P<sub>u</sub> 275, B<sub>u</sub> 402, C<sub>u</sub> 428, R<sub>u</sub> 40, L<sub>u</sub> 264, L<sub>u</sub> 198, H<sub>u</sub> 486, ALI 406, H<sub>u</sub> 330, H<sub>u</sub> 498, A<sub>u</sub> 470, J<sub>u</sub> 309, L<sub>u</sub> 69.

چون حاصل آدمی همین جای دوزخ و آسوده کسی که خود نژاد از مادر  
حرم دل آنکه يك نفس زنده نبود

Two vents may free us from this den of gloom:

We either bear the pangs, or lie in tomb;

Thus glad is he who dies at every breath,

And free that cometh not from mother's womb.

IV, 17

874.—H<sub>g</sub> 616, BNS 17, B<sub>u</sub> 610, C<sub>u</sub> 675, S<sub>u</sub> 553, ALI 628, H<sub>u</sub> 378, A<sub>u</sub> 761, L<sub>u</sub> 682, BNS 380, P<sub>u</sub> 471, ALI 611 [H<sub>u</sub>] [372].

ایدل ز غم جهان که گفت خون شو سرده یا ساکنی عشوه خانه گردون شو  
دانی چه کنی چون نیست سامان مقام انگار درون نیامدی بیرون شو

Who directs you, O mind! to waste away,

Or in the gayety house of world to stay?

You have no quarters where you can abide,

Hence ere you come 'tis meet you haste away.

IV, 18

837.—H<sub>g</sub> 381, BNS 134, S<sub>u</sub> 100, U<sub>u</sub> 39, BNS 186, R<sub>u</sub> 246, P<sub>u</sub> 188, BNS 39, BNS 152, W<sub>u</sub> 424, P<sub>u</sub> 406, B<sub>u</sub> 383, H<sub>u</sub> 122, BNS 311, H<sub>u</sub> 275, BNS 383, BNS 401, R<sub>u</sub> 13, BNS 323, H<sub>u</sub> 379, H<sub>u</sub> 353, H<sub>u</sub> 313, H<sub>u</sub> 363, H<sub>u</sub> 378, H<sub>u</sub> 52, BNS 134, P<sub>u</sub> 268, B<sub>u</sub> 383, C<sub>u</sub> 643, BNS 164, L<sub>u</sub> 408, B<sub>u</sub> 281, H<sub>u</sub> 467, ALI 389, H<sub>u</sub> 479, H<sub>u</sub> 211, A<sub>u</sub> 712, W<sub>u</sub> 387, L<sub>u</sub> 655, BNS 111, H<sub>u</sub> 52.

چون حاصل آدمی درین شورستان بهر جز خوردن قصه نیست یا کندن جان  
حرم دل آنکه زین جهان زود برآید و آسوده کسی که خود نیامد جهان

Since in this mirey marsh of brine and fleas,

Man either pines or dies his pangs to cease;

Happy is he who quickly quits the world,

Who never comes in world would stay in peace.

IV, 19

887.—BNS 413, S<sub>u</sub> 551, H<sub>u</sub> 302, ALI 611 [H<sub>u</sub>] [383].

ای دل به چه غم خوردند اندیشه و زمر که چه ترسی چو درخت از آتش  
گر زانکه باشی و برآید آنجا خوش باش که دستی از هر اوان آتش

O mind! why should you so much pine and fear,

Or embrace Death when you but see him near?

For ere you call, your guide will take you there,

Cheer up! from all these fancies you would clear.

IV, 20

1431.—Hs. 58, 5a.63, Hs. 79, BM. 56, BER. 47, Bn. 64, ALL. 114, 116-154, A. 87, J. 115, L. 72.

Page 'Asar (M.N.).

چون مردن تو مردن یکبار گیت هم یکبار بمیر این چه بیچار گیت  
خونی و نجاستی وشت رگ و پوست در کار نبود این چه نمخوانو کی ست

Since you must die, and then you die but once—

Then die at once. Why be a helpless dunce?

This baggy hide with filth and blood, O fool!

Why pamper this with cares and cakes and buns?

IV. 19.

1501.—Hs. 84, 107. 13, 5a. 274, Hs. 366, 54. 365, 5a. 104, Bn. 62. 145, 5a. 489, Bn. 171, P. 31, BM. 67, BM. 129, Wb. 126, 7a. 93, Hs. 99, Bn. 113, Hs. 47, Bn. 113, Hs. 146, 14. 23, BM. 117, BER. 157, Hs. 13, BM. 152, 10a. 107, 16. 3, 34. 51, 11a. 69, Hs. 170, Hs. 75, Hs. 2. 45, Hs. 93, Hs. 100, BM. 134, 34. 23, Hs. 101, P. 301, Hs. 92, Ch. 225, RP. 170, 1a. 113, 5a. 96, Hs. 490, ALL. 109, Hs. 134, Hs. 81, 34. 152, A. 107, J. 94, B. 60, W. 82, L. 100, BER. 189, Hs. 50.

Page: (1) *Asar* [116], (2) *Abu Said* [Hs.], (3) *Rumi* [Rum. 38].

خیام گفت خیمه میباید راست و سلطان روح بدست و مترش دار و فداست  
فرواش اجن فی بهر دینگر منزل از یافگند خیمه که سلطان برخاست

Khayyam! thy body straight as tent it stands,

Thy Soul is King, Nirvana he commands;

And Death is Laskar who removes the tent,

When King departs to conquer other lands.

IV. 20.

## V. THE CLAY AND CUP.

## سکلی و کوزه

689.—H<sub>1</sub>436, Sh.63, H<sub>1</sub>14, 34.14, BNh.14, S<sub>1</sub>263, S<sub>1</sub>12, R<sub>1</sub>183, HCa.11, LN.12, BMd.24, W<sub>1</sub>ad.399, P<sub>1</sub>371, R<sub>1</sub>368, 146.418, BDh.213, H<sub>1</sub>14, BNh.280, BMh.340, RP<sub>1</sub>314, BMh.254, Hm.246, H<sub>1</sub>272, HCa.218, H<sub>1</sub>273, H<sub>1</sub>280, H<sub>1</sub>16, H<sub>1</sub>265, P<sub>1</sub>238, Sh.448, Ch.491, RP<sub>1</sub>288, L<sub>1</sub>298, R<sub>1</sub>391, H<sub>1</sub>394, ALI.463, H<sub>1</sub>375, H<sub>1</sub>379, A.312, J.344, W<sub>1</sub>290, L.436, BEP.23=145, H<sub>1</sub>28.

جانمست که عقل آفرین میزندش ۶۸۹ صد یوسه ز مهر پر جبین میزندش  
این کوزه گر دهر چنین جام لطیف بسیار د و باز بر زمین میزندش

SUCH GRACEFUL cup! its praise the Wisdom sings,  
And thereon all His love and grace He brings;  
But then this Potter of the world would make  
Such graceful cups which soon on ground he flings.

311.—H<sub>1</sub>218, Sh.47, H<sub>1</sub>127, 34.127, BNh.128, S<sub>1</sub>131, U.116, BNh.102, S<sub>1</sub>89, R<sub>1</sub>89, P<sub>1</sub>164, BNh.134, 147C.128, BMd.172, W<sub>1</sub>ad.137, P<sub>1</sub>143, R<sub>1</sub>85, H<sub>1</sub>238, BDh.140, BNh.140, H<sub>1</sub>282, BMh.267, RP<sub>1</sub>464, BMh.113, Hm.129, H<sub>1</sub>68, 141.108, H<sub>1</sub>167, H<sub>1</sub>222, HCa.36, H<sub>1</sub>134, H<sub>1</sub>123, H<sub>1</sub>34, BMh.126, H<sub>1</sub>122, P<sub>1</sub>59, H<sub>1</sub>128, Ch.228, RP<sub>1</sub>187, L<sub>1</sub>138, R<sub>1</sub>114, H<sub>1</sub>496, ALI.278, H<sub>1</sub>163, H<sub>1</sub>308, H<sub>1</sub>250, A.275, J.181, N.107, W<sub>1</sub>107, L.214, H<sub>1</sub>90.

آنکس که زمین و برج و افلاک نهاد ۱۰۸۸ پس داغ که او بر دل نمک نهاد  
بسیار لب چو لعل و زلفین چو مشک در طیل ز زمین و حقه خاک نهاد

And He who made this earth and time and skies,  
Has branded broken hearts with hundred dyes;  
And many a ruby lip and musky hair,  
He hides in earth in spite of all our cries.

688.—H<sub>1</sub>611, W<sub>1</sub>ad.232, P<sub>1</sub>466, B<sub>1</sub>476, 146.353, BDh.324, BNh.404, BMh.412, BMh.344, Hm.368, H<sub>1</sub>379, HCa.198, H<sub>1</sub>784, H<sub>1</sub>403, P<sub>1</sub>286, Ch.676, L<sub>1</sub>432, R<sub>1</sub>304, ALI.620, H<sub>1</sub>372, H<sub>1</sub>312, A.255, LCR.696=690.

Fog: 'Amr (MN).

چون رفت ز جسم جوهر روشنی تو ۸۸۰ با جفایی دگر گریز کند مسکنی تو  
آیند و روند و هیچکس نتواند تاز بر زمین چه می رود بر تنی تو

When life's extinct and body lies unsound,  
Thy house possessed by strangers will be found;  
Thy friends will come and go, but never know  
What creepeth on thy carcass underground.

8111.—Hs.648, BM.449, W.4264, Pb.488, Bz.438, Hs.575, BDB.352, BDB.426, BDB.494, BM.362, Hs.380, JAG.386, Hs.403, Hs.413, Pz.260, Bz.628, Ch.798, L.448, Bz.314, Hs.491, AL.656, Hs.546, Hs.790, A.795, L.675.

Page 'Amr [M.N.].

جائست دین راہ خطرآك شدہ ۹۱۱ تن زیر زمین زینك و بد پاك شدہ  
بس دھنڈے کے بگڑدبر من وتو مایہ پھر ازہر دو جهان خاک شدہ

Alone the soul will grope in dark profound,  
And body laved from all lie underground.  
When strangers, trampling, march on me and thee  
We neither see the world nor hear a sound.

v. 4

729.—Hs.512, BM.144, Hs.37, Sd.27, BDB.27, U.17, Ss.20, Rz.212, BDB.28, HDB.28, LN.24, BM.441, W.4416, Bz.309, Hs.459, Sg.14, BDB.261, BDB.312, BDB.494, RP.300, Hs.15, BDB.203, Hs.306, Hs.274, Hs.302, HDB.294, Hs.356, Hs.386, Hs.38, Hs.321, Pz.388, Bz.513, Ch.618, L.360, Bz.253, Hs.495, AL.544, Hs.490, Hs.273, Hs.642, A.661, J.372, N.274, W.317, L.356, BDB.13, Hs.40.

Page 'Amr [M.N.] [2].

بر مغرب خاک خفتگان ی بینم ۷۲۹ در زیر زمین تہفتگان ی بینم  
چندانکہ بصحرائی عدم ی نگریم نا آمدگان و رفتگان ی بینم

Some creep above the earth tho' sound in sleep,  
Some hide beneath it, yet perchance to peep;  
But in the vast ethereal waste I scan  
The ebb and flow of souls on ocean deep.

v. 4

871.—Hs.612, Ss.31, Hs.102, Sd.102, BDB.98, U.102, Ss.285, BDB.29, Hs.260, BDB.90, JAG.98, LN.27, BM.102, W.4294, Pb.487, Bz.417, Hs.554, Sg.68, BDB.322, Hs.39, BDB.406, BDB.406, RP.256, Hs.302, Hs.347, Hs.380, Hs.386, Hs.391, BM.341, Pz.84, Bz.606, Ch.677, L.422, AL.621, Hs.313, Hs.346, Hs.253, A.796, J.429, N.346, W.390, L.637, BDB.59. Page 'Amr [M.N.].

اتن چو دودہ روانی پاک من وتو اعدا عشتے دودہد بر مٹاک من وتو  
انگاہ برای خشت کور دگران دو کالبدے کشند خاک من وتو

When soul would cease to play with me and thee,  
Two bricks in pit will stay with me and thee;  
And then to lay the bricks for other graves,  
In moulds they cast the clay with me and thee.

v. 4



414.—Hs.367, Ss.179, Ss.240, Hs.338, Ss.337, BSc.340, Ss.218, Ss.479, BSc.138, +185, Pz.137, Ss.7, LN.172, BSc.447, BSc.79, Ws.440, Pz.181, Ss.126, Hs.277, BSc.188, Hs.76, BSc.222, Hs.235, RPs.132, BSc.189, Hs.201, 1413-40, Hs.195, Hs.253, 1402.121, Ss.216, Pz.197, BSc.179, Ss.379, Cs.386, Ss.217, Ss.466, ALI.298, Hs.277, Hs.140, Hs.372, A.447, J.216, Ss.109, L.386, BERA.73, Hs.284.

Var. Ahd [207].

خوش باش که عالم گردان خواهد بود / روح ازین تن نمره زان خواهد بود  
این کاسه سرها که نویی بکشد / زیر قدم کوزه گران خواهد بود

Be calm,—for things in world dissolve in space,  
The shouting soul will run and chase his case;  
The skulls which crown the trunks of men you see,  
Beneath the potters' kicks will lose their trace.

v. 1

118.—Hs.192, Ss.152, BSc.37, Ws.4349, Pz.66, Hs.65, BSc.109, BSc.109, Hs.146, BSc.113, BERA.149, BSc.74, Hs.103, Ss.79, Hs.40, Hs.568, Hs.41, Hs.86, Hs.87, Pz.223, Ss.202, Cs.200, Ss.108, Ss.94, ALI.212, Hs.131, Ss.211, A.221, J.193, L.208.

پیش از تو منی مرد و منی زن بوده است / کفای ز جمله شان زمین بوده است  
زود آید که تن تو خاک گردد زیرا / خاک تو دیگر هزاره تن بوده است

Before thou peepst, men and maids untold  
Had decked this earth as priceless gems in gold;  
Hie quickly, turn as dust in Master's feet,  
Thy dust encases thousand lives, behold!

v. 2

88.—Hs.106, Ss.76, BSc.82, Ws.4407, Pz.34, Hs.34, Hs.26, Hs.53, Ss.114, Cs.120, ALI.113, Hs.96, A.135, L.127.

این خاک دره از خواججه بخاری بوده است / در وقت خود او بزرگواری بوده است  
هر جا که قدم تنی بشار / گمان دست کرم شهسواری بوده است

The Saint who graced Bukhara and this land,  
Has helped me, thus as dust, in Path to stand;  
Just bear in mind that as ye tread the Path,  
There is some gallant knight's supporting hand.

v. 3

412.—H<sub>1</sub>312, S<sub>1</sub>36, S<sub>1</sub>352, H<sub>1</sub>78, S<sub>1</sub>78, B<sub>1</sub>37, S<sub>1</sub>189, U<sub>1</sub>27, B<sub>1</sub>1349+23, S<sub>1</sub>59+298, B<sub>1</sub>3197, H<sub>1</sub>111, B<sub>1</sub>3150, B<sub>1</sub>3122, H<sub>1</sub>354, L<sub>1</sub>349, B<sub>1</sub>323, W<sub>1</sub>3404, P<sub>1</sub>182, B<sub>1</sub>124, H<sub>1</sub>375, H<sub>1</sub>212, B<sub>1</sub>321, H<sub>1</sub>374, B<sub>1</sub>343, B<sub>1</sub>3182, H<sub>1</sub>179, H<sub>1</sub>194, H<sub>1</sub>3120, H<sub>1</sub>213, H<sub>1</sub>196, H<sub>1</sub>198, P<sub>1</sub>294, B<sub>1</sub>312, C<sub>1</sub>343, R<sub>1</sub>320, L<sub>1</sub>216, H<sub>1</sub>468, A<sub>1</sub>1311, H<sub>1</sub>376, H<sub>1</sub>179, H<sub>1</sub>409, A<sub>1</sub>391, L<sub>1</sub>213, N<sub>1</sub>139, W<sub>1</sub>162, L<sub>1</sub>3139+590, B<sub>1</sub>3199, H<sub>1</sub>128.

خوش باش که در هر یک از آن خواهد بود هر چه بر سرخ ز اختران نشان خواهد بود  
خشنی که ز قالب تو خواهد بودن دیوار سرائی دیگران خواهد بود

Rejoice! for earth material will remain,  
And sky its starry jewels still retain;  
The bricks to which thy carcass may be shaped,  
Will form the mansion for a gallant swain.

V. 10

2.—H<sub>1</sub>3, B<sub>1</sub>3110, B<sub>1</sub>315, H<sub>1</sub>13, B<sub>1</sub>312, B<sub>1</sub>313, B<sub>1</sub>313, H<sub>1</sub>33, B<sub>1</sub>3, A<sub>1</sub>13, S<sub>1</sub>414, A<sub>1</sub>9, L<sub>1</sub>4.

از آب و یکی آفرید صالح مارا و کرده بغم زمانه قانع مارا  
یوسته مرا ز می می منع کنی خود دست نمی پس است مانع مارا

He moulded me of clay and water pure,  
With adverse times and trials I endure;  
You warn me oft to keep away from wine,  
An empty hand has made me sober sure!

V. 11

34.—H<sub>1</sub>13, H<sub>1</sub>13, S<sub>1</sub>415, B<sub>1</sub>313, U<sub>1</sub>27, S<sub>1</sub>27, R<sub>1</sub>3, B<sub>1</sub>313, H<sub>1</sub>313, L<sub>1</sub>32, B<sub>1</sub>313, P<sub>1</sub>14, H<sub>1</sub>14, S<sub>1</sub>22, H<sub>1</sub>24, H<sub>1</sub>17, B<sub>1</sub>313, R<sub>1</sub>313, B<sub>1</sub>313, H<sub>1</sub>11, H<sub>1</sub>313, B<sub>1</sub>13, C<sub>1</sub>347, L<sub>1</sub>3, H<sub>1</sub>473, A<sub>1</sub>114, H<sub>1</sub>15, H<sub>1</sub>13, H<sub>1</sub>313, A<sub>1</sub>21, L<sub>1</sub>13, N<sub>1</sub>13, W<sub>1</sub>12, L<sub>1</sub>16, H<sub>1</sub>30.

هر چند که رنگ و بوئی زیاست مرا به چون لاله رخ و جو سرو بالاست مرا  
معلوم تشد که در طربخانه خاک نقاشی من از بهر چه آراست مرا

My hue is pearly, words with fragrance flow,  
With beaming face and lofty gait I go;  
He made this dusty house and decked me so,  
But why?—I cannot ken, nor cared to know.

V. 12

331.—H<sub>1</sub>313, S<sub>1</sub>36, H<sub>1</sub>173, B<sub>1</sub>3172, S<sub>1</sub>33, B<sub>1</sub>313, H<sub>1</sub>32, H<sub>1</sub>37, P<sub>1</sub>37, B<sub>1</sub>313, R<sub>1</sub>313, A<sub>1</sub>1177, H<sub>1</sub>343, A<sub>1</sub>302, L<sub>1</sub>199, W<sub>1</sub>223, L<sub>1</sub>341, B<sub>1</sub>31349.

از آب عدم تخم مرا کاشته اند و ز آتش غم روح من افراشته اند  
سرگشته چو باد میروم گرد جهان ناخاک من از چه جای برداشته اند

Salvation-spring imparted me its spray,  
From fire of love my soul had come in play;  
As wind I'm roving round the world to reach  
The spot from whence they lifted first my clay.

V. 13

282.—H<sub>p</sub> 257, S<sub>a</sub> 219, BM<sub>a</sub> 135, W<sub>ind</sub> 214, B<sub>a</sub> 56, H<sub>a</sub> 209, BNJ 172, H<sub>a</sub> 241, BM<sub>a</sub> 225, RP<sub>a</sub> 271, H<sub>i</sub> 37, BM<sub>a</sub> 174, H<sub>a</sub> 192, H<sub>a</sub> 138, H<sub>p</sub> 148, H<sub>a</sub> 267=284, H<sub>a</sub> 211, H<sub>a</sub> 197, H<sub>a</sub> 187, BM<sub>a</sub> 188, H<sub>a</sub> 162, P<sub>a</sub> 245, B<sub>a</sub> 254, Ch<sub>a</sub> 372, RP<sub>a</sub> 240, L<sub>a</sub> 286, ALJ 284, H<sub>p</sub> 268, H<sub>a</sub> 289, A<sub>a</sub> 416, W<sub>2</sub> 273, L<sub>a</sub> 335.

خاک مرا بقالب آمیخته اند هر دم صد یوالمجی زمین بر انگیخته اند  
من بهتر ازیں نمی توانم بودن کز یوه مرا چنین بیرون ریخته اند

So when my clay the potters knead and mould,  
A hundred woodcress apes they might unfold;  
But now I can't be fairer than I seem,  
They cast me not as you or I had told.

V, 14

183.—M<sub>i</sub>—H<sub>p</sub> 87, W<sub>a</sub> 28, S<sub>a</sub> 27, S<sub>a</sub> 96, H<sub>a</sub> 39=165, S<sub>a</sub> 59, BN<sub>a</sub> 58, S<sub>a</sub> 69, U<sub>a</sub> 25, S<sub>a</sub> 41, H<sub>a</sub> 40, BN<sub>a</sub> 54, BM<sub>a</sub> 44, L<sub>a</sub> 54, BM<sub>a</sub> 432, W<sub>ind</sub> 400, P<sub>a</sub> 107, H<sub>a</sub> 103, S<sub>a</sub> 37, BM<sub>a</sub> 25, H<sub>i</sub> 109, BNJ 25, H<sub>a</sub> 125, BM<sub>a</sub> 97, RP<sub>a</sub> 37, H<sub>a</sub> 2, BEP<sub>a</sub> 87, BM<sub>a</sub> 59, H<sub>a</sub> 68, H<sub>a</sub> 48, H<sub>p</sub> 37, H<sub>a</sub> 39, H<sub>a</sub> 25, S<sub>a</sub> 78, H<sub>a</sub> 60, H<sub>a</sub> 66, BM<sub>a</sub> 42, L<sub>a</sub> 30, H<sub>a</sub> 74, P<sub>a</sub> 231, B<sub>a</sub> 93, Ch<sub>a</sub> 103, S<sub>a</sub> 74, B<sub>a</sub> 62, H<sub>a</sub> 472, ALJ 91, H<sub>p</sub> 29, H<sub>a</sub> 81, A<sub>a</sub> 150, J<sub>a</sub> 159, W<sub>a</sub> 128, L<sub>a</sub> 100, BEP<sub>a</sub> 233. Page Added [81].

دارند چو ترکیب طبایع آراست ۱۰۳ از هر چه افکندیش اندر کم و کاست  
کز نیک آید شکستن از هر چه بود و نیک نیامد این صور خوب کراست

As Keeper mixt our natures,—all the same—  
Why call this bad and that as worse by name?  
If good the mixture, why the pot would break?  
If bad the form, on whom ye lay the blame?

V, 15

125.—J<sub>a</sub> C.—BD<sub>a</sub> 19, S<sub>a</sub> 289, H<sub>a</sub> 171, S<sub>a</sub> 177, BM<sub>a</sub> 189, S<sub>a</sub> 63, U<sub>a</sub> 128, BNJ 21, S<sub>a</sub> 128, H<sub>a</sub> 12, P<sub>a</sub> 31, BN<sub>a</sub> 95, H<sub>a</sub> 163, BM<sub>a</sub> 43, W<sub>ind</sub> 325, P<sub>a</sub> 77, H<sub>a</sub> 74, S<sub>a</sub> 67=123, BD<sub>a</sub> 69, H<sub>i</sub> 111, BNJ 68, H<sub>a</sub> 42 + 114, BM<sub>a</sub> 29, RP<sub>a</sub> 38, BEP<sub>a</sub> 82, BM<sub>a</sub> 33, H<sub>a</sub> 63, H<sub>a</sub> 50, H<sub>a</sub> 38, H<sub>p</sub> 35, H<sub>a</sub> 29=43, H<sub>a</sub> 62, H<sub>a</sub> 71, H<sub>a</sub> 61, H<sub>a</sub> 67=125, BM<sub>a</sub> 41, H<sub>a</sub> 26, P<sub>a</sub> 229, Ch<sub>a</sub> 19, BEP<sub>a</sub> 17, RP<sub>a</sub> 94, L<sub>a</sub> 98, H<sub>a</sub> 57, H<sub>a</sub> 179, ALJ 78, H<sub>p</sub> 68, H<sub>a</sub> 36, H<sub>a</sub> 223, A<sub>a</sub> 35, J<sub>a</sub> 68, N<sub>a</sub> 38, W<sub>a</sub> 42, L<sub>a</sub> 40, BEP<sub>a</sub> 212, S<sub>a</sub> 18. [Rough].

Page: (1) Nair-ul-Din Tusi [A.K.]. (2) Afzal [28].

ترکیب یوه را که در هم پیوست ۱۲۵ شکستن آن بکار و ا دارد مست  
چندین مروتان یازین و کیف دست از هر که پیوست و بکین که شکست

We know that body once can earn His grace,  
We should not wear it hence in wasteful ways;  
Such graceful form, and slender hands and face,  
He cherished so, should we in hate efface?

V, 16

389:—H<sub>g</sub> 231, H<sub>h</sub> 118, S<sub>h</sub> 115, B<sub>N</sub> 117, U 32, S<sub>h</sub> 85, R<sub>h</sub> 88, B<sub>N</sub> 110, H<sub>G</sub> 113, B<sub>M</sub> 138, B<sub>N</sub> 138, H<sub>h</sub> 169, R<sub>P</sub> 48, H<sub>h</sub> 169, H<sub>h</sub> 63, B<sub>h</sub> 262, L<sub>h</sub> 160, A<sub>L</sub> 1320, H<sub>p</sub> 306, H<sub>h</sub> 284, A<sub>L</sub> 130, W 240, L 269.

آن کاسه کرے کہ کاسے سرھا کرد م. و در کاسه گری صنعت خود پیدا کرد  
بر خوان وجود ماکنون کاسه نهاد و آن کاسه سرنگون پر از سودا کرد

The Potter who the pans of heads has wrought,  
Has placed in pans his art and all his thought;  
On us he placed a pan which waters world—  
A pan inverted, still with fancies fraught.

V. 13

581:—H<sub>g</sub> 164, S<sub>h</sub> 72, P<sub>h</sub> 36, W<sub>h</sub> 613, P<sub>h</sub> 31, H<sub>h</sub> 31, B<sub>D</sub> 676, B<sub>N</sub> 78, H<sub>h</sub> 84, B<sub>M</sub> 43, B<sub>E</sub> 102, B<sub>M</sub> 62, H<sub>h</sub> 74, H<sub>h</sub> 74, H<sub>g</sub> 23, H<sub>h</sub> 133, H<sub>G</sub> 111, H<sub>h</sub> 79, S<sub>h</sub> 69, B<sub>M</sub> 170, H<sub>h</sub> 79, B<sub>h</sub> 171, C<sub>h</sub> 172, S<sub>h</sub> 77, H<sub>h</sub> 85, A<sub>L</sub> 184, H<sub>p</sub> 76, H<sub>h</sub> 34, H<sub>h</sub> 183, A<sub>L</sub> 193, J<sub>h</sub> 83, N<sub>h</sub> 73, W 73, L 179.

آن ماده که قابل حیاست بذات م. گاهے حیوان میشود و گاهے نبات  
قابل نبوی که هست گردد هیات موصوف بذات است گریست صفات

That substance which in self a life can cheer,  
It may as beast or now as herb appear;  
Think not what exists once can ever die—  
For attributes to thy own self adhere.

V. 14

891:—H<sub>g</sub> 25, B<sub>D</sub> 63, H<sub>h</sub> 32, H<sub>h</sub> 113, S<sub>h</sub> 113, B<sub>N</sub> 114, S<sub>h</sub> 44, U 36, B<sub>N</sub> 111, S<sub>h</sub> 291, B<sub>N</sub> 142, R<sub>h</sub> 20, B<sub>N</sub> 108, B<sub>M</sub> 84, H<sub>G</sub> 109, L<sub>N</sub> 117, B<sub>M</sub> 676, W<sub>h</sub> 623=136, P<sub>h</sub> 28, H<sub>h</sub> 38, S<sub>h</sub> 39, B<sub>D</sub> 51, H<sub>h</sub> 88, B<sub>N</sub> 51, H<sub>h</sub> 82, B<sub>M</sub> 59, R<sub>P</sub> 48, B<sub>E</sub> 67, H<sub>h</sub> 7, H<sub>h</sub> 45, H<sub>h</sub> 28, H<sub>h</sub> 23, H<sub>h</sub> 61=128, H<sub>G</sub> 311, H<sub>h</sub> 63, H<sub>h</sub> 44, H<sub>h</sub> 179=179, I E 53, H<sub>h</sub> 14, H<sub>h</sub> 66, P<sub>h</sub> 4, B<sub>h</sub> 73, C<sub>h</sub> 103, B<sub>E</sub> 31=22, H<sub>h</sub> 51=26, H<sub>h</sub> 43, H<sub>h</sub> 172, A<sub>L</sub> 171, H<sub>p</sub> 51, H<sub>h</sub> 28, H<sub>h</sub> 66, A 96, J<sub>h</sub> 83, N 28, W 12, L 83, B<sub>E</sub> 139.

Pap. Add. [50].

این گوزم چون عاشق زانوے بوده است م. در بند سر زلف نگارے بوده است  
این دست که در گردن او می بینی دستبست که در گردن پاوے بوده است

This jar was once a gallant Tair, I swear,  
Who laid so eclipsed by his lady's hair;  
Ah! even now the handle at his neck  
Is ever curling round to clasp—the air!

V. 15

277:—H<sub>g</sub>47, H<sub>h</sub>58, 5858, BNa57, U35, BNa57, 5a55, R<sub>g</sub>73, P<sub>g</sub>32, BNa64, BM<sub>g</sub>85, HGa89, BNa20, Wba134, Ba3, H<sub>h</sub>163, 5g26, BNa48, BNa48, H<sub>h</sub>71, BNa49, RP<sub>g</sub>22, BSR<sub>g</sub>60, BM<sub>g</sub>15, H<sub>h</sub>43, H<sub>g</sub>60, H<sub>g</sub>113, H<sub>h</sub>59=125, HCa188, H<sub>h</sub>60, H<sub>h</sub>43, BNa50, L<sub>g</sub>23, H<sub>h</sub>31, H<sub>h</sub>51, P<sub>g</sub>558, B<sub>g</sub>33, Ca39, BSR<sub>g</sub>51, RP<sub>g</sub>36, 1a48, H<sub>h</sub>37, H<sub>h</sub>497, AL158, H<sub>h</sub>48, H<sub>h</sub>60, H<sub>h</sub>33, A77, J68, N39, W42, L42, H<sub>h</sub>37. Page: Najmed Din Razi [A.K.].

هر سبزه که بر کنار جوئے دسته است ز آفت کوئی زلف فرشته جوئے دسته است  
هان بر سر سبزه با بخوازی نهی کل سبزه ز خاک لاغر و جوئے دسته است

The verdures which on river banks are seen,  
Are tresses of some pious nymph I ween;  
Beware of stamping down this turf with scorn.  
'Tis sleeping Narcissus now clad in green.

V. 39

173:—H<sub>g</sub>54, W<sub>h</sub>11, 5a16, BNa43, 5a38, U70, BNa46, 5a36, BNa139, R<sub>g</sub>48, BNa131, Wba1179, P<sub>g</sub>305, H<sub>h</sub>103, 5g43, BNa50, BNa30, 1a3, BNa38, 1a61, BSR<sub>g</sub>66, BM<sub>g</sub>17, H<sub>h</sub>43, H<sub>g</sub>76, H<sub>h</sub>127, HCa310, H<sub>h</sub>62, H<sub>h</sub>43, L<sub>g</sub>22, H<sub>h</sub>13, H<sub>h</sub>41, P<sub>g</sub>550, B<sub>g</sub>102, Ca114, BSR<sub>g</sub>21, RP<sub>g</sub>38, 1a50, B39, BNa40, AL199, H<sub>h</sub>30, H<sub>h</sub>47, A124, W104, L110, H<sub>h</sub>33.

در هر دشتی که لاله زاری بوده است همه آن لاله زار خون شهر یاری بوده است  
هر برگه بنفشه که زمین میروید خالی است که بر درخ نگاری بوده است

This jungle tulip rushing out in fray  
Is blood which raised a Kaiser of his day;  
And violet petals peeping from the earth  
Are moles which docked the cheeks of maiden's gay.

V. 38

276:—T. Casida, and Ferdowsi Tawarikh, 1153. Page: Saadi [H<sub>h</sub>] [H.A.].

هر زده که بر روی زمین بوده است همه خورد شیدو رخ زهره جینے بوده است  
کرد از رخ نازنین بآرم نشان کل هم درخ و زلف آرزوینے بوده است

Each mote on earth had once a royal birth,  
Like Sun a face, like Venus wits and worth;  
So caress gently dust on Beloved's face,  
It comes from lovers once so full of mirth.

V. 31

1477.—*Ta'rikh Wusuf*, Hp.61, BN.56, Ha.50, Sd.90, BN.88, Ss.46, Ss.67, Ra.37, Pa.33, BN.74, BM.78, HCa.84, LN.78, BM.137, BN.59, W.1178, Pa.93, Ha.99, BCh.49, H.240, BN.49, H.72, H.38, Pa.4, RP.24, BBR.69, BM.16, Ha.44, Hp.67, Ha.30=128, HCa.39, Ha.61, Ha.42, Ha.117, BM.33, LE.56, Ha.12, Hs.34, Bk.89, Ch.96, RP.37, Is.49=111, Is.38, Hs.98, ALL.47, Hp.43, Ha.63, A.92, J.31, L.77, BBR.399, Ha.61. Page Sailed On Balkans (Receipt 37).

خارینکے بڑے پانی ہر حیوانے ست ہم زلفِ صنعی واپروی جانے ست  
ہر خشت کہ بر کنکرۂ ایوانے ست انگشتِ وزوے و سرِ سلطانے ست

The thorns which sting in foot some jungle boar,  
Are Adonis' curls which made some Venus sore;  
The bricks, which deck the cornice of some dome  
Are heads that ruled, and hands which sceptres bore.

V. 13

978.—Hp.692, BCh.147, Ha.110, Sd.113, BN.109, U.34, BN.245, Ss.81, Pa.100, BN.101, HCa.103, BM.174, W.1495, Pa.40, Pa.495, BN.393, H.236, BN.457, BM.518, RP.41, BM.392, Ha.403, HCa.374, Ha.409, Hs.484, Hs.34, Pa.211, Bk.608, Ch.749, Is.493, Is.349, Ha.135, Hp.390, Hs.845, A.864, W.499, L.721, BBR.189.

ہر کوزہ گرانِ دھرمِ کوزہ گدے دے از خاکِ مہی نمود ہر یکِ ہنرے  
من دیدم اگر نہ دیدہ ہرے ہنرے خاکِ ہندوم بر کفِ ہر کوزہ گدے

As here in Potters' factories I stand,  
I find them moulding clay to wonder-land;  
I see what purblind eyes would fail to see,  
My father's clay in every potter's hand.

V. 14

987.—Pa.113, Sd.115, BN.112, U.208, Ss.416, BN.141, Pa.297, BN.195, HCa.108, LN.282, BM.230, Pa.496, Hs.624, H.392, Ha.413, Hs.591, Hp.495, Hs.81, Hs.492, Pa.90, Ch.789, BBR.185, Is.478, Ha.189, ALL.692, Hp.611, Pa.390, Hs.850=917, A.854, J.308, N.395, W.457, L.711, BBR.189.

ای کوزہ گرا بکوش اگر ہناری دے تا چند کئی بر کفِ آدمِ خواری  
انگشتِ فریدون و کفِ کیخسرو بر برجِ نہادۂ چہ می ہندازی

Beware, O potter! Listen what I say:  
How long you kick and mangle human clay?  
And whirl on wheel the Czars' and Kaisars' skulls,  
And never fear how they would take it.—*They!*

V. 15

1871.—Hy.471, Hs.112, Sd.112, BNS.110, U.33, BNS.246, Ss.82, Rs.310, Ps.197, BNS.101, HCs.308, BM.670, Wms.271, Hs.368, BNS.446, Hs.33, BMS.313, RPs.41, Ss.388, Hs.401, HCs.363, Hs.340, Hs.443, Hs.47, BMS.393, Hs.374, Ps.339, Cs.740, Rs.491, B.339, Hs.177, ALL.691, Hp.378, Hs.293, A.840, J.343, N.431, W.466, L.696.

دو کوزه کوزه کرے کر دم داے ۱۰۲۱ در پایہ جرخ دیدم استاذہ پیائے  
می کرد سیر و کوزه را دستہ و سر از کوزه پادشاہ و ز پایے کنائے

I saw the potter treading at his wheel,  
And what I saw I speak I can't conceal:  
To form the base and handle he had joined  
The pate of Caesar and a beggar's heel!

V. 24

369.—Hy.247, Hs.109, Sd.109, BNS.108, Ss.80, Rs.89, BNS.104, HCs.304, BM.619, Bs.28, Hs.381, Hs.223, Hs.23, RPs.273, Hs.541, Hs.120, Hs.410, Ps.39, Ps.212, Cs.268, Hs.212, ALL.283, Hp.309, Hs.120, Hs.274, A.519, J.178, N.119, L.288, Hs.249.

این کوزه کر آن کد دست درگی دارند ۳۰۳ عقل و خرد و عروش بر آن پیکارند  
دست و لنگ و طیانچہ تا چند زنند خاک کے بدھا فست چہ می بند دارند

These potters moulding shapeless mass of clay,  
They watch and therein wit and wisdom lay;  
Such kicks and thumps, and further slaps and beats,  
Would mould us here.—Yea think on this, I pray!

V. 27

591.—Hy.392, BNS.89, Ss.212, Ss.233, BNS.121, Ss.314, BNS.198, Rs.361, Ps.130, Ss.118, RPs.3, BNS.300, Ls.132, BNS.31, Wms.312, Ps.274, Bs.221, Hs.371, Ss.69, BNS.209, Hs.233, BNS.236, BNS.302, RPs.40, Hs.212, Hs.211, Hs.269, Hs.248, BMS.229, Hs.49, Ps.302, Bs.404, Cs.400, BLS.97, RPs.19, Ss.206, Bs.161, BNS.63, Hs.178, ALL.416, Hp.334, Hs.310, Hs.468, A.472, N.211, W.252, L.411, BMS.100.

دی کوزه کری بدیدم اندر بازار ۳۰۴ بر بادہ مچلے لنگد میزد بسیار  
و آن گل برہان حال باوی میگفت من میجو تو بودہ ام مرا نیکو دار

I saw a potter working in the mart,  
He kicked a clod of earth which made it smart;  
I heard the clay beseech him: "Master! please!  
Like thee I once have been, be kind at heart."

V. 29

438—Hy.426, Sa.122, BDa.160, Sb.232, Ha.60, Sa.60, BNa.99, Sa.213, U.74, BNa.132, Sa.352, BNa.193, Ka.177, Pa.163, BNa.99, BNa.226, HCa.33, LN.55 + 160, BNa.295, Wba.133, Pa.303, Ka.250, Ha.400, Sp.48, BDa.225, Sb.159, BNa.282, BNa.314, RPa.39, BNa.245, HCa.279, Pa.379, Sa.269, BNa.347, Ha.248, Pa.437, BNa.305, Rpa.299, Sa.268, B.184, Ha.171, AL.404, Ha.363, Ha.323, A.306, J.312, W.274, L.446, BHR.96.

لب بر لبِ کوزه بردم از غایتِ آرزو تا زو طلبم واسطهٔ صبرِ دواز  
بامن زبانِ حال می‌گفت این داز صبرِ من چو تو بودم دامِ دینِ بامن داز

My lip to lip of Jar I close in glee,  
In hopes that life eternal I would see;  
Then quoth the Jar: "Like thee I once have been  
For ages, hence a minute breathe with me."

V. 30

514—Hy.242, Pa.114, Sa.114, BNa.113, Sa.83, Ka.146, BNa.337, HCa.172, BNa.396, Ha.229, RPa.45, Ha.368, Pa.373, BNa.253, Ca.269, Sa.236, Ha.172, Ha.313, Ha.375, A.320, L.259, Ha.230.

لب بر لبِ کوزه هیچ ذاتی مقصود نداشت لب من نیز چو لبای تو بود  
آخر که وجودِ ما نماند موجود لبهاست چنین شود فرمانِ وجود

Thus lip to lip with Jug—what would you ween?  
It says "My lips as even thine have been;  
"Since all our shapes will not remain for long  
Thy lips will be as mine—when He would mean!"

V. 30

937—Ba.A, Hy.578, BNa.146, Sb.279, Ha.174, Sa.174, BNa.172, U.54, BNa.222, Sa.299, BNa.137, Pa.299, Sa.8, BNa.108, HCa.166, BNa.64, Wba.273, Pa.393, Ba.491, Ha.629, Sp.26, BNa.31, BNa.404, H.168, BNa.451, BNa.323, RPa.44, BNa.288, Pa.404, H.403, Hy.421, HCa.368, Ha.404, Ha.438, Ha.48, BNa.390, Ha.375, Pa.184, BNa.648, Ca.740, BNa.182, Sa.407, Ha.174, AL.689, Hy.384, Pa.299, Ha.627, A.849, J.317, N.804, W.446, L.706, BHR.333.

بر سنگِ زدم دوشِ سیوے کاشی زدم سرِ مست بدم که کردم این اوباشی  
بامن زبانِ حال می‌گفت سیو من چون تو بدم تو نیز چون من باشی

In frolic once on stone I dashed a pot,  
Alas! such wanton freaks come from a set;  
The pot then told me as if in a trance:  
"Like thee I was, like me now find thy lot."

V. 31



308.—Hs.116, Sd.116, Bn.111, U.91, Ss.84, Bz.98, BN.109, BM.106, HC.112, BM.60, Sg.59, BN.40, BP.40, Fh.220-408, Fh.62, Pz.91, Cs.272, Ls.153, Hs.175, Hp.104, Hw.406, A.254-290, CR.899-999.

آن کاسه که پس نکوش پرداخته اند  
در دم بشکست و بر دهگذاز انداخته اند  
ز نهاد قدم برو بخواری نهی  
کان کاسه ز کاسهای سر ساخته اند

That cup we cherished so, and held it fast,  
Is broken now, and in the street is cast,  
Beware! You do not trample on it, Sir!  
That cup was made from skulls of Cæsars' past.

V. 32

663.—Hs.449, Bz.107, Fh.111, Sd.111, BN.116, Ss.271, U.86, BN.138, Ss.360, BP.37, Hs.167, Pz.170, Ss.14, Bz.102, HC.107, Ls.170, Wms.390, Pz.323, Ss.270, Hs.420, Bz.239, Hs.74, BN.300, Hs.14, BM.146, BP.42, Fh.254, Hs.245, Pz.274, HC.246, Hs.287, Hs.279, BM.265, Hs.56, Hs.293, Pz.310, Ss.467, Cs.469, Bz.135, Ls.306, Hs.198, Hs.179, AL.470, Hp.306, Hs.242, Hs.333, A.346, J.340, N.240, W.240, W.260, L.470, Bz.167, Ss. Rump. 141. Page Added [200].

در کار که کوزه گرے بودم دوش به دوش  
در دم دو هزار کوزه گویا و نحوش  
هر يك بزبان حال با من میگفت  
کو کوزه گرو کوزه خرو کوزه فروش

I looked at night in Potter's shop, methought  
That pots conferred and some solution sought;  
And each enquired of me: "Tell who on earth  
Is pot, or potter, who that sold, or bought?"

V. 33

482.—Hs.153, Bz.369, Hs.108, Hp.345, Hs.130, Hs.405, J.282, N.154, CR.940.

روزی که هزار خویش و یگانه کنند  
در دم وز هستی من یاد بسا فایه کنند  
آیا که من این سخن نیارم گفتن  
تا از کل من سیر و پیانه کنند

The day when thousand ties repulse away,  
The fact I am, as fable they will say;  
This is my will, to keep my parts in tact:  
"You make a jar and measure from my clay!"

V. 34

782.—Hs.549, BN.22, Wms.150, Pz.360, Ss.104, Hs.401, BN.366, BM.420, BM.336, Hs.320, Hp.324, HC.326, Hs.340, Hs.362, Bz.352, Cs.620, Bz.140, Ls.379, Ss.261, AL.359, Hp.408, Hs.617, A.600, L.573.

روزی که بکوی کوزه گر می گذرم بهر خود را  
ز میان کوزه های شجرم  
زان پیش که کل بکوزه گر هدیه برم  
شاید که بکس کوزه کنون بدم خورم

The day I pass along a potter's lane,  
I feel as void as pots which there remain;  
So ere I gift my clay to Potter there,  
I long to fill with One the Fountain Main.

V. 35

734r.—Hy.550, BNs.38, BDs.111, Sb.793, Ha.184, Sb.184, BNs.181, BNs.164, Sb.243, BNs.173, Ba.214, Sb.129, BNs.118, FGs.173, LN.181, BNs.52, Wms.326, Pb.372, Ba.317, BDs.289, Hs.288, BNs.150, BMs.402, RPs.219, BNs.291, Hs.304, Hs.277, Hs.313, Hs.323, Hs.290, Pb.213, Ba.333, Cs.608, BEm.179, La.361, Bn.245, Bn.264, AL.142, Hs.448, Hs.378, Hs.643, A.661, 1373, N.277, W.120, L.354, BEm.395.

تا چند اسیر غلی هر دوزخ شوم همه در شعر چه صد ساله چو یکروزه شوم  
درد تو یکساعت از آن پیش که ما در کار که کوزه گران کوزه شوم

Why plan the days and months for work or game?

A day or hundred years in world are same;

Fill in our pans in full before we find

The pans as empty pots which rustics frame.

v. 98

987r.—Hy.648, Pb.487, Ba.436, Hs.573, Hs.565, Hs.592, Bn.627, Ha.364, Hs.797, A.794, J.480, N.638, W.413, L.674.

تا چند ز مسجد و نماز و دوزخ ز تو در میکند با منی از دوزخه  
خیام بخور باده که این خاک ترا که جام کند و که سیر که کوزه

How long I go to Mosque to fast and pray,

And knocking at His door I have to stay?

Khayyam! acquire His love, for they would mould

A pitcher, pot or pan from this thy clay.

v. 99

## VI. FATE

نصاً

69.—Hs.71, Wks.13, Fh.32, Hs.51, BCh.36, BNL.78, Hs.127, BML.79, BEG.91, Hs.33, BML.60, Hs.70, Hs.27, Hs.27, Hs.75, Hs.61, FCh.3, Hs.77, Hs.63, BML.43, LE.39, Hs.19, Hs.31, Bk.75, RPr.100, L.75, Hs.63, ALL.138, Hs.74, Hs.27, Hs.140, A.102, N.27, W.31, L.67.

Pers. Othman Makhsûs (Hs.).

از هرزه ببردے می باید باخت ۶۹ بانیك وید زمانه می باید ساخت  
از طاسك چرخ و لمبین تقدیر هر نقش که پیدا شود آن باید باخت

FROM DOOR to corner we should run the course,  
With good or bad of time we bear of course;  
Where Time and Fate are mates and die is cast—  
Then heads or tails, 'tis we who march perforce!

VI. 1

718.—Hs.476, Hs.53, Hs.75, Sd.15, BNL.15, Ss.298, U.15, Ss.13, Rk.203, BNL.16, BML.250, HCh.13, Lh.13, BML.23, Wks.401, Fh.347, Ss.295, Hs.463, Sg.11, BCh.252, Hs.19, BNL.313, BML.412, RPr.313, BML.258, Hs.278, Hs.292, HCh.261, Hs.302, Hs.13, BML.287, Bk.488, Ch.376, RPr.336, L.321=128, Hs.212, Hs.389, ALL.494, Hs.413, Hs.288, A.603, J.408, W.337, L.470, BEB.10, Hs.23.

ایزد چو خواست آنچه من خواسته ام ۷۱۸ کی گردد راست آنچه من خواسته ام  
گر چه صوابست که او خواسته است پس چه خطاست آنچه من خواسته ام

I wish one way, He wills the other way,  
So my desires will surely lead astray;  
Since what He wills is wholly for my weal,  
Then my desires in woes alone will pay.

VI. 2

818.—Hs.379, BCh.132, Hs.35, Sd.53, BNL.32, U.30, BNL.184, Ss.312, Rk.216, BNL.38, HCh.79, Lh.77+314, Wks.464, Fh.434, Bk.373, Hs.518, Sg.23, BCh.316, BNL.32, BNL.391, BML.484, RPr.336, BML.351, Hs.347, Hs.320, Hs.356, HCh.323, Hs.371, Hs.386, BML.333, Hs.68, Hs.400, P.41, Bk.590, Ch.653, L.487, Bk.289, Hs.549, ALL.603, Hs.369, Hs.379, Hs.713, A.725, J.429, N.322, W.363, L.618.

آزاکه و نوبست بر احوال جهان ۸۱۸ شادی و غم و دین بروشد آسان  
چون تک و بد جهان بسرخواهد شد خواهی مده در دباش و خواهی درمان

If one but knows the changes world displays,  
No joys or grief will ever cross his ways;  
As weal will pass, and so the woes will pass,  
No wound remains for long, no balm allays.

VI. 3

585.—Hj.352, Ss.34, Hs.144, Sd.144, BNS.142, Ss.221, U.141, Ss.106, Rs.130, BM.584, HCs.136, BM.133, Ws.137, Pz.210, Bz.200, Fz.393, Bz.28, BDs.198, Hj.287, BN.247, BMS.282, RP.168, BMS.234, Hs.234, Pz.217, Hs.197, Hs.247, HCs.134, Ss.239, Hs.245, Hs.104, BM.211, Pz.28, Bz.199, Ch.418, Ls.252=253, B.158, H.354, AL.422, Fz.372, Fz.790, Hs.468, A.468, J.289, N.197, W.241, L.800, BER.290, Hs.149.

از یون آن دوست چه داری آزاد ۵۸۵ در فکرت پیوده دل و جان ز افکار  
خرم بوی و جهان بشادی گذران تدبیر نه با تو کرده اند آخر کار

Our Friend will never give us cause to wail,  
Our baseless cares alone would make us quail;  
Be content and in pleasure pass the world,  
For after all our schemes would only fail.

472.—BN.14, Hs.452 [196]. Page Added [258].

VL 4

میان اجل دانه چو در دام نهاد صیدے بگرفت و آدمش نام نهاد  
هر نیک و بدے که می رود در عالم او می کند و پناه بر عام نهاد

Eternal Hunter laid a grain in snare,  
He caught a bird and said: "A man is there."  
Thus every good or bad which goes in world  
Is done by Him, but we the blame would bear.

VL 5

385.—[410,  
"Amr [H.].

مائم در افقاده چون مرغ بدام داد دلتش روزگار آشفته مدام  
سرگشته درین دایره بے در و پام تا آمد بر مراد و نه دفعه یکام

So in this snare, as sparrows we are pent,  
We feel so snappish and ever lament;  
Perplexed we flutter round, but find no door,  
We reach no peace, but chirrup discontent.

VL 4

122.—Hj.202, BN.137, Ss.34, Hs.106, Sd.106, BNS.103, Ss.21, U.68, Ss.70, BN.53, Rs.35, Pz.28, Ss.111, BNS.69, BM.39, HCs.701, BNS.73, Ws.133, Pz.78, Hs.76, Ss.44, BDs.110, Hj.529, BN.119, Fz.134, BM.106, BER.152, BM.75, Hs.104, Hs.4, Hj.78, Hs.35=109, Ss.242, Hs.87, Hs.78, BM.67, Ls.49, Hs.37, Pz.227, Bz.212, Ch.211, Hs.168, Ls.109, Bz.93, Hs.396, AL.222, Fz.132, Hs.221, A.211, J.122, L.218, BER.377.

تا کی ز چراغ مسجد و در و کشت ۱۲۲ تا کی ز زبان دوزخ و سود و هشت  
دو بر سر لوحین که استاد قضا اندر ازل آنچه بود نوشت

How long in Mosque or Church ye roam in thought  
Of gain or loss which Heaven or Hell has brought?  
Advance, and scan the tablet of your soul,  
Where master wrote His Word when there was nought.

VL 7

385.—BNs.42, Ch.361, Hs.361. *Pap. Adab* [189].

تا زوی زمین و آسمان خواهد بود مردم حیوان و نبات را، کجای خواهد بود  
تا بخرج قرآن اختران خواهد کرد تقدیر خلاصه جهان خواهد بود

So long as heaven and earth in kinship bind,  
The plants and beasts a resting place will find;  
So long as sky revolves with all its stars,  
He maintains all in world—but we are blind.

VI. 9

371.—Hs.354, LN.288, Bz.34, Hs.227, Hs.320, Hs.266, RP.271, Hs.344, Hs.266,  
Bz.281, Ch.332, Hs.280, ALI.375, Hs.346, A.252=49, L.372, BERT.329.

بر من قلم قضا جو ہے من رائد ۴۷۱ پس نیک و بدش چرا ز من میدانند  
دی ہے من و امر و زچو دی ہے من و تو فردا بچہ حجت بد اور اخوانند

Fate asked me not when she her dicta scrawled,  
To pay for what she wrote should I be called?  
If first and this day are not what I made,  
To-morrow on what grounds should I be hauled?

VI. 10

471.—Hs.446, Hs.288, Ss.287, BNs.286, BNs.184, Hs.277, LN.302, BM.431,  
W.4.429=200, Hs.233, Hs.243, P.411, Bz.438, Ch.462, Hs.299, ALI.459, Hs.244,  
Hs.339, A.540, J.342, W.289, L.467, BERT.329. *Pap. Adab* [Hs.] [R.S.] [290].

غم چند خوری ز کار تا آمدہ پیش ۴۷۱ دلچست نصیب مردم دور اندیش  
خوشباش و جهان تنگ مکن بر دل خویش کز خوردن غم قضا نگر دو کم و بیش

Why should you vainly count on coming grief?  
Foreknowledge gathers thorns alone in ahead;  
Be calm, the heart's too small to hold the world.  
By meaning, Fate will not rewrite your leaf.

VI. 11

410.—Hs.411, BDs.83, Hs.34, Ss.284, BNs.83, BNs.127, Ss.313, Bz.173, BNs.39,  
Hs.428, LN.213, BM.429, P.292, Bz.299, Hs.389, RP.344, Hs.396, P.34, Bz.422,  
Ch.403, ALI.406, Hs.213, Hs.306, A.300, J.311, Ss.296, W.237, L.409.

ای دل چو حقیقت جهان هست مجاز ۴۱۰ چندین چہ بری خواہی ازین رنج دراز  
تو را بقضا سیار و بادرد بساز کین دلخہ قلم زبیر تو ناید باز

O mind! the world is but a mocking sight,  
You fancy some delights, and fret in fright;  
Resign yourself to Him, and pine for Him,  
You cannot alter what is black on white.

VI. 12

225.—BDa.34, BN272, Pp.144, Ba.84, Hb.237, Ha.11, Pb.208, 182,192, Ha.96a, BNa.48a, CR291, Page (1) *Idah* [Lockman]. (2) *Add* [Hk.] [152].

از رفته قلم هیچ ذکر کون نشود مگر  
هان تا جگر خویش بدم خون نکنی  
که خوردنِ غم بجز جگر خون نشود

The Fate will not correct what once she writes,  
And more than what is doled no grain alights;  
Beware of bleeding heart with sordid cares,  
For cares will cast thy heart in wretched plights.

VI. 11

244.—TK.1, Ka.10, Sb.142, HK.214, BNa.290, Pp.96, Ha.429, CR285.

آرند یکی و دیگری بر بایند و  
بارا ز قضا جزاین قدر نبایند  
بر هیچ کس دانه نمی بکشانند  
بپایان تو شمع بنو بپایند

Some bring us here, while others lead away,  
But why they make the show they never say.  
O Lord! impart to me but this much grace:—  
My heart which is Thy gift with Thee I lay.

VI. 12

245.—Hb.34, BMa.27, Wba.23, Pp.137, 146,155, BNa.46, RPa.9, BNb.46, Hb.208, BNb.129, RPa.23a, BMa.13, Ha.41, Hb.124, HCa.186, Ha.38, Hb.39, Pp.454, BNa.18, RPa.34, Ka.46, Hb.35, Hb.199, ALL.102, Hp.46, Ha.149, A.85, L.71, BNa.481, Page (1) *Add* [R.S.]. (2) *Also* Sb.14 [112].

گر کار تو نیک است بد بپوش تو نیست  
تسليم و رضا پیش کن و شاد بزی  
وز سر روز تو بطعیر تو نیست  
چونیک و بد جهان بد بپوش تو نیست

You never make your weal, but it is sent;  
Perchance they kill you, not by your intent.  
Resign in Him, and ever be content,  
For good or bad in world you can't invent.

VI. 13

127.—Hb.140, Hb.40, Hp.106, Ha.96a.

چون بفرضا گشاده از دست تو نیست  
خوش باش که در تصرف نیک و بدت  
راضی شو اگر کار بیایست تو نیست  
سر رشته روزگار در دست تو نیست

As Fate required no shaft from you to dart,  
Resign if matters do not please your heart;  
Rejoice in taking affairs good or bad,  
As Time requests you not to play its part.

VI. 14

100.—Hq.182, HDe.31, Sa.229, Sa.87, BNd.13, BNd.211, Ra.53, Pa.68, BNd.25, BMa.39, LN.191, BMd.138, WId.221, Pa.62, Hs.59, H.208, BNd.94, Hs.103, BMa.74, RPa.218, BERd.125, BMd.81, Hs.53, H.121, Hq.41, Hs.107, Hs.69, HCa.26, Pa.108, Hs.88, BMd.51, Pa.377, Bs.166, Ch.166, RPa.113, Is.90, Bs.79, ALI.200, Hq.92, Hs.31, Hs.199, A.208, J.41, N.31, W.33, LCR.193=845, BERd.97, Hs.75.

بر لوح نشان بود بنان بود است ۱۰۹ پیوسته قلم ز نیک و بد آسود است  
اندوختدیر آنچه بایست بداد قلم خوردن و گوشیدن مایه بود است

His Tablet bears the future but concealed,

His Pen is calm if good or bad we yield.

The powers gave us proper share at first,

With grief or strife no less nor more we wield.

VI. 13

97.—Hq.193, RPa.23, Hs.172, BMd.104, BERd.138, Hs.14, BMd.38, Hs.34, Hs.34, BMd.62, Hs.34, Pa.173, Bs.205, Ch.205, RPa.6, ALI.215, Hs.34, Hs.214, A.234, L.44, N.34, W.36, L.212.

با حکم خدا بجز رضا در نگریت ۹۷ با خلق بجز روی و ریا در نگریت  
هر حیل که در تصور عقل آید کردیم و لیک با قضا در نگریت

Resign in Him, and He will come with grace.

A smirk will make the people run a race;

No pill or gland, no fix, or kick or start,

With bribe or frighten Fate to change her pace.

VI. 17

273.—Hq.86, Ws.27, Sa.28, Pa.267, Sa.262, BNd.446, Sa.244, BMd.252, Pa.2, Hs.183, Hs.229, RPa.287, BERd.49, Pa.341, Bs.94, Ch.109, ALI.89, Hs.80, A.199, LCR.102=873, BERd.397, Hs.129=163.

مهر جان شریف کو شناسائے چیست ۲۷۳ داند که هر انچه آید از جای که هست  
چیزیکه تا میرسد از حکم شے هست کونین ز هر چه میرود بی گنھے هست

An honest man, who plies his solemn beak,

Greets all he meets as coming from His seat;

And what we get is right a Royal treat,

And world is blameless, going as it meet.

VI. 18

273.—Hq.808, Pa.190, Sa.190, BNd.148, U.67, BNd.296, Sa.112, Pa.261, BNd.167, HCa.153, BMd.405, WId.251, Pa.462, Bs.412, Pa.349, Sp.42, BNd.399, BMa.499, Hs.87, BMd.334, Hs.334, Hq.373, HCa.333, Hs.373, Hs.399, BMd.338, Pa.100, Ch.470, L.428, Bs.300, BNd.66, Pa.208, ALI.616, Hq.328, Hs.249, A.752, W.401, L.413, Pa.265.

Part (1) Ford Humsin Shash (346). (2) Added (370).

اے دقت بھوگان قضا بھوچون کو ۲۷۳ چپ بخورد و راست میرود و هیچ سکو  
کا تنگی که ترا ننگد اندر تنگی و دو او داند و او داند و او داند و او

Ye who rebound as ball at Master's blow!

Be mutely slapped on left, and right ye go;

For He who flings you running to and fro,

He knows and knows He knows He knoweth so.

VI. 19

1003.—Hq.561, Sa.79, Sb.172, Hs.126, Sd.126, BNa.125, U.113, Sa.88, BNa.130, Rg.305, HCa.121, BMd.348, Wbod.275, Pk.560, Ba.173, Hb.611, Sg.74, BEM.400, HJ.62, BNL.433, BMB.325, RPa.86, BMz.388, Hm.406, Hf.413, Hg.423, HCa.370, Hs.436, Hs.460, Hs.27, BMd.392, Pz.264, Bb.631, Ch.741, La.469, Bb.345, Hb.196, Hg.386, Hs.474, Hs.635, A.557, N.418, Ws.438, LCTC.714=1136, BERT.270=78, Hs.83.

چون واقعی ای سر زهر اسرارے مے . . . چشمتین چه بری بیداء هر نپادے  
چون می زود باختیار و ت کارے خوشیاش یک نفس که هستی بارے

My son! you know the truth the very truth,  
Why then you nurse each phantasy uncouth?  
You won't attain thro' tactics, but thro' grace;—  
So keep sedate and breathe in calm forsooth.

VI. 18

1061.—Hs.692

که راست کند صورت مانی و منی . . . که بشکند این طلسم جانی و تنی  
کسی نیست که استاد قضا را گوید از بهره سازی و جراحی شکنی

Fate oft would raise the forms of "I" and "Mine,"  
Then break the body, blow the life in fine;  
But none can dare to ask this Sorcerer:  
If juggling thus behoves a hand Divine.

VI. 19

687.—Rg.8, Hg.493, Sa.76, Sb.174, Hs.207, BNa.203, Sg.274, U.132, BNa.267, Ss.190, BNa.122, Rg.192, Pz.173, BNa.10, Sd.88, BNa.303, HCa.252, LN.166, BMd.124, BNa.27, Wbod.188, Pk.333, Ba.281, Hb.431, Sg.81, BDs.341, BNG.1, HJ.54, BNa.101, BMB.332, RPa.87, Hm.236, Hf.232, Hg.262, HCa.248, Hs.289, Hs.289, Pz.96, BMd.266, Hs.37, Hs.273, Pz.300, Bb.463, Ch.498, BERT.116, La.337, Rg.199, BNa.74, Hs.279, AL.473, Hg.404, Hs.251, Hs.562, A.362, J.150, N.232, L.674, BERT.392, Hs.102.

خیام زمانه از کسی دارد ننگ مدد کو در نیم ایام نشیند دل تنگ  
می خود تو از آبیگه با ناله و چنگ زان پیش که آبیگه آید بر سنگ

Khayyam! the World abhors that wasting wight,  
Who in her days would cram his heart with fright;  
With crystal heart sing anthems of delight,  
Before it dashes on the rock of plight.

VI. 23



## VII. THE CHASTENING.

## بند و نصایح

189.—Hy.384, BD.27, Sb.256, Hs.200, Sb.200, BNB.196, Sa.91, BN4.29, Sa.146, BNB.184, Ra.43, Pa.73, S4.103, BNB.228, BMB.33, HCa.791, BMB.305, WMed.402, Pa.112, Hs.100, BDB.65, Pa.252, BN183, Hs.118, BMB.90, RP.138, BEJa.131, BMB.43, Hs.81, H1.48, Hg.52, Hs.102, Hs.67, HCa.18, Hs.99, Hs.76, BMB.48, LE.42, Pa.320, Sb.194, Cs.141, BEPa.38, RP.107, Ls.84, B.72, Hs.53, ALI.209, Hg.60, Hs.48, Hs.200, A.213, J.38, N.48, W.31, L.200, BERN.126.

در خواب بدم مرا خرد مندے گفت ۱۰۹ کز خواب کسی را کجی شادی تسکفت  
کازے چد کنی کہ با اجل باشد جفت بر خیز کہ زیر خاک میاید خفت

IN SLEEP I was—A sage then told me so:

"In darkness fruit of bliss will never grow,  
Arise and fight with Death, avoid his blow;  
Ere long ye sleep within The Pit below."

VII. 1

127.—Sb.70, BMB.45, WMed.14, Pa.89, Hs.87, BDB.77=181, BN1.77, Hs.85, BMB.60, BERN.101, BMB.81, Hs.73, Hs.97, Hg.65, Hs.16, Hs.64, HCa.10, Hs.78, Hs.38, BMB.45, LE.40, Hs.76, Cs.108, RP.302, Ls.76, B.64, ALI.183, Hg.73, Hs.97, Hs.237, A.111, N.98, W.37, CR.229.

Page (1) Added (Hs.). (2) Kamil Ismail (MS. 1010 H.).

تو یک اجل زرد سپوہا ہیچ ست ۱۰۷ وین بخشمی وسم و زردہا ہیچ ست  
چندانکہ بروے کا دہا در نگریم نک ست کہ نکست دگرہا ہیچ ست

When Death will fling its dart, thy shields will fail,

These gold and silver stores will not avail;

I scan through all the world and there I see

That good has solid worth and rest is gale.

VII. 2

823.—Hy.368, Hs.104, Sb.104, BNB.103, Sa.77, Ra.240, BNB.93, HCa.99, LN.98, BMB.392, WMed.311, Pa.428, B.395, Hs.514, Hs.280, Hs.316, Pa.87, Hs.371, Cs.823, Hs.78, ALI.576, Hg.302, Hs.313, Hs.698, A.699, J.426, N.318, W.360, L.342, BERN.229, Hs.246.

ای گشتے شب و روز بدنیانگر ان ہمہ اندیشہ نمی کنی تواز دوزگران  
آفرقے بہ بین و بازای بخود کام چگونہ ی کند بادگران

O you who tour to see the World at play,

But ponder not that there's the gloomy day;

A breath you art, reflect and seek your Soul,

For see how Time is sweeping all away.

VII. 3

834c.—Hq.573, Wb.4460, Fl.403, Bz.362, Hs.516, BCS.308, BNJ.383, BM.449, BM.521, Ha.537, HCs.316, Hs.381, Hs.376, BMJ.330, Pz.291, Bz.376, Cs.579, L.404, N.279, ALI.581, Hq.497, Hs.503, A.704, J.443, L.597.

تو آمده به پادشاهی کردن مرموز یا خوشتن آئی زین تباهی کردن  
چیز بے بندی دی و نباشی فردا پیداست که امروز چه خواهی کردن

You came to conquer, Oh! you came to rule!

Then rule your Self and waste no days O fool!

From naught of past you merge in future naught,

So now know your course, then choose your school.

VII. 4

679c.—Hq.460, BN.375, Bz.472, Cs.503, ALI.460, Hs.369, A.360, W.296, L.461.

از آتشِ آخرت نمی نازی پاک ۶۷۹ و ز آبِ ندامت نشدی هرگز پاک  
چون بادِ اجل چراغِ عمرت بکشد تو سر که ترا زنگی نپذیرد خاک

It seems thou fearest not infernal flame.

Nor penitent tears have cleansed thee in His name;

When blast of Death blows out thy light of life,

The earth will not reclaim thee for thy shame.

VII. 5

890.—BN.413, Hs.305. Added [Hq.].

نابدید دل ز دیده هانکشان ۸۹۰ هرگز ندیده دیدنِ پشائی  
امروز ازین شراب جامے دو کنش منشیب تو بر امید پس فردائی

Open the eye of love to Master's Light,

Then only you could find a seeing sight;

Acquire His glance, the mead of life today

But do not toil for tomorrow's hope or fright.

VII. 6

1019c.—Hq.375, Hs.153, Bz.133, BN.351, Sc.113, Hs.325, SL.102, Bz.61, BN.179, HCs.146, LN.280, Pz.602, Bz.369, Hs.497, BCS.378, Fl.260, BN.479, BM.345, Hs.435, Hs.422, Hs.481, BM.422, Fl.364, Pz.543, Hs.699, Cs.780, BE.26.179, Ls.458=513, Bz.363, 344.146, ALI.721, Hq.467, Hs.421, Hs.892, A.910, J.305, N.406, W.460, L.767, BER.187.

Foot (1) *Ala Sa'id* [Hq.], (2) *Shukh Roha'i* [Hq.] [R.S.].

دانی که سینه دم خروسی بگری ۱۰۱۰ هر لحظه بگرامی کند توحه گری  
یعنی که نمودند در آینه صبح کز عمر شبی گذشت و تو بیخبری

Ye know not why the thrush and nightingale

At beaming dawn, so loudly moan and wail,

They tell "Ye know not morning mirror shows

"The life you spent in night—a sorry tale!"

VIII. 7

278a.—H<sub>p</sub>199, S<sub>a</sub>44, BDa42, S<sub>a</sub>246, U128, BNd43, S<sub>a</sub>232, BNd190, Pa74, Pa84, S<sub>a</sub>18, BNd149, LN124, BMd128, Wmd69, B<sub>a</sub>12, H<sub>a</sub>163, BDa137, RPa22, B<sub>a</sub>91, BNd117, H<sub>a</sub>126, BMd124, RPa73, BEBa161, H<sub>a</sub>126, BMd98, H<sub>a</sub>111, S<sub>a</sub>40, H<sub>a</sub>89, H<sub>p</sub>113, H<sub>a</sub>25, HCa49, H<sub>a</sub>121, H<sub>a</sub>164, BMd36, LE43, H<sub>a</sub>110, Pa332, B<sub>a</sub>209, C<sub>a</sub>208, BEBa49, H<sub>a</sub>119, B<sub>a</sub>100, BNd29, H<sub>a</sub>186, ALD179, H<sub>p</sub>188, H<sub>a</sub>99, H<sub>a</sub>218, A47=128, J113, N98, W92, L215.

هر کوفی ز عقل در دل بنگشت ۴۴۸ يك روز ز عمر خویش خای نگذاشت  
با دو طلب رضای یزدان کوشید ۴۴۹ یا راحت جان گیرد و سحر برداشت

The man who has in him a grain of wit,  
With folded hands is never wont to sit;  
He either plies to gain the grace of God,  
Or keeps his heart in bliss, and thus is quit.

VII. 4

428a.—H<sub>p</sub>282, BNd14=41, H<sub>a</sub>195, BMd202, H<sub>a</sub>60, BMd49, H<sub>a</sub>89, Pa332, B<sub>a</sub>361, RPa41, ALD52, H<sub>a</sub>315, A361, J188, L300.

در راه خرد بجز خرد را نیست ۴۴۹ چون هست زلف نیک بد را نیست  
خواهی که همه جهان ترا پسندد ۴۵۰ میاش بخوشد لی و خود را نیست

In path of wisdom wits alone can guide,  
This guide is good—let evil go aside.  
And if you wish that men should care for you—  
Then stay sedate and never walk in pride.

VII. 5

644.—H<sub>a</sub>400, H<sub>p</sub>374, H<sub>a</sub>396.

دریا بے محیط و از طوفان چه هراس ۴۵۱ انسان شو و داس را بدان از نفس  
از نیک بدی نباید و از بد نیک ۴۵۲ در قفل بین و نیک از بد نفس

In raging storms the sea will keep its bounds,  
But man so oft his soul with fiend confounds.  
The good beget no bad, nor bad a good  
We know a man or fiend through acts he founds.

VII. 10

662.—BNd409, Pa323, B<sub>a</sub>273, H<sub>a</sub>425, BNd71, H<sub>a</sub>499, H<sub>a</sub>1024.

Faḡ: (1) Aḥd [H<sub>a</sub>]. Vo: (2) Sehaḥ be Qad nāḥ [N<sub>a</sub>]. Junī:  
(2) Aḥd K<sub>a</sub> [H<sub>a</sub>].

در پس منکر دمی و در پیش مباش ۴۵۳ باغ خویش باش غالی از غویش مباش  
خواهی که غریق بحر توحید شوی ۴۵۴ منکر مشو و نیز بد اندیش مباش

Look not at past nor after future flee,  
Stay in thyself and ever bubbling be;  
Reject the Nihil, face no phantasies,  
Thus swim in His eternal single sea.

VII. 11

429.—Hs.378, Hs.380, Sd.360, BNs.346, Ss.491, LN.99, BM4450, Ws.4508, Pk.402, Bk.383, Hs.318, Hs.277, Pk.212, Bk.500, Ch.607, HMJ4, ALI.386, Hs.708, A.708, W.388, L.602, BERJ.226, Hs.287.

بر موجب عقل زندگانی کردن بهر شاید کردن و لے ندانی کردن  
استاد تو روزگار چاک دست چندان بمرت زند که دانی کردن

You wish to live with wisdom, even you!  
But then you say you know not what to do;  
So Time, your teacher flags you with his things  
Until you turn to Him, and pray Him too.

489.—Hs.471, Bk.483, Ch.320, ALL.492, Hs.379, A.372, J.358, W.302, L.492.  
Page: (1) *Asbab-i Mawla* [Hs.]; (2) *Asbab-i Kirmat* [M.F.] [R.S.].

امرار حقیقت که شود حل سوال بهر لے تو به در باخشی نعمت و مال  
تا جان ناکنی خون مخوری پنجه سال از قال ترا ره نمایند بحال

You cannot find the Truth by mere debate,  
Nor if you dole to paupers your estate;  
Unless you pine in love for all your life  
You cannot cross through words to Master's gate.

490.—Hs.298, Hs.483, Sd.481, BNs.484, Ss.373, Ss.377, Rk.131, Pk.114, Ss.120, BNs.60, BNs.142, Hs.480, LN.77+216, BM4373, Ws.445, Pk.398, Rk.141, Hs.298, Bk.156, Hs.153, BNs.157, Hs.232, RPs.343, Hs.483, BNs.127, Hs.141, Hs.98, Hs.200, Hs.321, Hs.228, Hs.146, Hs.158, BMJ.114, Hs.131, Bk.208, Ch.344, RPs.195+305, Hs.151, Hs.128, ALL.308, Hs.176, Hs.293, A.310, W.228, L.276, BERJ.189.

Page: (1) *Naat of Dst. Tusi* [Hs.]; (2) *Alad* [230].

روزیکه جزای هر صفت خواهد بود بهر نام تو بقدر معرفت خواهد بود  
در حسن صفت کوش که در روز جزا حشر تو بصورت صفت خواهد بود

The Day your acts and thoughts are weighed indeed,  
They know your worth, and thus you will be feed.  
Acquire some merits—be in saintly folds,  
For as your merits even so your need.

432.—Hs.240, Hs.100, Sd.101, BNs.48, Ss.75, Rk.123, BNs.87, Hs.98, LN.137, BM4393, Pk.190, Rk.143, Hs.282, BNs.23, Hs.100, Hs.161, Hs.148, Hs.240, Hs.223, Bk.346, Ch.267, BM.503, Pk.146, Hs.273, A.318, J.223, N.143, W.167, L.257, BERJ.228, Hs.248.

در عالم جان بهوش میاید بود بهر در کار جهان نخوش میاید بود  
تا چشم و زبان و گوش بر جا باشد بهر چشم و زبان و گوش میاید بود

Keep watch on Self—it may deceive, you know,  
In world's affairs say neither yes nor no.  
To keep your eye and tongue and ears in place  
You pawn them all at Master's feet,—and go.

273.—Pb.17, Ch.164, CR872.

هر دل که اسیر حب اوست خوش است ۲۷۳ هر سر که غیار میر آن کوست خوش است  
از دوست با و دلغم آزرده مشو خوش باش که هر چه آید از دوست خوش است

The heart enchained to Him is ever free,  
The head besmeared with dust is full of glee;  
So murmur not for aught thy Friend may send,  
Cheer up for all He gives is mead for thee.

VII. 15

115.—H<sub>1</sub>.309, S<sub>1</sub>.112, L.82, B<sub>1</sub>M.132, P<sub>1</sub>.93, B<sub>1</sub>M.111, B<sub>1</sub>M.62, W<sub>1</sub>od.53, P<sub>1</sub>.68, H<sub>1</sub>.63, S<sub>1</sub>.53, B<sub>1</sub>M.123, B<sub>1</sub>N.123, B<sub>1</sub>M.137, B<sub>1</sub>ER.108, 14119, B<sub>1</sub>M.103, H<sub>1</sub>.119, H<sub>1</sub>.10, F<sub>1</sub>L.35, F<sub>1</sub>.80, F<sub>1</sub>Ch.36, H<sub>1</sub>.91, F<sub>1</sub>.38, B<sub>1</sub>M.89, L<sub>1</sub>.38, P<sub>1</sub>.176, B<sub>1</sub>.219, Ch.219, B<sub>1</sub>P.178, ALL.275, H<sub>1</sub>.35, F<sub>1</sub>.228+1013, A.238, J.45, N.33, W.59, L.223.

Page: *Abdal* [H<sub>1</sub>].

بیکه اگر وفا کند خویش من است ۱۱۵ و ز خویش جفا کند بد اندیش من است  
کز زهر موافقت کند تریاقی است و ز توش مخالفت کند نبی من است

A faithful alien as a kin I take,  
A faithless kin is foe I would forsake;  
A poison acts as nectar, saves our life,  
A morsel not digested kills as snake.

VII. 17

172.—H<sub>1</sub>.332, B<sub>1</sub>.141, Ch.139, ALL.143, S<sub>1</sub>.121, A.181, L.147.Page: *Abdal* [82].

دروادی همب خود دویدن هوس است ۱۷۲ و ز عیب گمان نظر بردن هوس است  
ز یضای که من احوال جهان می بینم دامن زردانه در کشیدن هوس است

On faults in me I fain would act a spy,  
To other's failings I would close my eye;  
Dire events in this world are rising now,  
From world and folk 'tis better I should fly.

VII. 18

186.—H<sub>1</sub>.356, S<sub>1</sub>.79, S.356, P<sub>1</sub>.83, S<sub>1</sub>.56, B<sub>1</sub>M.64, L<sub>1</sub>N.73, W<sub>1</sub>od.408, P<sub>1</sub>.79, H<sub>1</sub>.77, B<sub>1</sub>M.53, H<sub>1</sub>.246, B<sub>1</sub>N.83, H<sub>1</sub>.89, B<sub>1</sub>M.47, B<sub>1</sub>P.333, B<sub>1</sub>ER.107, B<sub>1</sub>M.49, H<sub>1</sub>.79, H<sub>1</sub>.29, H<sub>1</sub>.133, F<sub>1</sub>Ch.16, H<sub>1</sub>.77, H<sub>1</sub>.74, B<sub>1</sub>M.79, H<sub>1</sub>.27, B<sub>1</sub>.177, Ch.174, L.82, B<sub>1</sub>.70, H<sub>1</sub>.88, ALL.189, H<sub>1</sub>.81, H<sub>1</sub>.182, A.197, L.189, B<sub>1</sub>ER.362, S. *Remise* 51.

Page: (1) *Abdal* [74]. (2) *Abu Sa'ad* [83].

ز کعب طایع که بکام نود می ست ۱۸۶ نو دادگی از هر چه بمردم سنجی ست  
یا اهل تحرد نسبی که اصلی من و تو گرد می و شرار می و آسیب و غمی ست

Thy nature's knit by breath or fancies frail,  
Be just not harsh to people that they ail;  
Sit thou with wise and see that "I" and "thou"  
Is grain of dust, a spark, a drop and gale.

VII. 19

821.—BN.462, P.127, BN.462, 144408, Hs.737

Page: (1) *Shāhī Bāz Bāzār Nāfā* (1863), (2) *Asad* (1917).

ای تازه جوان بشنو ازین بر کهن ۸۲۱ یک نکته که هست مایه مغرهن  
 زوے که درد معرفت نیست میکنی کاریکه درد معرفت نیست میکنی

Listen, O lad! to me a man of yore,  
 My word is more than all the learned lore;  
 Accept no friend who does not know the Lord,  
 And play no game when gain you cannot score

VII. 38

824.—BN.310, BN.462, BN.547, C.580, AL.124, Hs.716, A.269, LCR.640=1128. Same as 718.

218.—BN.31, Hs.138, 54.138, BN.138, BN.151, Ss.331, Hs.54, BN.155, HC.133, LN.133, BN.139, W.1251, P.465, Ss.447, Hs.364, Hs.218, Hs.362, Hs.36, Hs.32, Hs.398, 18.92=173, Hs.135, P.367/92, Ss.44, C.580=683, S.117, 144.71, AL.146, Hs.151, Hs.52, Hs.139/336, A.54, J.61, N.31, W.54, LCR.49, BCR.385, For. K.I. [M.3. 991 H.]

سر از همه ناکسان نهان داری تو ۸۲۴ راز از همه ابلهان نهان داری تو  
 بنگر که بجای مرد مان کار تو چیست چشم از همه مرد مان نهان داری تو  
 سر از همه ناکسان نهان باید داشت ۸۲۴ راز از همه ابلهان نهان باید داشت  
 بنگر که بجان مردمان می چه کنی چشم از همه مردمان نهان باید داشت

From faithless man, and fool, conceal your thought;  
 The faithless twists—the fool, he knoweth naught.  
 See what thy eyes have wrought on other hearts—  
 Conceal Thy glance from men,—if even sought.

## Variation.

To vulgar folk His truth should not be told,  
 To fools His confidence should not be sold;  
 Behold the wonder eyes on pupils work.  
 So guard thy eye within thy bosom fold.

VII. 39

826.—Hs.728, BN.136, 3142, BN.136, Hs.342, 144540, Hs.881, A.509, L.734, Hs.85.

هر چند ز بدست دهر نمکشی باقی ۸۲۶ و ز جور و جدای یسوخ و غوش باقی  
 ز تاز ز بدست ناکسان آیه زلال بلب بچکان اگر در آتش باقی

When world inflicts on thee such distress dire,  
 And tyrant Time is laving thee in fire,  
 If fools would bring thee nectar—(save His grace),  
 Thou should not taste it, though thou burn on pyre.

VII. 40

488.—Hs.340, Pa.195, Wksd.401, Ba.77, Hs.290, BDa.175, BSL.176, Hs.208, BML.209, Hs.39, BML.142, Hs.136, Hs.156, Hs.334, HCL.79, Hs.164, Hs.156, BML.171, LCL.73, Hs.213, Bs.362, CL.517, RPL.225, Ba.173, ALL.368, Hp.195, Hs.336, A.422, J.207, L.368.

Page: Rashid Wazir (Hs.).

سوئے نودرین نوم چه کردی که خردم دهم دانش چه بری که از تو دانش بخرد  
سال یکبار آبجویت نه دند روزی صد بار آبجویت ببرد

No good you do to asses, they will bray;  
They buy no wisdom, truly why should they?  
They would not give you water once a year,  
But would insult you hundred times a day.

VOL. II

473.—Ba.114, BML.92, LN.138, Wksd.309, Pb.193, Ba.133, Hs.285, RPL.106, BSL.227, Hs.279, CL.594. Page: (1) 'Abdolkāsim Asari (Hs.). (2) Afsar (217).

صد سال در آتشم اگر محمل بود دهم آن آتشی سوزنده مرا مهمل بود  
بسمردم تا اهل مبادم صحبت کز مرگ بهتر صحبت نا اهل بود

For hundred years in fire I may await,  
In time I'll feel no pangs and stay sedate;  
May He avert all evil company,—  
For worse than death I find an evil mate.

VOL. II

548.—Hs.291, BDa.62, Hs.132, SL.132, BML.94, Ss.96, Ba.147, BML.152, HCL.125, LN.248, Pb.344, Ba.190, Hs.340, Hs.228, RPL.154, Hs.182, Hs.261, Pa.335, Bs.264, CL.274, Hs.405, ALL.322, Hs.266, W.210, L.271, BSL.249.

Page: Najib Jafarizadeh (Rasmi 135).

هر صبح که زوی لاله شبنم گیرد دهم لاله بنفشه در چمن خیم گیرد  
انصاف مرا ز غنچه خوش می آید کز دامن خورشید فراهم گیرد

The tulip smiled at first, now sits in cold;  
The violet drooping stays, will not uphold;  
Ah! first they laughed, but now are sad and droop,  
The buds are best which all their grace enfold.

VOL. II

451.—Hs.440, Ss.27, LN.165, BML.331, Pb.371, Ba.258, Hs.408, BML.331, Pa.125, ALL.450, Hs.348, A.356, L.400, BSL.154.

Page: (1) Hafez (Lankown). (2) Kamal Jami' (1099 H.). (3) Afsar (271).

ایدل مطلب زد دیگران حرم خویش ۶۵۱ خوشیاش بهر درد دل مرهم خویش  
تنها بنشین و خوشی خوردم خویش از همدست آرزو کند همدم خویش

O heart! seek not thy Friend abroad, be calm;  
The sores are thine, and even thou the balm;  
In solemn silence sing thy plaintive psalm,  
Thy Darling holds the Palm, aye in thy palm!

VOL. II

1028.—MA 388, Hs.421, Hs.419, Hs.527, J.335, N.424, W.461, CR.1168=1168.

دو چیز کہ هست مایۂ داغی و ۱۰۰۰ پیر زہدِ حدیث نا گویائی  
از خوردنی ہرچہ هست تا خوردن بہ وز صحبت ہرچہ هست بہ تنہائی

Two fundamental points the sages teach,  
Their silence soars to higher realms than speech;  
They do not taste what all is brought to them,  
They walk aloof from mates—quite out of reach.

VII. 27

49.—Hs.32, DD.48, Hs.266, Hs.93, Hs.59, Bn.92, Bn.110, Ss.69, R.12, Bn.70, Hs.58, Bn.138, P.32, Hs.32, Hs.61, Hs.61, Bn.142, R.148, Hs.32, Hs.32, Hs.97, Hs.92, P.3, Bn.38, Ch.93, L.112, Bn.17, Hs.410, ALL.80, Hs.150, Hs.38, Hs.36, A.80, J.81, N.73, W.77, L.65, BER.267, Hs.268.

Fag. 1 A.84. [R.S.] 2 Jm. [R.S.].

آن بہ کہ درین زمانہ کم گیری دوست ۱۰۰۰ با اہل زمانہ صحبت از دور نکوست  
آنکس کہ ترا نکلی شکلی با اوست چون چشم نبرد باز کنی دشمن تو اوست

A friend, in world! O never would I choose.  
Adieu ye weather-cocks! from far adieu!  
My mind, a bosom-friend I so cherished,  
I find it now a viper in my shoes.

VII. 28

1029.—Hs.419, Hs.418, Hs.526, J.332, N.423, W.460, CR.1169.

در شعبہ خالۂ جہان یارِ مجوسے ۱۰۰۰ بشو ز من این حدیث و زہارِ مگوے  
بازدردِ نیاز و هیچِ درمانِ مطلب باغمِ بشتینِ حرم و نعمخوازِ مجوسے

Seek not a mate in world—the wizard's den,  
Just heed the word I say, and tell no men;  
Prepare thyself for pining, seek no balm,  
Seay blissful with thy thirst, let no one ken.

VII. 29

234.—Hs.186, Hs.349, Ss.146, Bn.147, Ss.76, Ss.111, R.33, P.36, Bn.268, Bn.31, L.N.249, Bn.141, W.4177, P.123, Hs.122, Bn.101, Hs.63, Bn.101, Hs.139, Bn.109, Bn.140, Bn.66, Hs.93, Hs.89, Hs.67, Hs.71, Hs.33, Hs.113, Hs.89, Bn.185, Hs.25, Hs.58, P.102, Hs.196, Ch.194, R.164, L.76, Hs.86, Bn.42, Hs.33, ALL.207, Hs.123, Hs.228, A.213, J.118, L.222, BER.368, Bn.366, Hs.157.

شادیِ مطلب کہ حاصلِ عہد دے ست ۲۰۰۰ ہر ذرۂ زخاک کعبانے و حے ست  
احوالِ جہان و اصلِ این عمر کہ هست خواہے و غایے و فریے و دے ست

Why seek for pleasures? Life is windy gale,  
Each grain of sand has tons of kings in bale;  
This solid-seeming world and life we lead  
Are fancies, dreams and spells which fade and fail.

VII. 30



401.—Hs.268, Ss.145, Pp.124, BMs.428, Wms.340, Ps.172, Bc.116, Hs.268, BMs.173, BMs.174, Hs.151, BMs.140, Hs.157, Hs.104, Hs.182, Hs.332, HCs.77, Hs.162, Hs.134, BMs.121, Hs.140, Hs.307, Ch.302, RPs.211, Is.171, ALI.353, Hs.121, Hs.321, A.387, W.225, L.308. *Pap. (1) Bulvat de Turke Sa'ad (Arab). (2) AMS (198).*

چون شاعر روح خانه پرداز شود .۱ هر چیز باصلی خویش باز شود  
این سازه وجود را چه ابریشم طبع از زخمه روزگار بے ساز شود

When Soul the Seer leaves this mansion, lo!  
Then all besides in primal state will go;  
Why creak in silk this body-fiddle-of-life?  
The fiddling Time untunes it ever so.

VII. 10

139.—Hs.96, Ws.13, Ss.21, U.84, Ss.235, BMs.191, LNs.167, BMs.38, Ps.62, Hs.78, Hs.42, Hs.76, BMs.33, RPs.222, BERS.65, Hs.71, Bc.104, Ch.116, Hs.357, ALI.91, Hs.89, A.126, L.112, BERS.257, Hs.37.

چون دیو و پری و بار و اغیار گذشت ۱۳۹ شادی و غم و محنت و نیاز گذشت  
اسرو ز بند آنچه میرسد خورشید باقی این نیز چنانکه آمد انگار گذشت

A fiend or nymph, and friend or foe—will pass;  
Disease or health, and weal or woe—will pass;  
Rejoice in what awaits for thee today—  
And even this as cometh so—will pass.

VII. 11

644.—BMs.398, BMs.262, Hs.263, Ps.337, Hs.391, Hs.557, Ch.349.

دنیا گذران ست و نهائی رازش ۱۶۸ نے غایت انجام نہ ہر آغازش  
چون روز نو گشت تو تو ہم کن سازش کان روز کہ بگذشت نہای رازش

As world is passing, and ye can't declare  
Whence first it came, and then it goeth where;  
When day renews for New Day ye prepare,  
The day discharged is neither here nor there.

VII. 12

448.—Hs.407, Hs.136, Ss.136, BMs.154, Ss.264, Ss.118, Rc.182, BMs.176, HCs.148, BMs.409, Wms.491, Ps.312, Ss.259, Hs.409, BMs.291, BMs.341, Ps.52, BMs.253, Hs.247, Hs.239, Hs.263, HCs.219, Ss.280, Hs.281, BMs.258, Hs.53, Hs.214, Ps.133, Hs.449, Ch.482, RPs.289, Is.299, Hs.192, Hs.360, ALI.457, Hs.386, Hs.288, Hs.540, A.553, J.396, N.239, L.437, Hs.261.

از نامد با زرد مکن چہرہ خویش ۱۵۶ روز آمدہا آمیہ مکن ذہرہ خویش  
بر داری دنیا ی دلی چہرہ خویش زبان پیش کہ دہر بر کشد دہرہ خویش

Let not the future wear you out with care,  
Nor let the present vanquish you or scare;  
Extort from evil earth your royal share,  
Before the world has packed up all her ware.

VII. 14

640.—Hs. 481, Sh. 205, Hs. 135, Sh. 135, BNa. 133, Sh. 258, Sh. 258 = 462, Ba. 160, Pa. 164, BNa. 133, BM. 211, HCa. 150, LN. 255, BM. 121, Pa. 209, Ba. 258, Hs. 406, BD. 226, Hs. 128, BNa. 286, BM. 331, RP. 78, BNa. 250, Hs. 278, HCa. 273, Ba. 274, Hs. 273, Sh. 98, BM. 251, Hs. 252, Pa. 151, Ba. 443, BERN. 106, RP. 284, L. 292, Ba. 186, Hs. 341, AL. 429, Hs. 371, Sh. 257, Hs. 383, A. 324, J. 353, N. 258, W. 258, L. 491, BERN. 344, Hs. 39. Page (1) Rumi (Hs.), (2) *Adad* (273).

از حادثه زمان آئنده مترس . به وزهرچه رسد چو نیست بآئنده مترس  
این یکدم نقد را غنیمت میدان از دفته مهندیش وز آئنده مترس

To gauge the future events do not wink,  
For events good or bad will sooner sink;  
But treat as greatest bliss this breath ye breathe,  
No future's now in link, nor past to think.

VII. 19

158.—Hs. 41, BNa. 134, BERN. 140, Hs. 17, BM. 50, Hs. 145, Hs. 58, Sh. 38, Pa. 399, Ba. 52, RP. 31, AL. 172, Sh. 98, Sh. 136, A. 78, J. 131, W. 128, L. 55.

Page. *Shah Naderi* (Hs.).

در چشم محققان چه زیبا و چه زشت در آینه عاشقان چه دوزخ چه بهشت  
بوشیدن پیدلان چه اطللس چه پلاس زیر سر عاشقان چه بالین و چه خشت

The wise one careth not for crude or fine,  
A Hell or Heaven may be lover's shrine;  
A fearless page may wait in sack or silk,  
On brick or pillow lovers may recline.

VII. 26

369.—Hs. 323, Sh. 32, Sh. 32, BNa. 32, Sh. 24, BNa. 136, Ba. 106, Sh. 54, HCa. 29, LN. 27 + 176, BM. 132, Pa. 178, Ba. 123, Hs. 272, Hs. 330, RP. 215, Sh. 146, Hs. 191, Hs. 259, Hs. 375, Pa. 271, Ca. 256, L. 228, Hs. 346, AL. 244, Hs. 314, Hs. 253, A. 299, L. 299, BERN. 76. Page. *Salman Saeji* (Text) but not in MS. dated 802 H.

چون دزدی تو آنچه عدل نسبت فرمود بهم یک ذره نه کم گشت و نخواهد افزود  
آموده زهر چه هست مباد شد آزاده زهر چه هست مباد بود

Now grain by grain thy food is marked for thee,  
No less or more did ever He decree;  
Remain sedate, with what so e'er He sends,  
From what so e'er thou hast, be ever free.

VII. 37

490.—St. Rem. 66, Pa. 2, Sh. 79, BNa. 13, BERN. 154, Hs. 376, Hs. 227, Hs. 253, Hs. 482, CR. 927.

چون دزدی و عمریش و کم توان کرد . به خود دایه بد و نیک دژم توان کرد  
کل من و تو چنانکه کل من و تست از موم بدست خویش هم توان کرد

Thy bread and days of life are fixed and doled,  
Let things be good or bad, thou should not scold;  
Our ways and means adjust our means and ways,  
But are not wax which we could try and mould.

VII. 44

442.—BNb.441, Hg.202, Hb.204, Hb.451, Hw.581. Edms: Afsh [Hw.] (222).

دل تنگ مشو که تا جهان خواهد بود  
تا برخ اینرو اختران سپر کند  
از تو بجهان نام و نشان خواهد بود  
قد تو خلاصه زمان خواهد بود

Grieve not so long as Sun illumines earth,  
Thy name remains, in hearts thou hast a berth;  
So long as highest sphere and stars would roll,  
Thro' time thy gold retains intrinsic worth.

VII. 47

442.—Hr.328, Sc.307, BMb.151, Wb.423, Ph.142, Bz.82, Hb.213, RPb.117, BNb.205, Hb.226, BMb.224, Hb.46, BMb.367, Hm.185, Hg.166, Hb.380, HCh.104, Hb.190, Hb.381, BMb.166, Hw.40, Hc.395, Bb.348, Ch.364, RPb.273, L.199, ALJ.275, Hp.261, Hw.377, A.407, J.249, N.462, W.267, L.346.

Fgr: Shalh Jan [Hw.].

يك نان بدو روزا كرسود حاصل مرد  
وز كوزه بشكسته دم آبه سرد  
ماسوي ذكر كسي چرا بايد بود  
يا خدمت چو خودي چرا بايد كرد

The brave that finds a loaf but thrice a week,  
And broken jar for water from a creek;  
He would not bind himself to any one.  
Nec serve a man like himself frail and weak.

VII. 48

1600.—Hr.099, BDa.120, Hb.155, Sc.154, BNb.341, BNb.226, Sc.477, BNb.98, Bz.84, LN.107, Ph.362, Bz.513, Hb.639, Hg.53, Bz.660, Ch.797, Hb.557, Hw.892, A.871, J.376, W.500, L.729, BEH.79=204, Hb.263. Fgr: Afsh [Hr.].

چندين نغم زهوده خورد شاد بزي  
و اندر دم بيداد تو با داد بزي  
چون آخر کار اين جهان بستی است  
انگار که بستی تو آزاد بزي

Don't fret in vain but live in peace and glee,  
Be ever just though folk unjust would be;  
This world at last, you know, will vanish, hence  
Shake off thy body, live for ever free.

VII. 49

808.—Hr.301, Hb.148, Sc.148, BNb.146, Sc.161, U.114, Sc.110, Bz.176, BNb.164, HCh.142, BMb.136, Wb.444=450, Ph.213, Bz.157, Hb.308, RPb.50, BNb.227, Hb.295, BMb.181, RPb.172, BMb.185, Hm.205, Hg.214, Hb.397, Hb.108, HCh.125, Bz.220, Hb.208, Hb.107, BMb.189, Hw.41, Hc.171, Ph.444, Bz.321, Ch.383, RPb.250, L.219, Hb.566, Hg.289, Hb.294, A.380, L.319, Hb.152.

Fgr: Farabi [Rump. 125].

كريك نفست ز زندگاني گذرد  
مگذار كه جر پشانداني گذرد  
ز نهار كه سرمايه اين ملك جهان  
هر نيست چنان كشي گذراني گذرد

This breath in life which comes and goes in turns,  
Allow it not unless some bliss it earns;  
The realm of bliss depends on days of life,  
And these will march in quest of thy concerns.

VII. 51

843.—BERJ.184, HJ.259, FB.282=374, H.293, Hc.224, Hc.548, Hp.239, Hw.460.  
 تکه ریزد این جهان فانی گذرد همه و اندوه و نشاط جاودانی گذرد  
 آنکه نه که جهانست چنانکه هر کوه که اوزا گذرانی گذرد

The good and bad in earth—will roll away,  
 The constant grief or mirth—will roll away;  
 We thank His Grace, He made an easy world,  
 With girth or with no girth—will roll away.

VII. 49

876.—Hy.402, Hc.125, S.J.125, BNL.124, Sc.207, U.107, Sc.87, Ba.133, Pa.132, Rb.76, BNL.129, HCa.125, BMJ.106, Wad.363, Ba.198, Hc.348, Sc.72, BDL.308, BNL.203, BNL.398, RPa.59, Hc.42, HLa.66, BSL.229, Hp.248, HCa.368, Hc.257, Hc.254, BMJ.223, L.J.76, Pa.130, Bc.414, Ch.444, RPa.285, L.273, Sc.167, Hc.363, ALJ.479, Hp.340, Hw.493, A.402, L.421.

ای دوست غم جهان بیهوده بخور ۲۰۶ بیهوده غم جهان فرسوده بخور  
 چون بود گذشت و نیست نابود بدید خوش باش و غم جهان تا بود بخور

Don't hanker after world, for all is vain;  
 And grieve not vainly, for the world's in wane;  
 The past is past, and future not yet seen,  
 So stay sedate, for world is naught in plain.

VII. 49

818.—Hy.543, Wad.472, Fp.493, Bc.443, Hc.588, BDL.538, BNL.423, BML.478, RPa.321, BMJ.306, Hc.374, Hc.368, Hc.597, HCa.382, Hc.799, Hc.418, BML.394, Hc.73, Pa.347, Bc.624, Ch.708, L.441, B.509, Hc.356, ALJ.650, Hc.341, Hc.368, Hc.384, A.786, J.483, N.372, W.413, L.666, BSL.508, Fap. Addl. [Hc.] [398].

دنيا بمراد رانده گیر آخر چه ۱۶ وین نامه مهر خوانده گیر آخر چه  
 گیرم که بکام دل باندی صد سال صد سال ذکر بمانده گیر آخر چه

Suppose ye sway the world, what do ye score?  
 And what if words rehearse your praises more?  
 Suppose ye lived in pleasure hundred years  
 And hundred more, at last what do ye store?

VII. 49

882.—Hy.394, Sc.74, Sc.173, Hc.119, S.J.119, BNL.118, Sc.86, BNL.121, Rb.308, Sc.86+123, BNL.116, HCa.114, L.N.96, BMJ.278, Wad.247, Pa.444, Pa.394, Hc.371, BNL.192, BNL.496, BMJ.372, Hc.348, Hc.332, Hp.362, HCa.328, Hc.372, Pa.387, BMJ.334, Pa.376, Hc.592, Ch.699, L.418, B.299, Hc.142, ALJ.398, Hp.508, Hc.371, Hc.726, A.726, J.442, N.334, L.619, BMJ.82, S. Romp. 275.

Fap. (1) Addl. [398]. (2) 'Ajajid Mawd' [Romp. 192].

دو زیاده ز تو گذشته شد یاد مکن ۸۰۲ فردا که نیامده است فر یاد مکن  
 از آمده و گذشته بیداد مکن حال خوشباش و عمر بر یاد مکن

Remember not what happened yesterday,  
 Nor hail the morrow still so far away;  
 Ye should not fret for future or for past!  
 But now be calm and do not waste your day.

VII. 49

299c.—Hy.219, EDe.47, Ha.79, Sd.79, BNh.76, Se.117, BNd.65, Se.260, Ra.81, Pa.97, BNh.51, HCa.76, LNd.70, Wb.43-42, Ha.22, Ha.173, HED.132, Hc.227, BNd.150, BMd.152, RPa.343, Ha.46, HED.155, BMd.108, Ha.121, Ha.89, Hc.106, Hg.121, Ha.181, Hc.25, HED.59, Ha.122, Ha.175, LE.60, Hc.29, Pc.265, Ba.213, Ch.224, RPa.181, Ha.122, Hc.208, BNh.45, HEd.58, ALLE.229, Hg.157, Ha.108, Ha.248, A.249, J.199, N.195, W.194, L.229, DER.248, Ha.134. Page Unani (Ramp. 72).

چون میگذرد عمر چه شیرین و چه تلخ ۲۹۹ به آنکه جو پر شود چه بغداد و چه بلخ

می نوش که بد از من و تو ماه بسی از سلخ بغره آید از غره یلخ

As life will pass, what boots this bliss or bane?

When end is near, what care I France or Spain?

Yea taste His word, for after we have lain,

The moon may wax and wane, and wax again.

VII. 11

322.—EED.156, Hc.258, Ha.284, Ha.377, Ch.353, HEd.68, Ha.367.

Page Ashraf Kirmati (H.).

از آن عمر اگر کسی پاد کند ۳۲۲ شرمش آید که خانه بنواد کند

دیدم بچشم خویش بادست جهان خاکش بر سر که نکه بر باد کند

How latter days would end—if one could sound,

Why would he build a house with fence and pound?

The world is wind. If one reclines on wind,

With tons of dust on him, lies underground.

VII. 54

426.—Hy.239, Ha.131, Sd.131, BNh.149, Se.187, Se.113, Ra.118, BNh.168, HCa.144, BMd.406, BNh.39, Wb.254, Pa.191, Ha.138, Ha.290, Hc.17, HED.162, BNd.163, Ha.211, Ha.17, BNh.378, Ha.44, Hc.58, BMd.229, Ha.227, Ha.138, Hc.149, Hg.201, Ha.224, Hc.117, HED.147, Ha.204, Ha.228, BMd.204, LE.66, Hc.46, Hc.239, Pc.234, Ha.286, Ch.278, RPa.268, Hc.217, HEd.574, Hg.316, Ha.147, Ha.288, A.304, J.224, N.146, W.168, L.277.

Page (1) Rumi (s). (2) Hemsat Baladhi (s). (3) Ashraf (212). (4) Anvari, (5) Khayyami. (6) Ashraf Das Toghrai, (Ramp. 115).

درد هر هر آنکه نیم ناله دارد ۴۲۶ و اندر خور خویش آشیانه دارد

نه خادم کسی بود نه مخدوم کسی گوشت بزی که خوش جهان دارد

The man who has in world a loaf of bread,

And cosy cote enough to rest his head,

Who needs no servant, careth none to serve,—

A happy soul the world hath ever bred.

VIII. 17

524.—Hc.307, Ha.396.

منعم که کباب می خورد میگذرد ۵۲۴ و رباده تاب می خورد میگذرد

درویش بیکسکه گدائی نان را تر کرده باب می خورد میگذرد

The rich regale on wine and meat and fare,

Or drink the purest claret sweet and fare;

The friars in their pans with crumbs of bread,

Well-sopped in water, have a treat and fare.

VIII. 59

544—H.159, H.157, H.154 = 221, H.237, H.187, H.446, J.294, N.169, W.262, CR.995.

Pap. Pindar (Z).

هائ تا ننی برتن خود غصه و درد همه تا جمع کنی سپهر سفید و زر زرد  
زان پیشی که گردد نفسی گرم تو سرد بادوست بخورد که دشمنش خواهد خورد

Ah! saddle not thyself with grief and care,  
To pile up golden cups and silverware;  
So ere thy breath is cold and cause a scare,  
Partake with friends on what thy foes would fare.

VII. 19

545—H.396, S.372, BN.43, BM.288, H.46, BM.32, H.146, P.37, B.406, Ch.49, RP.44, ALL.461=14612, H.469, A.476, L.413, BE.31352.

از چرخ بیکدم سر برافراشته گیر + و ز صحر تمام بهره برداشته گیر  
از کنج و گهر هرچه مراد دل است برداشته گیر و باز بگذاشته گیر

Ah! save thy head from grinding wheel of Time,  
And let thy life attain its end sublime;  
Yes! fill thy heart with gems from precious stores,  
And profit by them, leave the rest in slime.

VII. 20

574—H.409, S.216, U.124, S.384, P.151, H.33, BN.149, MA.226, W.4113, P.260, B.267, H.357, BN.312, BN.362, BM.296, H.297, H.164, H.232, H.41, H.31, H.346, P.122, B.413, Ch.49, L.270, B.165, H.132, ALL.408, H.403, A.461, J.291, W.261, L.420=1046.

Pap. (1) Aga Malik Shaki (A.C.). (2) AHS (H.).

ابدل همه اسباب جهان خواسته گیر باغ طربت بسبزه آراسته گیر  
وانگاه بر آن سبزه شبی چون شبنم بنشسته و یا مباد بر خواسته گیر

O mind! prepare this world with thy desire,  
And lay thy gardens, and with lawns attire;  
Then linger on those lawns as dew in night,  
And vanish at the dawn, when I retire.

VII. 21

575—H.398, H.130, S.413, BN.129, S.253, U.122, S.30, P.154, BN.144, H.123, BM.114, P.231, B.187, H.347, S.80, BN.205, RP.6, RP.73, H.65, H.208, H.244, H.252, H.90, BM.198, P.30, B.410, Ch.42, H.330, H.341, H.358, H.402, A.476, N.199, L.417=1193.

Pap. (1) Shaki. (2) 'Akaf (Z).

ابدل همه اسباب جهان ساخته گیر + وین خانه بر از نعمت بر داشته گیر  
خوش باش درین تسبیح کون و فساد روزی درسه بنشسته و بر خواسته گیر

O heart! have done with silver, gold and brass;  
And in your self you choicest gems amass.  
Be cheerful in this place of Births and Deaths,  
Await a day or two and then you pass.

VII. 22

884.—Hs.378, Ss.63, Ss.226, BMs.189, Wms.377, Ps.366, Bs.213, Hs.365, BDs.201, BNs.252, BMs.300, Hs.62, BMs.221, Hs.298, Is.223, Hs.287, HCs.196, Hs.244, Hs.246, BMs.219, Ps.283, Bs.369, Cs.424, Is.255, Bs.153, ALLs.96, Hs.326, Hs.206, Hs.427, A.457, J.299, N.207, W.246, L.396, BERs.148.

چون نیست ترا جز آنکه دادند قرار ده چندین ز پی مراد دل و لجه مدار  
هان تا نبی بردل خود چندین بار بگذشتن و بگذشتن ست آخر کار

You cannot claim except your share, and so  
You need not crave for more and wail in woe;  
Beware you do not load your heart with grief,  
For in the end you have to leave and go.

VII. 65

885.—BNs.17, Ss.42, Wms.114, Ps.276, Bs.213, Hs.373, BNs.261, Hs.67, BMs.226, HCs.164, Hs.249, BMs.212, Cs.440, RP.281, Is.289, Bs.164, ALLs.15, Hs.491, CR.1034.

دنیاهمه سر بسر ترا خواسته گیر صد کنج بگوهر و زو آراسته گیر  
وانگاه بروی آن چو در صحرای برف روزی دوسه بنشته و برخاسته گیر

Suppose the world has brought you all her grace,  
And then you deck your stores with pearl and lace,  
And then on top of them, as rime on sands,  
You stay a while, and go without a trace.

VII. 66

886.—Hs.394, Ps.154, Wms.381, Ps.278, Bs.236, Hs.375, BNs.19, BNs.263, BMs.226, Hs.43, Hs.69, BMs.228, HCs.167, Hs.251, BMs.251, Hs.53, Ps.429, Bs.406, RP.282, ALLs.400, Hs.340, Hs.494, A.474, L.413.

Page (1) Hala [London]. (2) Kamil Ismat [Mh. 4791 H.].

کاورده عالم بمرادت شده گیر وین عمر برفته و اجل آمده گیر  
گفتی بمراد خویش دستانم زخم خود نتوانی و گز نتوانی زده گیر

Suppose the world is working your dictates,  
At close of life, Death only on you waits;  
You say you won't obtain your heart's desire,  
You can't, for none obtains who only prates.

VII. 67

887.—Hs.447, Ss.103, BDs.161, Ss.56, Hs.157, Ss.177, BNs.193, BNs.136, Ss.163, BNs.148, Bs.183, Ss.91, BNs.154=172, HCs.331, LN.154, BMs.283, Wms.499, Ps.315, Bs.282, Hs.412, Hs.370, Hs.240, Ps.221, Bs.496, Cs.490, Is.307, Hs.62, ALLs.68, Hs.382, Hs.278, Hs.351, A.344, J.307, N.240, W.280, L.408.

Page Afzal [286].

بندے دھت اگر بمن داری گوش ده از بهر خدا جامه فرو بر مپوش  
عفی همه روزه است و دنیا بکدم از بهر دمی ملک ابد را مفروش

A word I speak, and take it if ye care:  
"That garb of pious show ye cease to wear;  
The Lord's Eternal, world's a passing breath,  
Sell not Eternal for a puff of air!"

VII. 68

484c.—H<sub>g</sub>.499, Sc.261, Fl.314, Bz.361, 13c.411, BDc.236, BM.289, BMc.212, H<sub>g</sub>.307, HCc.215, Hc.275, H<sub>g</sub>.278, BM.233, Fl.261, 13c.451, Ck.478, BEBk.109, RPc.286, L.294, B.388, ALL.454, H<sub>g</sub>.378, 14c.342, A.338, L.438.

بگذارد دلا و سوسه عطل و معاش همه از هستی خویشتی بر چون اوباش  
در بزم قلندرانی معنی بنشین آزاده شو و شراب نوش و خوش باش

Away with fancies of scholastic arts,  
And part, for Master's sake, with all your parts;  
Abide among the group of mystic souls,  
Be free and cherish love in heart of hearts.

VII. 43

882i.—BNb.454, Hk.52, Hw.388, Fag. Akad. [290].

ای صبر عزیز داده بر باد بجهل ۶۶۰ وز بے خبری کار اجل داشته سهل  
اسباب دوصد ساله سگانه ز پیشی تا یافته از زمانه يك ساعت مهل

In folly he has spent his life in whole,  
And handed, unawares, to death his soul;  
With means enough for some two hundred years  
A wink of rest from Time he never stole.

VII. 44

919.—H<sub>g</sub>.635, Sc.216, LN.216, BM.196, Fl.496, Bz.449, 13c.363, RPc.249, Bk.621, Ck.370, Hc.493, ALL.646, Hw.378, A.781, J.478, L.664, Hc.218.

غرور چه شوی بسکن و کاشانه ۶۶۶ بر عمر که هست حاصلش آفتاب  
مغشایه بادی و نوا فروزی شع بر دهگذر سیل چه سازی خانه

Why pride on spacious halls and castles so,  
When life is but a passing phantasm show?  
Ye light your taper while ye rest on winds!  
And build your castles on the torrent flow!

VII. 45

932i.—TKJ. H<sub>g</sub>.770, Kc.3, Sb.199, Fl.154, Sc.154, BNb.132, Sc.116, Bz.383, BNb.171, HCc.146, BM.407, Wb.229, BM.374, H.78, BM.34, Hc.437, BM.518, Fl.381, P.109, BM.67, Ck.378, RPc.34, L.312, H.152, AL.177, Hc.612, Hc.591, A.906, J.572, L.763, Hc.258, Fag. Najmed Din Kobra (Hc.). Shah 'Abbas (Ramsay 210).

آن مایه ز دنیا که خودی بپوشی همه معذوری اگر در طلبش می کوشی  
باقی همه رایگان نیرزد هشدار تا عمر کز اتاوه بدان قروش

To seek and fetch what just you eat and wear,  
Though not essential, may be thought as fair;  
The rest is trash and needless, hence beware  
You sell no life's assets to buy despair.

VII. 46



885.—Hj.373, W.466, BD.328, BN.401, H.60, BM.341, Hs.357, 10C.395, Hs.381, 15.401, BM.342, BN.407, Ck.678, L.410, B.302, Hs.545, ALI.622, Hs.398, Hs.734, A.757, W.403, L.688.

گر با خودی نوحرض راننده مشو و در پای طمع خوار و سیرانگنده مشو  
چون آتشی تیز باش و چون آب روان چون خاک بهر باد پراکنده مشو

Why should you be a slave of Greed, for sale  
Or permit lust to kick you pan and pail?  
Set heart ablaze, and sing a flowing song,  
And be not lost as dust in wind and gale.

VII. 11

843.—Hj.382, BD.344, S.285, 14.360, S.359, BN.369, BN.220, S.410, BN.13, LN.109, BM.448, Pb.508, B.322, Hs.663, BN.31, 15.57, Hs.793, Hs.428, Pb.32, B.875, Ck.788, Hs.75, ALI.691, Hs.392, Hs.829, A.855, J.103, N.397, W.438, L.710, BERJ.219, Hs.285. Page Added [497].

از مطبخ دنیا نوحه دود خوری همه تا چند غم بوده و نابود خوری  
دنیا که بر اهل دین زیانست عظیم گر ترک زبان کنی همه سود خوری

The world's a kitchen, blinds your eyes with smoke,  
Its cinders burn you when you try to poke;  
These worldly cares are greatest bane to faith;  
Shun bane, and gain your bliss in single stroke.

VII. 12

889.—Hj.375, U.143, BN.258, BM.135, W.468, BD.362, 15.250, Hs.415, Hs.434, Hs.596, BM.409, Pb.342, B.681, Ck.771, Hs.362, ALI.793, Hs.412, Hs.879, A.896, J.329, N.417, W.496, L.755, BERJ.291, Hs.151.

تا در هوس لعل لب و جام می نهد تا در پی آزار دهن و چنگ و نی  
این ها همه شربت خدا می داند تا ترک نعلی نکنی هیچ نی

How long we long and dwell on Fairest Fair,  
With organs, bands and music peal in air?  
Lord knoweth hearts and careth not for tricks,  
First tear the Self, perchance He then may care.

VII. 13

888.—BN.402, Pb.394, B.507, Hs.645, Hs.414, Hs.887, N.378.  
Page (1) Added [Hs.] [R.S.]. (2) Also Said [415].

تا ترک علاقی و عواقی نه کنی و یک سجده لایق و موافق نکنی  
بنا که ز دام لات و عزا زهی تا ترک خود و وجهه خلاق نکنی

Unless your mind recedes from friends and foes,  
Your prayers are rejected—for He knows;  
You cannot flee from doubts and phantasies,  
Until you shun your Self and worldly shows.

VII. 14

599.—Hs.373, BDs.86, BNs.208, Rs.153, BNs.20, Ps.250, Sa.147, Hs.346, Hs.236, Ps.43, Bk.403, Cs.349, Hs.413, ALL413, Hs.498, A.473, W.256, L.414, BERJ.200. Page Added [Hs.].

مردانه دُرّآ زِ خویشِ وِیجوند بر ۹۹۹ خود را تو ز بند زن و فرزند بر  
هر چیز که هست سَدِ راه است تو را یا بند چگونگی دهری بند بر

Be brave and tear asunder kin and clan  
Aloof from wife and sons, you stand a man!  
For all these bonds would hinder you in march,  
First break your bonds, and then you march in van.

VII. 71

239.—Hs.403, Hs.103, Sa.103, BNs.162, Ss.76, Rs.58, BNs.70, Hs.37, LN.119, BM.433, Ws.433, Ps.133, Hs.138, BN.124, Ss.40, RPs.142, Hs.34, Hs.92, Hs.78, Hs.223, Hs.138, Hs.394, Ps.442, Bk.71, Cs.98, BEJs.14, Sa.34, Bk.38, Hs.38, ALL.69, Hs.147, Hs.92, Hs.24, A.34, J.304, N.89, W.91, L.79, BERJ.223.

Page: (1) Nafth-of Dā, Jafadqan [Hs.], (2) 'Abdillāh Anasir [L.], (3) Rumi [L.].

کُرازی شهوت دهر خواهی رفت ۹۹۹ از من عبرت که بے نوا خواهی رفت  
بشگر چه کسی و از بکا آمدن می دان که چه می کنی بکا خواهی رفت

If you would pamper flesh and play a rake,  
You go a pauper. Hear for goodness' sake:  
See who you are, and from which planes you hail,  
Know what you do, and where your deeds would take.

VII. 72

591.—BNs.448, Ws.224, Hs.445, Hs.384. Page Added [Hs.].

تا که بی اسباب تنعم کردی ۹۹۱ تا چند تو دوسرای مردم کردی  
زین دائره وجود بیرون که دوی زین دائره کربون دوی گم کردی

For chasing pleasures continents you crossed,  
From town to town and door to door you tossed;  
But still you never stepped beyond your "Self".  
And when you do—of course you will be lost.

VII. 73

584.—Hs.482, Hs.448, Hs.303, A.301, W.496, L.798. Page K.I. [1010 H.].

پوسته زبیر شهوت نفسانی ۹۹۰ این جانِ شریف دامنِ رنجانی  
آگاه نی که آفتِ جان تواند آنها که نود دآ دزوی ایشانی

To satiate your carnal appetite  
Why cast your noble life in sordid plight?  
Ah! know ye not the pests of precious life,  
These very baits at which ye grab and bite?

VII. 74

552.—H<sub>q</sub>316, S<sub>q</sub>174, BM4.106, P<sub>a</sub>142, B<sub>h</sub>30, W<sup>ind</sup>250, P<sub>h</sub>240, B<sub>u</sub>189, H<sub>h</sub>399, BN2.241, H<sub>l</sub>278, BM6.263, BMc.202, Ha.279, P<sub>h</sub>174, H<sub>q</sub>340, P<sub>h</sub>114, HCG.140, Ha.293, BM4.104, LE.87, H<sub>u</sub>184, B<sub>h</sub>396, C<sub>h</sub>402, BSRP.80, RP<sub>a</sub>263, ALL.118, H<sub>q</sub>340, H<sub>u</sub>413, A.395, L.314.

Page: Mā. Amīn Kāshī [386].

هر لذت و راحت که خلق نهاد  
از بهر مجرد این آفاق نهاد  
هر کس که به طاق منقلب گشته بخت  
آسایش خود برد و بر طاق نهاد

The tranquil bliss which He in store has kept  
Is meant for bach'lors who have singly slept.  
The man who split in twain from singleness  
Has lost his peace, and all his life has wept.

VII. 79

553.—H<sub>q</sub>372, W<sup>ind</sup>459, P<sub>a</sub>440, B<sub>h</sub>399, H<sub>h</sub>302, BD6.313, BN2.381, BM6.448, BMc.320, Ha.394, H<sub>l</sub>333, BKG.795, H<sub>u</sub>373, BMF.319, H<sub>u</sub>466, P<sub>h</sub>396, B<sub>h</sub>375, C<sub>h</sub>438, L.403, B.278, ALL.360, H<sub>q</sub>496, Ha.332, H<sub>u</sub>372, A.370, J.440, N.339, W.374, L.396.

شربت نباید ازین نیامی کردن  
چون زین ترک اوس و نواهی کردن  
گیرم که سراسر این جهان ملک نوشد  
جز آنکه رها کنی چه خواهی کردن

Such wrecks you wrought and fie! you bear no shame  
For failing duties, playing forbid game!  
Suppose the world and all its wealth your own,  
You have to quit it all, aye all the same!

VII. 80

366.—H<sub>q</sub>306, S<sub>q</sub>110, P<sub>a</sub>91, BMc.93, W<sup>ind</sup>353, B<sub>u</sub>1, H<sub>h</sub>119, BD6.122, BN2.122, BM6.104, BSR.386, BMc.101, Ha.116, H<sub>u</sub>46, H<sub>u</sub>59, H<sub>q</sub>111, HCG.53, Ha.123, H<sub>l</sub>107, BM4.64, P<sub>a</sub>313, B<sub>h</sub>376, C<sub>h</sub>217, BPR.179, B.122, B.103, ALL.226, H<sub>q</sub>141, H<sub>u</sub>59, H<sub>u</sub>223, A.293, J.68, N.38, W.61, L.222.

نفس بیک خانه می ماند راست  
چون بانیگ میان نی از و هیچ نخواست  
دوبه صفت و خواب خرگوش دهد  
آشوب بلیگ دارد و کرک دفاست

Our lust, like house-dog, stands with bristling hair,  
It barks, and whines, and snarls, at empty air;  
It tricks us like a fox, and dreams as hare,  
And tears us like a wolf, and hugs as bear.

VII. 81

607.—H<sub>q</sub>424, H<sub>h</sub>362, S<sub>q</sub>396, S<sub>u</sub>499, LN.175, B<sub>h</sub>406, C<sub>h</sub>461, FIE.471, ALL.449, H<sub>u</sub>321, A.514, L.444.

الوسم ازین سگ چو برنگ و تاز  
کود و دهن بیاد بودی هراز  
از بسکه دلت به استخوان مایل بود  
شد عاقبتش نصیب دندان گراز

Alas! this cur it barked and raised uproar,  
In running fast with winds a likeness bore;  
But since it longed for chewing beastly bones,  
It fared at last we see with tusks of boar.

VII. 82

382.—Hs.259, Sh.60, Ha.117, Sd.117, BNs.116, Ss.337, Ra.101, Sh.94, BNs.115, 162a.111, Ps.171, Ba.113, Hs.268, BERs.228, Hs.133, Hs.297, Bs.281, Cs.271, Ss.219, 334.552, ALL.272, Hs.111, 34s.133, 14s.283, A.250=329, J.209, N.132, W.156, L.288.

تا چند اسیر رنگ و بو خواهی شد      چندان‌زی هر زشت و نیکو خواهی شد  
 که چشمه زهری و اگر آب حیات      آخر بدل خالک فرو خواهی شد

How long with pomp and pleasures ye should race?—  
 For good or bad in world will both efface.  
 And whether brackish brook, or meady lake,  
 In dust ye dry at end and leave no trace.

VII. 43

31.—Hs.2, Ss.102, Sh.226, Sd.3, L.238, BNs.7, BNs.208, Ra.1, BNs.216, Ws.21, Ps.12, Hs.12, Sg.117, BNs.4, BNs.6, BNs.6, Hs.4, Hs.27, BNs.4, BNs.4, Hs.3, Hs.12, Hs.8, Hs.4, Hs.3, Hs.118, BNs.12, Ls.3, Hs.2, Hs.2, Cs.2, BNs.2, BP.3, Ss.8, Hs.12, Hs.12, Hs.2 A.7, J.12, N.12, W.11, L.2, Hs.118.

15. (a).—BNs.3, BNs.13, BNs.128, Sd.21, BNs.7, LNs.6, Hs.107, Hs.4, BP.110, Ss.10, Hs.68, CL.780. Var. El. *Pan 'Amer* [M.S.]. Page Added [11].

گر می نخوری طعمه مزون مستان را      وردست دهد توبه بکن بردان را  
 تو نظر بدین کنی که من می خورم      صد کار کنی که من غلام هست آرا

Tho' wine ye eschew, mystics ye malign,  
 Repent for judging, pray for grace divine;  
 For pride of abstinence in you begets  
 A thousand vipers fouler far than wine.

VII. 44

110.—Hs.143, Hs.386, Hs.96, Hs.99.

بر هر چه دمی نظر نیکو کنی که نکوست      کو ساخته و خواست حضرت اوست  
 بر بے سرو سامانی ما عیب مکن      شاید که مرا دوست چنین دلور دوست

See well what e'er ye see, and good ye take,  
 For all that goes is His desire and make;  
 And taunt me not for utter want of means,  
 Perhaps the Friend would like me for that sake.

VII. 45

1041.—Ss.333, Hs.72, Hs.287.

Page (1) Added [Hs.] [470]. (2) *Pahlevan Ma'mad Qasid* [R.S.].

گر در نظر خویش حقیری مردی را      گر بر سر خویشن امیری مردی  
 مردی نه بود لکن بر افتاده زدن      که دست بکن افتاده گیوی مردی

Feel thyself as His humble slave, a *Man*,  
 And quell thy beastly lusts be brave, a *Man*;  
 Then do not spurn the fallen like a fiend,  
 But help a fallen soul, behave a *Man*.

VII. 46

181.—BDe4, BNd4, H=556, J46, CR779.

تا بتوانی درجبه مگردان کسی را ۱۰ بر آتش خشم خویش مشان کسی را  
گرداخت جاودان طمع میداری میرنج هیبت و مرغبان کسی را

Be smooth—that of thy manners none complain,  
And for thy anger none should burn in vain;  
And if thou long to share eternal bliss,  
Then pine at heart, to others cause no pain.

VII. 81

2481.—BNd496, RPe357, Pe346, H469, H=736. Fapt. Addd [156].

در غم بقول هیچکس کار مکن و بر با خلقی بزی بخلی آزاد مکن  
فردا گوئی که من نکردم از خود این عذر نوتشوند زهار مکن

Leap not in dark for aught a wight would say,  
Be kind and injure none awhile you play;  
Tomorrow though ye plead no harm ye meant,  
But none will heed so heed ye now to-day.

VII. 82

1046.—Hr, 514, W464, 469, Pe325, Bz355, H=699, BDe377, BDe478, BMe344, H460, BMe35, H=402, H=402, H=460, H=460, BMe421, H=382, Pe394, Bz690, CR779, RPe25, Bz314, Bz367, ALI720, Hg600, H=491, H=919, A909, J154, N446, W477, L366.

گر شادی خوشتن در آن میدانی م. کاسوده دل را بجای بستانی  
در ماتم غلی خویش بشین همه عمر مهذار مصیبت که عجب نادانی

If you enjoy, as you now seem to own,  
To tease a tranquil heart and make it groan,  
Bemoan then all your life for loss of wits,  
And reap the grief for folly you had sown.

VII. 83

1646.—BNd377, H471, H=904. Addd [466].

گر با تو نیک بدی سگال چه کنی و دور سوخته از تو بناد چه کنی  
ور غم زده شبی بانگشت دعا اقبال ترا گوش بناد چه کنی

Your victim when for help on Him would call,  
Then time will overturn you once for all;  
And if some night a poor afflicted soul  
Would cry and curse you, helpless you will fall.

VII. 84

35.—3a.3, BMa.2, Wms.308, Pk.13, Hb.13, BDB.2, BNA.4, Hb.12, BMB.4, BER.10, Hm.7, Hp.9, Hb.7, Hb.9, Hb.5, BME.4, Hb.3, Hb.2, Ch.3, RPa.49, La.3, Bb.6, ALL.13, Hpa.3, Hm.16, A.3, L.3.

مرد آن نبود که خلقی خوانند او را ۳۵  
و ندی که نمود روی دستی بکرم  
و ندان همه شب دست برآورد او را

I count him not a man, if people hate  
And fear him, though for murders call him great;  
A toper who extends a helping hand,  
On him with blessing palms the toppers wait.

VII. 31

36.—3b.72, Hm.72, Bb.80, ALL.144, Hw.138, A.103, J.133, W.137, L.80.

یادشمن و دوست هر نیکو نیکوست ۳۶  
یادشمن اگر نیک کنی گردد دوست  
یادشمن هر بد کنی شود دشمن تو

Be kind, and friend or foe you should not mind,  
A kindly heart will never be unkind;  
Ill-treat your friend, and he will turn a fiend,  
And love your foe, in him a friend you find.

VII. 32

36a.—34, 387, Hb.132, Bb.286, ALL.295, Hw.412, L.335.

Page (1) Hake [MS. dated 1655 H.]. (2) Tamed Eagle [Hv.].

با مردم نیک بد نمی باید بود ۳۶  
مفتون معاش خود نمی باید بود  
مفتون معاش خود نمی باید بود

One should with honest people well behave,  
But should not walk with beasts to seek their cave;  
From tricks of trade our conscience we should save,  
With bloated bounty never play a knave.

VII. 33

411.—Hp.281, BNA.10, Sa.136, BSB.143, Wms.49, Bb.125, Hb.378, BDB.169, BNA.170, Hb.255, BMB.160, Hb.30, BMA.136, Hm.153, Hb.100, Hp.196, Hb.330, Hb.109, HCB.73, Hb.108, Hb.130, Hb.167, BMA.113, Lb.72, Hb.38, Hb.136, Fc.292, Bb.362, Ch.352, BDB.371, RPa.207, La.167, Bb.138, ALL.247, Hp.188, Hw.316, A.282, L.301.

Page (1) Shah Sa'adat [A.K.] [R.3]. (2) Sa'id Die Bakht [Hv.]. (3) Added [203].

خواهی که ترا زنت اسرار رسد ۴۱  
از مرگ میاندیش و غم زرق نمود  
اگر هر دو بونت خویش ناچار رسد

If ye would qualify for mystic truth,  
Then keep an open heart and full of ruth;  
And never think of death, nor pine for food,  
For both will come and meet in time forsooth.

VII. 34

1097.—Hy.706, Sh.721, Sh.119, BM.4245, W.4228, Pl.365, B.515, H.556, H.36=175, H.2546, B.566, Ch.500, H.464, H.501, A.880, J.574, W.498, L.737, B.6497, BER.139.

خواهی که پسندیده ایام شوی... مقبول قبول خاصه و عام شوی  
اندوختی مومن و جهود و زما بد گوی مباحث تا نکو نام شوی

If you desire to have the best of time,  
And that your word be heard through all the clime,  
Then slander none, see Lord in every soul,  
And sing his Name, acquire a name sublime.

VII. 93

631.—H.754, H.398, H.399, J.511, N.398, W.440, CR.113.

آزار دل خلق بخورم شبے ۹۳۱ تا بر نکشد ز پی نیم شبے  
بر مال و جمال خویشی تکیه مکن کارا به شبے برند و این دایه شبے

No harm to creatures we can plan or think,  
With midnight call on God, the evils sink;  
How could we here rely on youth or wealth?  
For both are stolen ere we nod or wink.

VII. 94

348.—Hy.342, L.5134, Pl.164, B.306, H.238, RP.158, B.361, Ch.312, ALL.563, H.395, A.421, L.368. *Pap. Addat* [H.+] [175].

بد خواہ کسان هیچ بقصد نرسد ۳۴۸ يك بد نکشد تا بخودش صد نرسد  
من يك تو خواهم و تو خواهی درمن تو يك نه بینی و این بد نرسد

An evil man his wish will not attain  
He gets for one a hundred blows in chain;  
I wish you well, but you are planning harm,  
No evil comes to me, no good you gain.

VII. 97

289.—Hy.39, BER.151, H.120, BM.485, H.31, LE.45, B.42, RP.9, ALL.61, H.113, A.69, L.34.

هر که که غمی ملازم دل شودت ۲۸۹ یا نصیحت کار خویش مشکل شودت  
حال دل دیگرے بیاید بر سید تا خوشدلی تمام حاصل شودت

When grief unceasing hovers on your mind,  
Or all affairs to ruin have inclined,  
You should release from distress other hearts,  
For thereby surely you will solace find.

VII. 98

481.—BNS.398, Fb.204, H4260, H4493, Add. [249].

هر نو نزون بود اگر از بانعد  
افسانه شوی عاقبت از روی نبرد  
بارے چو قصانه پیشوی ای نبرد  
انسانه نیک شونه افسانه بد

If you would live a thousand winters hale,  
At last your name in legends they retail;  
Since after all your story has to end,  
Make it a comely not a tragic tale.

VII, 95

1032.—BNS.386, H4343, S4343, BNS.144, L1145, B4105, B4313, P4198, BNS.161, H44443, BMS.149=401, W44447, P4362, B4336, H4474, BNS.446, BMS.313, BP4370, BMS.389, H4412, H44363, H4443, H4443, BMS.389, H4374, B4454, Ch.791, L4463, B4341, H4381, H4443, A.483, J.342, N.494, W.469, L.717, H4156=233.

ز تبار کنون که میتوانی بارے  
بودار و خاطر عزرائی بارے  
کین عالمی وفا غافل بکسی  
از دست تو هم برون رود بیکارے

Now that ye have resources at your call,  
Relieve your friends from burdens great or small;  
How can ye hold for long this faithless World?  
She slips away from hand, and—once for all.

VII, 100

223.—H4323, F4141, H4374, P4388, B4133, Ch.155, ALL.107, H4116, A.136, J.143, W.112, L.142, BMS.302, Page K.I. [Hamp. 50].

سیم از چه نه مایه خوردندان ست  
بی سپا نرایع جهان زندان ست  
از دست تویی بنفشه سر بر زانوست  
بر کیسه زرد هان گل خندان ست

Though gold is not the ware which wisdom stocks,  
Yet paupers in this park are chained in docks;  
The grass, with empty hands, would drop and swoon,  
The rose, with golden purse, at wench's mocks.

VIII, 491

778.—CALA.383, F4337, L4386, B4266, H4470, H4469,  
"Aene [M.N.]."

گل گفت که دست ز درختان آوردم  
در درختان خندان سر به جهان آوردم  
بند از سر کیسه بر گزافه رفتم  
هر چند که بود در میان آوردم

Said Rose " With hands out-stretched I shower gold,  
And as I smile a smiling world behold;  
I loosened all my purse from hand and fold  
And gathered seed of bliss which now I hold."

VIII, 497



1441.—BN4229, BER260, Hq.138, Hs.76, Ps.293, H4.86, Hs.250, CR.813,  
Papi Nizami Ganjavi [R.S.].

چون نیست امیدم هم از شام بچاشت بدم  
چون عالم را به کسی نتوانند گذاشت  
باید دل دوستان نگه باید داشت

We sleep at night but may not hope to wake  
Hence we should sow but good for Goodness sake.  
As world is not a ready cash at call,  
Let friends enjoy the comforts we can make.

VII. 101

1042.—Hq.713, H4.40, BM466, Hs.270, Ch.365 H4.67, ALL701, Hs.429,  
Hs.873, A.500, J.351, N.444, W.426, L.747.

Papi (1) 'Abd al-Din Sam'ani [A.K.] [M.F.], (2) Abu Sa'ad [Z.].

گر روی زمین بجهل آباد کنی چه  
چندان نبود که خاطر سے شاد کنی  
گر بنده کنی بملک آزاد سے دا  
بهر که هزار بنده آزاد کنی

Thou' Poles you colonize, the snowy part,  
'Tis less by far than that you please a heart;  
To bind in love some mystic who is free,  
Is more than freeing thousand slaves apart.

VII. 102

624.—Hq.423, W4d.119, Ps.500, B4.247, Hs.597, BM472, BM4311, H4.73,  
H4.237, Hs.262, Hs.363, BM4343, B4.497, Ch.466, BER6.102, L4.382, B.176, Hq.557,  
Hs.226, Hs.322, A.513, J.323, N.227, W.268, L.445.

رفتند و ز رفتگان یکی نامد باز  
تا با تو بگویند از پس پرده راز  
کارم ز نیاز میکشاید به نیاز  
باز بجه بود تاز به صدق و نیاز

They march, but none returneth from the race,  
To tell if he had seen unveiled the Face;  
By love, and not by deeds we gain His grace,  
For loveless prayers are but circus plays.

VII. 103

39.—Hq.33, S4.12, Ps.8, BM420, W4d.114, Ps.16, Hs.16, BER.15, BM415,  
Hs.22, Hs.11, BM430, BER4.23, H4.3, Hs.14, H4.35, Hq.1, Hs.29, Hs.20, Hs.13,  
BM413, LE.12, Hs.18, BER4.11, BPs.79, B.13, B.12, ALL27, Hq.18, Hs.13, Hs.36,  
A.40, J.23, N.35, W.18, L.36.

دو راه تراز مردلی را در باب و  
در کوی حضور مقبل را در باب  
صد کعبه آب و گل بیکدل نرسد  
کعبه چه روی برودلی را در باب

Be meek, that saintly hearts may accept thee,  
And serve His presence, by Him chosen be;  
One quickened heart excels a hundred shrines,  
Why seekest shrines? In heart abideth He.

VII. 104

1047.—Pb.394, Ba.352, Fb.689, Hb.63, Hc.868. Page Added [Hj.] [495].

کر کبر و جهود و کر مسلمان باشی عمر، از خود بگذر تا همه تن جان باشی  
در هر ده کیش و است باشی چون نبر، و ده چو کمان لایق قربان باشی

If Christian, Moslem or a Jew you be,  
You live in whole when from your "Self" you flee;  
Ply your own path as arrow, reach Him straight,  
These crooked bows are bowstrunged, here you see.

VII. 107

291.—Hb.284, Hc.264, Bb.271, Sc.311, BNa.1, Bb.277, Hc.255, Ln.131, Bb.279, Ba.55, Hb.171, Bb.126, Fb.103, Bb.127, Hc.79, Hb.103, Hb.118, Hb.82, Pb.144, Cb.229, Hb.206, All.227, Hc.103, Hc.249, A.242, J.136, N.102, W.132, CR.882, Bb.1284. Page Deleted Da Khajandi [Ard].

از فضل عیان میبچ و در ساغر میبچ، از خط و سفر بگذر و در کوزه میبچ  
دست از تصب بیاز و بفروش ترس، کم کن قصی پس غرق بر سر میبچ

From coming grace you should not turn your face,  
But flee from Hell or Heav'n to Master's grace;  
Yea sell your haughty head for Master's feet,  
And do not trick or boast and march in lace.

VII. 108

542.—Bb.1389, Hb.154, Hc.871.

(1) Added [Hj.] [494]. (2) Also Said [496].

ای دل ز شراب جہل مستی تا که، وی نیست شوند لاف هستی تا که  
ای نمره ز بحر غفلت ادراک، تردانی و هوا پرستی تا که

How long you rave in ignorance? O mind!  
Unborn you vanish, leaving pride behind;  
With misty shroud are drowned in darkest deep,  
Thus soaked in lust, in vanities you wind.

VII. 109

482.—Hb.293, Pb.105, Bb.173, Pb.201, Ba.143, Hb.296, Bb.131, Bb.131, Hb.300, Bb.188, Bb.139, Hb.123, Hc.146, Fb.139, Hb.313, Hb.90, Hb.260, Pb.129, Bb.139, Hb.222, Pb.384, Bb.291, Cb.291, Bb.260, Hb.182, Cb.129, Pb.399, All.223, Hb.138, Hb.158, Hc.204, A.311, J.294, N.138, W.137, L.250.

Page (1) Bb.122. (2) Added [220].

میرمه دانای ملک میداند، دم کوموی بجوی و دک برک میداند  
گیرم که فردی خلق را بفری، با او چه کنی که یک یک میداند

He knoweth Truth ere world had yet begun,  
He counts the atoms of the Earth and Sun;  
You trick the world by shows, but cannot trick  
The Master who knows all, and one by one.

VII. 110

942.—Hy.217, Sh.236, ALJ384, Hs.274, A.292, L.246.

Page Afzal (Hs.) [R.B.] [407].

از کبر مدار هیچ در دل هوای کز کبر بجای ز سیه است که  
چون زلف بان شکستگی عادت کن زان پیش که بگسلد زان نفسی

Let pride no ambition in heart install,  
For pride has hurried some angel down to fall;  
Learn how to bend like lovely maiden's curls,  
Ere taut, thy breath would snap at once for all.

VII. 111

956.—Hs.302, Sh.27, BMJ299, Ps.400, Ba.400, Hs.537, Hs.79, Ps.401, Bk.500, Qs.603, Hs.377, ALJ395, Hs.712, A.716, J.448, L.661, BERJ369.

صداقتِ حدیثِ نخبورِ مکن چه بزیگ نخواندند تو هر چه مکن  
چون پیرِ حقیقت از تو معنی طلبد از دیده بکنی روایت از پیرِ مکنی

You coward! talk of grand-assault-at-arms!  
Though blind, you talk of Helen and her charms;  
When Real Sage enquires your inner life,  
Speak of your own and not of father's farms.

VII. 112

913.—Hy.209, U.29, S.260, Ps.276, Bk.53, L.228=271, BMJ47, WksJ471, Ps.491, Ba.440, Hs.578, BMJ337, Bk.479, BMJ429, RP.7, Hs.38, Bk.355, Hs.373, Hs.370, Hs.396, Hs.21, BMJ551, Ps.368, Ch.703, Hs.373, ALJ649, Hs.369, Hs.783, A.783, J.488, N.373, W.416, L.663, BERJ21, Hs.46.

دانی ز چه روی افتاد است وجه راه مری آوازِ سرو و سوسن اندر احوال  
کین دارد ده زبان و لیکن خاموش و اراست دوست داشت ولیکن کوتاه

Lily and cypress these have won our praise,  
But for this fame what are their means and ways?  
With hundred hands the cypress would not seize,  
Ten tongues the lily keeps, but silent stays.

VIII. 113

299.—Hs.342, Hs.597, Hs.236, Hs.432.

آنکه شرابِ معرفت نوش کنند ۲۹۹ از هر چه بجز دوست فراموش کنند  
آرا که زبان دهند در آن ندهند و ارا که دهند دیده خاموش کنند

When He reveals His face to servants meek,  
They forget all, and Him alone they seek;  
To those who speak, He will not give the eye,  
And those who get the eye, will cease to speak.

VII. 114

1179.—BNS.499, Hs.212, Hs.81, Hs.965. *Pap. Add.* [Hs.]

مرد آن نبود که ظاهر آرائی بود . تا در دل و چشم مردمش بجائی بود  
مردانه در آئی و باطن آرائی کن . کن زن باشد که ظاهر آرائی بود

A man would not array his body so,  
That in esteem of others he may grow;  
Advance as man, and deck your inner self,  
A woman only needs an outward show.

VII, 117

443.—BNS.475, Hs.396, Hs.1035. *And.* [D8].

در خرقه چه بچی که نه راه شناس . کز خرقه نه اندوزد نواید نه هراس  
کز سرکشی و پر پیوستی گریاس . چون پوشش تو بود چه زیاده بلباس

Why should ye fools in cloak and gowns parade?  
With clothes ye neither bloom nor even fade.  
And though ye jockies go in purple vain,  
At marts or races ye are known by trade.

VII, 118

469.—Hs.344, Ss.294, Hs.94, Sd.94, BNS.79, Ss.217, U.72, BNS.107, Ss.340, Hs.309, BNS.37, BMS.341, HGA.99, LN.75+266, BMS.127, Wms.217, Ph.184, Ss.127, Hs.279, Ss.48, RPs.48, BNS.219, Hs.352, BMS.248, RPs.248, BMS.180, Hs.396, Hs.141, Hs.187, Hs.395, HGA.118, Hs.213, Hs.194, BMS.180, LE.69, Hs.158, P.395, B.360, Ch.360, RPs.248, Ss.314, BNS.32, Hs.171, AL.289, Hs.274, Hs.148, Hs.391, A.428, J.217, N.140, W.160, L.362, Hs.21.

نعم دل آن کسی که معروف کند . در جیه و دراعه و در صوف کند  
سیر ط صفت بعرض پروازی کرد . در کنج خرابه جهان بوف کند

He keeps a happy heart who shuns renown,  
And shuns alike the felt or sack or gown;  
As phoenix he will soar to Highest plane,  
He won't in worldly ruins hoist and frown.

VII, 119

1046.—Hs.116, Sd.156, BNS.134, Ss.79, P.322, BNS.153, HGA.132, Wms.132, Ph.392, Ss.150, Hs.687, BNS.125, RPs.81, Hs.276, Hs.473, P.443, Ch.390, Ls.311, Hs.172, Hs.617, Hs.474, Hs.611, A.826, J.337, N.449, W.480, CR.1173, BRS.223.

*Pap. Add.* [Hs.] [472]; (2) *Long Handl.* [Hs.]. Also *Ss.* [466].

کز شهره شوی بشهر شر النامی . و ز گوشه کسین شوی همه وسواسی  
به زان نبود کز حضر و الیا می . کس نشاند ترا تو کسی نشانی

If famous, they would think you pest of town,  
If you retire, then folk would only frown;  
'Tis best, tho' you have mystic powers of saints,  
That they should take you for a country clown.

VII, 120

428b.—Hq.281. Ss.135, BM4.144, Wood.49, Ba.61, Hs.114, BD4.166, BN1.169, Hs.294, BM4.182, BM4.135, Hs.132, Hs.134, Hs.142, Hs.329, Hs.101, Hs.372, Hs.167, Hs.149, BM4.187, Hs.133, Ps.329, Hs.309, Ca.251, BEJh.70, Is.366, Bz.137, AL1.346, Hs.187, Hs.314, A.360, L.299.

Page: (1) Shāh Jām (Hs.). (2) Shāh Sa'jī (R.S.). [H.A.]. (3) Ashdī (214).

در راه چنان رو که سلامت نکند ۳۸ با خلق چنان زی که قیامت نکند  
در مسجد اگر روی چنان رو که ترا ۳۹ در پیش نخواهند و امانت نکند

Go ye with eyes on ground, that none may greet,  
Behave with folk in manners which are sweet;  
You may attend a Church—but do it so—  
That none may rise and offer you a seat.

VII. 119

848c.—BD4.125, BN4.187, Ps.304, CR.1096.

Page: Shāh Sa'jī (Telouan Text) but not found in MS. & 852 H.

درویش زنی جامه صورت بر کنی ۴۰ تا در شدی بجامه صورت تن  
رو که نه گنجی فقر بدوش افکنی ۴۱ در ز بر گنجی کوس سلطانی زن

O monk! divest yourself of clothes of form,  
So that your frame of thought may not deform;  
Go—Wear the rag of meekness on your head,  
And all thereunder you should take by storm.

VII. 120

683.—Hs.391, BN1.8, Ws.31, BD4.51, Ss.168, Hs.209, Hs.200, BN4.200, Ss.212, U.115, BN4.123, Ss.330, BN4.42, Hs.163, Hs.52, Hs.194, LN.301, BM4.127, Wood.499, Ps.273, Ss.222, Hs.371, BN4.20, BD4.206, RP4.13, Hs.119, BN4.257, BM4.306, RP4.86, Hs.219, Hs.209, Hs.261, Hs.242, Hs.99, BN4.128, Ps.380, Hs.401, Ca.409, RP4.18, Is.265, Hs.169, Hs.252, AL1.409, Hs.335, Hs.199, Hs.482, A.471, J.292, N.200, W.244, L.412, BEJh.313, Hs.169=140.

ستی مکن و فریضه حق بگذار ۴۲ در عهد آ آن جهان سم یاد بهار  
نحیت مکن و خلق جهان را آزار ۴۳ و آن لقمه که داری ز کسان باز مدار

Avoid the sloth, by duties thou peruse,  
I wield that world, so love alone I choose;  
Don't slander, and to injure lay no ruse;  
Bestow on poor thy morsel, don't refuse.

VII. 121

328.—BN4.119, Ss.37, BM4.174, Ba.41, Hs.194, Hs.149, Hs.263, Hs.299, Ps.143, Bz.154, Hs.174, Hs.388, A.289, CR.894, BEJh.177, Hs.92.

از لقمه و قف هر که پرورد جسد بهیم ۴۴ در راه شود اگر چه بود است اسد  
گر بیغرضی مرا مصدق داری ۴۵ خاصیت نان و قف بخل ست وحد

The man who fills his corpse with crumbs of grace,  
Tho' once a lion, soon a fox he plays;  
Unselfish if you be, then own the truth,  
That bread of gift has envy, greed as traits.

VII. 122

588.—Hs.714, Hs.139, 342.133, BnB.171, U.128, BnA.251, Ss.97, Rs.503, BSB.150, 142a.128, BnA.117, BnA.23, Wms.283, Ps.342, Bs.503, Hs.643, BnA.474, BnB.541, RP.76, Hs.85, Hs.437, Hs.482, Hs.497, 144.31, BnA.480, Ps.341, Bn.665, Cl.764, RP.31, Ss.308, Hs.361, BnA.368, ALA.700, Hp.602, 344.411, Hs.606, A.869, J.528, N.416, W.423, L.746.

Pap. Nash Tusi [Hs.], R.S.].

تا در تن نیست استخوان و رگ و پے در از خلقة تقدیر متغیر و متبے  
کردن منه او خضم بود و شرم زلال منت میراز دوست بود حاتم طی

So long as bones and skin in body blend,  
Resign in Him, on Him your care ye spend;  
But fear no Titan if he comes as foe,  
Nor beg a boon if Caesar acts your friend.

VII. 115

1054.—Hs.578, Hs.668, Azad [Hs.] [M.F.] [R.S.] (408).

مردے باید بلند همت مردے به زمین و آنچه دیدہ خود پروردے  
کو در از تعلی اندرین تودہ خاک بر دامن همت نه قسید کردے

I should be man, a high aspiring man,  
From what I see should learn what all I can;  
So that my corpse, a mote from dusty bin,  
Would blind me not when sublime heights I scan.

VII. 116

381.—BnB.367, Hs.287, Hs.362, 344.983, Azad [107].

ای خواجہ اگر کار بکامت نبود به با غطی جاودان بکامت نبود  
خوشبای و غمخوار حصہ کہ کردار جهان ملک شود از حرص تمامت نبود

O Sir! if affairs do not smoothly speed,  
Or now men do not permit thee to lead,  
Remain sodate; for if the world in whole  
Be thy domain, still hungry is thy greed.

VII. 121

388.—Hs.350, Hs.378, Hs.283, Bn.369, Cl.373, Hs.351, ALA.571, Hs.342, A.428, L.368, BFB.124.

چون دست بدامان هوس می نرسد به جامے بمراد دل بکسی می نرسد  
در ده قدح درد که جام صافی زین شیشہ فیروزہ بکسی می نرسد

As none can clasp the flowing skirt of greed,  
No earthly path to fount of bliss would lead;  
Then fill my heart with pangs—this azure glass  
Containeth gall for all, no drop of mead.

VII. 124

453.—Hs.256, BN139, Sa.55, BDs.68, Sh.110, Sa.177, U.249, BN483, Sa.292, BN411, Ba.134, Pa.115, BN236, LN.144, BM4225, Ws4396, Ba.68, Hs.221, BDs.157, Hs.389, BN2198, HL367, BMb.162, RPa.323, BMa.128, Hs.142, Hs.151, Hs.152, Hs.156, Hs.322, HCs.221, Hs.145, Hs.138, BM1.118, LE.66, Hs.197, Pa.378, BL.270, Cs.245, RPa.396, Sa.154, Sa.127, AL1391, Hs.377, Hs.157, Hs.289, A.396, L.254, N.156, W.175, L.277, BLR1325, Hs.122.

زان پیش که بر سر تو شیخون آرند همه فرمای که تا باد گلگون آرد  
نوزده ای عاقل نادان که ترا در خاک نهند و باز بیرون آرند

The Time's in ambush, lo! will soon assault,  
Before that, find thy bliss, and do not halt;  
O fool! thou art no gold—once laid in earth  
Who cares to dig thy ashes from the vault?

VII, 127

280.—Hs.178, Hs.120, Hs.155, Hs.245.

تا چند کشتی دلا در این دایر سینج ۴۰ از عمر دوروز به دهر صد محنت و زنج  
در عرض و اصل مگوش و باد بپوش ای خوابه بگو چه کرد قارون با گنج

A wink of life and handful dust you keep,  
Why wring your hearts and fill these oceans deep?  
Away with greed and hopes, and love your Lord;  
The gold which Korah piled but made him weep.

VII, 128

476.—Sa.273, BN112, Pa.210, Ba.154, Hs.305, Hs.289, Hs.567, Hs.992.

Var: Rast Deyr (M.L.).

عاقل چو نگار این جهان بی نگرد ۴۱ عشرت کند و طریقی شادی سپرد  
آرے که در پی زمانه از روی خورد از عمر بر او خورد که او غم نخورد

The wise one sees the world and these affairs,  
He seeks for pleasures only and forswears  
The rest. If one would follow wisdom here,  
He profits by his life, who saves his cares.

VII, 129

478.—Hs.208, Sa.73, Sa.162, Hs.276, Sa.276, BNs.381, Sa.316, BNs.48, BNs.290, HCs.264, Pa.209, Ba.132, Hs.304, Hs.72, Hs.176, BMb.168, RPa.244, Hs.132, Hs.311, Hs.350, Hs.33, Pa.410, Bn.242, Cs.266, BLR3657, AL1298, Hs.219, Hs.271, A.316, L.255, BLR1609.

عاقل غم و اندیشه لاشی نخورد ۴۲ جز جام لبالب و یسای نخورد  
غم درد دل و باد و صرا می باشد خاکش بر آنکه غم خورد بی نخورد

From cares and strife for carcass wise are chaste,  
Save Word and constant Word they would not taste;  
With grief in heart and Lord within us still,  
To quit the Lord for grief will lay us waste.

VII, 130

1042.—H<sub>2</sub>670, BDa.131, H<sub>2</sub>134, Sd.134, BNa.132, S<sub>2</sub>330, U.130, BNa.262, S<sub>2</sub>398, BNa.309, Pa.330, Pa.200, S<sub>2</sub>137, BNa.229, HCa.129, LN.108, BNa.123, BNa.24, W<sub>2</sub>4270, Pa.393, H<sub>2</sub>549, H<sub>2</sub>666, S<sub>2</sub>440, BNa.3406, H<sub>2</sub>391, BNa.512, RPa.37, BNa.190, H<sub>2</sub>400, H<sub>2</sub>454, HCa.362, H<sub>2</sub>439, H<sub>2</sub>442, H<sub>2</sub>394, BNa.1394, H<sub>2</sub>373, Pa.437, Ch.379, H<sub>2</sub>480, S<sub>2</sub>338, H<sub>2</sub>106, ALI.600, H<sub>2</sub>378, H<sub>2</sub>403, H<sub>2</sub>518, A.940, J.136, N.448, W.479, L.607, BNa.108, H<sub>2</sub>100.

کر دست دهد ز مغز گندم نالے جو ورمی کند و بے ز گو سفند بے دالے  
با ماء رخی تشه در و برائے نیشے ست که نیست حد هر ساطائے

If one could find a loaf of grinded wheat,  
And with a gourd of wine and chop of meat  
Retires to ruined haunts with Beloved One,  
What king can hope to find such joyous treat?

VII. 131

670.—H<sub>2</sub>660, H<sub>2</sub>173, Sd.173, BNa.171, S<sub>2</sub>359, BNa.206, LN.244, BNa.412, Pa.347, Pa.300, H<sub>2</sub>638, H<sub>2</sub>344, RPa.295, H<sub>2</sub>404, H<sub>2</sub>447, Pa.376, H<sub>2</sub>656, Ch.790, H<sub>2</sub>518, H<sub>2</sub>189, H<sub>2</sub>619, H<sub>2</sub>429, H<sub>2</sub>346, A.862, J.521, N.408, W.448, L.319, BNa.360, H<sub>2</sub>264.

بر گیر ز خود حساب اگر باخبری ده کاؤل نو چه آورشی و آخر چه بری  
کونی نخورم باد که مبیاید مُرد مبیاید مُرد اگر خوری یا نخوری

'Tis meet, O sage! your own account you cast,  
See what you brought at first and take at last;  
You shun to feast on Him lest you would die,  
But die you must tho' you may feast or fast.

VII. 132

477.—B<sub>2</sub>1, S<sub>2</sub>136, S<sub>2</sub>256, BNa.46, LN.233, RPa.370. *Part of 370.*

370.—TK.10, H<sub>2</sub>236, Ka.2, S<sub>2</sub>125, U.120, S<sub>2</sub>90, B<sub>2</sub>115, Pa.104, BNa.195, BNa.111, W<sub>2</sub>4260, S<sub>2</sub>132, H<sub>2</sub>225, BNa.144, BNa.140, H<sub>2</sub>174, BNa.147, RPa.66, BNa.119, H<sub>2</sub>131, H<sub>2</sub>179, H<sub>2</sub>140, H<sub>2</sub>316, HCa.213, H<sub>2</sub>109, H<sub>2</sub>120, H<sub>2</sub>30, Pa.323, BNa.148, Ch.352, L.142, S<sub>2</sub>118, ALI.252, H<sub>2</sub>160, H<sub>2</sub>263, A.308, J.175, L.247.

*Part 477. Page (1) Seed [J.G.], (2) Adul [250], (3) Ashad [Ramp 90].*

عالم اگر از چهر نوی آیدند عزم بگراے بران که عاقلان بگرایند  
بسیار چو نو روند و بسیار آیدند بر بای نصیب خویش کت بر بایند  
بر چشم تو ارچه عاشقان بگرایند بگرای بدان که عاقلان بگرایند  
بر بای نصیب خویش کت بر بایند بسیار چو نو شدند بسیار آیدند

Though World may deck herself and thus adorn  
For you, yet never pine for her and mourn;  
For many like you came, and many went,  
So take your share ere hence you may be borne.

VII. 133



1411.—Hs.790, U.62, BN425, BM475, W.448, Pl.577, Ba.531, Hs.669, BD6.391, BN4.458, BM4.519, Hs.411, Hs.431, Hs.440, Hs.54, Pz.366, Ba.664, Ch.796, Hs.428, Hs.559, A.873, J.534, N.425, W.482, L.750.

درباغ چو بد بخود ترش اول دے (۱۰۱) شیرین ز چہ گشت و نفع چون آمدے  
از چوب بہ نیشہ گر کسی کرد و باب وز پیشہ چہ کوئی کہ می سازد نے

The grape was sour at first, in season sweet,  
Who changed its nature? Sun—His nursing heat;  
A lute when carved from wood in plaintive notes  
Sings not for tools, but Master's kiss to greet.

VII. 114

362.—J. 150. This quatrain is found in Persian translation of Kalilah Damnah by Abul Mu'alli Nasrullah bin Hamid in the reign of Bahram Shah Chahmani (362 H.—347 H.). Page (1) Sami (39v) (H.A.), (2) Afshar (124).

آن را منگر که ذوقش آید مرد ۲۰۰ در عهد وفا نگر که چون آید مرد  
از عهد عهد اگر برون آید مرد در هر چه بگان بری ترون آید مرد

Be not beguiled if X in science swells;  
But find in primal duty how he dwells;  
If X should fail to keep his primal word,  
In every vice imagined, X excels.

VII. 121

226.—Hs.14, J.12.

Sahih [A.K.].

عاشق بخروش لا اله الا هو ست ۲۰۰ غافل بگان که دشمنست و یا دوست  
دربا بوجود خویش موجی دارد خس میبندارد که کشاکش با دوست

The wise will shout that "Lord the God is He."  
The fool in Him some friend or foe would see;  
The sea within His mighty being rolls,  
The straw conceiveth is is fighting sea.

VII. 124

281.—So.273, BN4470, Hs.6, Hs.3, Hs.428, Khayyam Tafas.

Page (1) Kamal ed Din Abd ur Razaq (Hr.), (2) Afshar (124).

هر نقش که بر تخی هستی پیداست ۲۰۰ آن صورت آن کسی است کان نقش آراست  
درباے کهن چو بر زند موجی تو موجش خوانند در حقیقت در باست

Each form which on this Canvas shows its face  
Is His own form who thus is wont to trace;  
An ancient Ocean rolls in newer waves,  
Tho' waves we call, is Ocean in His grace.

VII. 127

551.—Ra.7, CR.1007.

Page 'Amr [M.N.].

يك قطره آب بود با دریا شد ۶۱ يك ذره خاک با زمین یکتا شد  
آمد شدن تو اندرین عالم چیست آمد مگس بدید و نا پیدا شد

At first there was a drop, it merged in sea,  
A mote of dust was smeared on open lea;  
You come and go!—for all the dust you raise  
On Phoebus' car, you are a boasting flea!

VII, 135

326.—Hs.252, Sa.82, BD.258, Sb.254, Ha.128, Sa.128, BNa.127, BNa.276, Sa.91, BNa.143, Ra.91, BNa.141, HCa.134, BNa.283, Sa.27, Hs.183, Hs.192, Ha.181, Ha.273, Pa.31, BNa.283, Ch.273, Ha.356, ALI.321, Ha.283, A.331, J.272, W.214, L.270, DER.130.

ایرام که ساکنان این ایوانند و هم اسباب تو در آن خرد مند اند  
هان تا سر رشته خرد کم نکنی کسانیکه مدبرند سرگردانند

The germs which in this mansion do abide  
Have cast the wise men thinking far and wide;  
Beware! you do not lose your clue of wit,  
For doctors go on reeling every side.

VII, 139

394.—Hs.436, Ha.132, Sa.132, BNa.150, Sa.134, Ra.268, BNa.389, HCa.143, BNa.404, W.4260, Pa.479, Sa.429, Ha.366, BD.341, BNa.416, BNa.417, Hs.190, BNa.392, Ha.170, Hs.387, HCa.344, Ha.393, Hs.407, Pa.163, Ch.297, L.438, B.307, Ha.404, ALI.440, Ha.338, Hs.274, A.277, J.494, W.424, L.456, Ha.286.

اے بے خبر از کار جهان هیچ نه بود بباد بیادست ازان هیچ نه  
شد حد وجود در میان دو عدم نیکو بنگر که در میان هیچ نه

O ye who survey world, the phantom fair,  
Should know it springs from air to darker air;  
Since life is hemmed by nought on either side,  
Thus find that ye are nought amid nowhere.

VII, 143

416.—Hs.417, Ha.100, Sa.100, BNa.97, BNa.153, Sa.74, BNa.82, HCa.95, BNa.173, BPa.33, Hs.50, Pa.129, BNa.428, Ch.496, BNa.454, ALI.459, Hs.312, A.506, L.406, BNa.456. Page Alal [265].

بودی که نبودت بخود و خواب نیاز ۶۱۸ کردت نیازمندت این چار نیاز  
هر يك بنو الهه داد بستند باز تا باز چنان شوی که بودی و آغاز

Thou wert devoid of waking, hunger, sleep,  
Four elements gave their stores for thee to keep;  
But each will wrest from thee what once it gave,  
Denuded thus they cast thee in the deep.

VII, 145

896:—Hq.611, BNJ.13, Ha.13, BML.476, Pa.365, Bk.335, Ch.712, ALI.698, Hw.792, A.795, L.678.

از آتش و باد و آب و خاکیم همه . و در عالم کون در هلاکیم همه  
تا آن با ماست در سقائیم همه چون تن برود روان باکیم همه

We come from water, earth and fire and air,  
And then to forest dangers we repair;  
We suffer when we keep this dusty cloak,  
But when we doff it we are Fairest Fair.

VII. 147

849:—Ra.13, Hq.494, BNJ.33, W.22, Sh.147, Sa.313, BNJ.243, Sa.408, BNJ.104, Pa.202, BML.156, BNJ.67, W.144.452, Pa.526, Bk.476, Hq.613, BCh.392, BNJ.400, BML.520, BML.394, Ha.413, HJ.386, Hq.400, HCh.376, Pa.442, Hk.465, BML.417, Hk.76, Hk.263, Pa.581, Ch.751, L.494, H.393, HJ.258, Hq.591, Ha.103, Hw.846, A.866, J.502, N.599, W.491, L.723, Ha.69. Page 'Omid Zaqani' [Hq.].

ای آنکه تیجه چهار وهتی ۴ و زعفت و چهار دایم اندر تفتی  
می خورد که هزار بار پشت گفتم باز آمدنت نیست چو رفتی رفتی

Thou gist of seven planes, and quarters four!  
Why list thyself with these for ever more?  
Call out His name, I told you thousand times,  
You won't return when once you reach His door.

VII. 148

818:—Hq.337, Ha.31, Sa.31, BNJ.31, BNJ.193, Sa.25, Ra.340, Pa.585, BML.35, HCh.28, LN.37, W.144.372, Pa.421, Bk.370, Hk.507, BCh.295, BNJ.370, BML.445, RPa.305, HJ.74, BML.719, Ha.324, Hq.348, HCh.308, Ha.333, Hk.366, Hk.64, Hk.333, Bk.540, Ch.626, L.491, B.269, BML.446, ALI.567, Hq.487, Hw.489, A.569, W.389, L.581, BCh.320, Hk.234. Page 'Abol Hasan Khirqani' [M.F.] [A.K.], Page 'Amu' [M.N.].

اسرار ازل زانه نودانی و نه من ۸ وین حرف معانه تو خوانی و نه من  
هست از پس پرده گفتگو من و تو چون پرده بر افتد نه تو مانی و نه من

Eternal truth nor thou nor I explain,  
Nor I nor thou can read this cypher plain;  
We converse, I and thou, with veil between,  
Unveiled, as One, nor I nor thou remain.

VII. 149

921:—Pa.19, Hk.19, Hk.68, Hq.17, Hw.966, W.131, CR.11,  
Page 'Arshad Kirmasi' [R.S.].

ای هستی تو هستی هست دیگرست ۹۰ این هستی تو هستی هست دیگرست  
در سر بگریسانی تفکر در کنی کاین دست تو آستین دست دیگرست

Thou standest straight when He will give command,  
This mystic light has come from mystic wand;  
Go drown thyself beneath the depths of thought,  
This hand of thine is sleeve for Potent Hand.

VII. 150

254.—BNa.452, Ha.9, Pa.254, Hk.452, Hw.241, Aḡal [Hv.] [R.S.], Eske.

معلوم نیشود چنین سرسردست ۲۵۴ کاین صورت دومعنی زچند در هم پیوست  
گوهر چون نام شد صدف نیز شکست در طریف کفه گوشت سلطان بنشت

"Tis hard to say what compact bindereth down  
The Form and Soul with Word a Name or Noun;  
When pearl was formed, the shell was split in twain,  
The pearl at last adorned a royal crown.

VII. 141

141.—BNa.451, Hk.8, Hk.403, Hw.240.

Aḡal Kaḡh [Hv.] [A.S.]. Reply to 125. Par. by Isami Hariri [R.S.].

چون گوهر جان در صدف دل پیوست ۱۴۱ در آب حیات گوهری صورت بست  
اسرار به چشکی به زده کس آنگاه شود عیان که صورت بشکست

The shell of heart contains the pearl of soul,  
With life's essence the soul has shaped a bowl;  
The secret is unveiled to all who seek  
By breaking through their shape to reach the whole.

VII. 141

155.—Hq.46, Sa.106, BDa.29, Ba.244, Ha.87, Sa.87, BNa.88, Sa.33, U.48, BNa.133, Sa.24, BNa.108, Ba.42, Pa.39, BNa.61, BNa.108, HCa.82, LN.24=177, BNa.58, BNa.27, Pa.109, Hk.301, Sa.28, BDa.60, Hk.123=125, BNa.61, Hk.123, BNa.92, RPa.21, Ha.63, BNa.79, BNa.26, Ha.38, Ha.33, Pa.44, Pa.74, Hk.60, HCa.201, Hk.27, Hk.34, Hk.591, Pa.221, Ba.34, Ch.92, RPa.50, U.51, U.49, Hk.279=466, ALL.57, Hq.60, Hk.44, Hk.54, A.76, J.34, N.44, W.47, L.61, BHR.89=373, Hk.63,

در پردۀ اسرار کسی دانه نیست ۱۵۵ زین نمیه جان هیچ کس آگاه نیست  
جز در دل خاک هیچ منزلت نیست افسوس که این فسانه هم کوته نیست

Behind the secret curtain none can go,  
How life is decked and painted none can know;  
But then we have to wait in dusty pits—  
Alas this endless tale! and weary show!

VII. 141

\*

258.—Hq.67, BDa.145, Ha.108, Sa.108, BNa.107, BNa.231, Sa.279, BNa.111, HCa.103, LN.241, BNa.594, Pa.523, Ba.473, Ha.612, RPa.349, Hk.390, Hq.426, Pa.56, BNa.62, Ch.787, U.457, ALL.60, Hq.60, Ha.389, Hk.228, A.550, J.507, N.594, W.436, L.707, Hk.248.

Par. (1) Aḡal [Hv.], (2) Badī' Sajwadd [R.S.], (3) Fakhr Razi [2], (4) Shakh Ahmad Balakhi, (5) Badī' [Raghib 213].

ای دل اگر از غبار تن پاک شوی ۲۵۸ تو در وح مجردی بر افلاک شوی  
عرض است آسمان تو شرمست بادا کاین و قییم خطه خاک شوی

Shake off, O heart! this mildew with a sweep,  
And soar above the stars in single leap;  
You hail from Highest High, and what a shame  
You long to dwell upon this filthy heap!

VII. 141

989.—BNS.466, BMS.521, RP.146, 164.69, Hw.900. Page Afsar [419].

ای دل بگردی توفی گامی ۹۸۹ چون زهره آن بود که جوی گامی  
تو در فراق نیم شب برده ای در صحبت او بکا دسی تا خالی

Stop out, O heart! with single purposed face,  
Then only you can hope to have His Grace;  
You have not borne the longing pains at nights,  
How could He greet a raw one in the days.

VII. 110

177.—BD.28, S.18, BNS.92, LE.52, Hc.21, P.521, Hw.964, WJ.09, CL.120.

Page (1) S.6 (Hc.), (2) 'Ahsan-e-Mahmud Khatibi [R.S.] [Nat. Jani].  
(3) Afsar [90].

دل گفت مرا علم لدنی هوس است ع ۱ تعلیم بکن اگر تو دانست دس است  
گفتم که الف گفت ذکر هیچ مگو در خانه اگر کسی است بکحرف پس است

My heart desired to know the mystic lore,  
It bade me teach it, as if I knew more;  
I said: "Alif" cries heart: "Stop further speech,  
If there be wit the Word will eat the core."

VII. 121

88.—P.20, Ch.167, CL.799.

آنکس که خط از کتب کبر بار نوشت ۸۸ اول الف قامت دلدار نوشت  
او نیز همی الف بے سر خط طفل بکار نوشت و طفل صد بار نوشت

The Hand who writes His words on stars and sun,  
First thought of beloved's form and drew a one;  
Thus master draws the one on pupil's slate—  
The child repeats and writes "A one! A one!"

VII. 122

178.—H.51, H.99, S.59, BNS.96, S.138, P.47, P.11, S.96, BNS.85,  
HC.94, LN.7, BM.29, WJ.113, P.106, H.104, BD.28, BNS.26, H.47,  
BMS.31, RP.157, BRS.34, Hc.21, H.53, 141.30, H.55, Hc.38, H.23, P.139,  
B.70, CL.47, BRS.14, RP.65, S.23, R.12, ALL.68, H.28, H.50, Hw.49, A.91,  
J.59, N.49, W.52, L.78.

Page 168a [a].

دل سپر حیات را گاهی دانست ۱۷۸ در موت هم اسرار الهی دانست  
امروز که با خودی ندانستی هیچ فردا که بخود روی چه خواهی دانست

The beauties of this life the heart surveys,  
When still, it grasps Jehvah's means and ways;  
With self in hand today you do not see,  
Bereft of self, to see you have no rays.

VII. 133

145.—H<sub>q</sub>166, S<sub>u</sub>123, BD<sub>u</sub>24, S<sub>u</sub>3, H<sub>u</sub>23, S<sub>u</sub>23, BN<sub>u</sub>20, S<sub>u</sub>73, BN<sub>u</sub>26, S<sub>u</sub>249, BN<sub>u</sub>110, R<sub>u</sub>43, P<sub>u</sub>75, S<sub>u</sub>71, BN<sub>u</sub>21, BN<sub>u</sub>41, H<sub>u</sub>38, L<sub>u</sub>17, BN<sub>u</sub>271, W<sub>u</sub>217, P<sub>u</sub>108, H<sub>u</sub>106, BN<sub>u</sub>81, H<sub>u</sub>35, BN<sub>u</sub>81, H<sub>u</sub>88, BN<sub>u</sub>45, R<sub>u</sub>741, BE<sub>u</sub>803, H<sub>u</sub>11, BN<sub>u</sub>41, H<sub>u</sub>27, H<sub>u</sub>48, H<sub>u</sub>78, H<sub>u</sub>19, H<sub>u</sub>66, H<sub>u</sub>14, H<sub>u</sub>35, H<sub>u</sub>72, BN<sub>u</sub>73, L<sub>u</sub>57, P<sub>u</sub>318, B<sub>u</sub>123, Ch.172, BN<sub>u</sub>33, R<sub>u</sub>304, L<sub>u</sub>80, B<sub>u</sub>68, BN<sub>u</sub>13, H<sub>u</sub>428, ALI186, H<sub>u</sub>79, H<sub>u</sub>86, H<sub>u</sub>483, A.193, J<sub>u</sub>8, N<sub>u</sub>48, W<sub>u</sub>49, L.161, BE<sub>u</sub>213.

درومعه و مدرسه و دیر و گشت ۱۶ ترسده دوزخ است و جوای بهشت  
آنکس که در اسرار خدا با خبر است زین تخم در اندرون دل هیچ نه گشت

In churches, temples, schools thus some would speak:  
"O shun ye Hell and road to Heaven seek"  
But he who knows the Keeper's secrets here,  
Will seal Him in his heart, and leave no leak.

VII. 134

811.—H<sub>q</sub>32, BD<sub>u</sub>121, BN<sub>u</sub>172, S<sub>u</sub>322, BN<sub>u</sub>99, BN<sub>u</sub>16, S<sub>u</sub>185, L<sub>u</sub>92, BN<sub>u</sub>280, P<sub>u</sub>420, B<sub>u</sub>369, H<sub>u</sub>368, H<sub>u</sub>34, P<sub>u</sub>194, B<sub>u</sub>327, Ch.347, H<sub>u</sub>462, ALI339, H<sub>u</sub>423, A.491, W<sub>u</sub>333, L.344, BE<sub>u</sub>217, F<sub>u</sub>91, Rumi [H<sub>u</sub>].

یکچند بگودگی به استاد شدیم ۱۱۱ یکچند به استادی خود شاد شدیم  
بایان سخن شنو که مارا چه رسید از خاک بر آمدم و بر باد شدیم

As lads, we read our books by night and day,  
As teachers then feruled the lads at play;  
Thus ends the tale of our scholastic life:—  
We came from dust, in gale we past away.

VII. 134

146.—S<sub>u</sub>33, S<sub>u</sub>83, P<sub>u</sub>165, S<sub>u</sub>163, BN<sub>u</sub>183, S<sub>u</sub>62, L<sub>u</sub>85, BN<sub>u</sub>36, S<sub>u</sub>129+327, R<sub>u</sub>75, P<sub>u</sub>48, H<sub>u</sub>38, BN<sub>u</sub>28, W<sub>u</sub>230, P<sub>u</sub>92, H<sub>u</sub>89, S<sub>u</sub>30, BN<sub>u</sub>88, BN<sub>u</sub>112, BN<sub>u</sub>81, R<sub>u</sub>18, BE<sub>u</sub>76, BN<sub>u</sub>30, H<sub>u</sub>32, H<sub>u</sub>66, H<sub>u</sub>73, H<sub>u</sub>320, H<sub>u</sub>32, H<sub>u</sub>59, H<sub>u</sub>68, BN<sub>u</sub>38, H<sub>u</sub>42, B<sub>u</sub>33, Ch.17, L<sub>u</sub>66, B<sub>u</sub>34, H<sub>u</sub>361, ALI35, H<sub>u</sub>65, H<sub>u</sub>124, A.53, L.38, H<sub>u</sub>21.

چون نیست حقیقت یقین اندر دست ۱۰۰ نتوان با میل شک همه عمر گشت  
هان تا نهید جام می از کف دست در بطبری مرد چه بشواید چه مست

Ye do not grasp the truth but still ye grope,  
Why waste then life and sit in doubtful hope?  
Beware! and hold for ever Holy Name,  
From torpor sane or sot in death will slope.

VII. 134

182.—Hs.49, BD.14, Sh.220, Hs.59, Sh.69, BN.88, BN.16, Sh.66+307, BN.80, Ps.24, BN.66, HC.23, LN.118, BM.232, Ps.135, Hs.135, Hs.32, BN.72, RP.140, BD.111, Sh.51, Ps.10, Sh.37, Ch.54, Hs.509, AL.36, Hs.149, A.79, J.34, W.115, L.64, BER.213.

دودهر بر نهال تحقیق روست ۱۶۲ زیرا که درین راه کسی نیست دوست  
هر کس ز دوست یغز در شانیست امروز چه دی شانس و فردا چه نصبت

In world the fruit of truth will never grow,  
Because they know not where and what to sow;  
They dangle each as bats on fruitless bows,  
They are the fools they were, and will be so.

VII. 137

187.—Hs.44, BD.15, Sh.219, Hs.64, Sh.64, BN.23, BN.17, Sh.45, BN.79, Ps.24, BN.114, HC.24, LN.59, BM.223, W.230, Ps.69, Hs.68, Hs.34+102, Hs.77, BN.54, BD.49+176, Hs.49, Hs.149, Hs.45, Ps.191, Sh.132, Ch.66, AL.34, Hs.102, Hs.138, A.74, J.133, W.114, LCR.39+119, BER.281.

بر طرز سهر خاطر من روز نخست ۱۰۷ لوح و قلم و بهشت و دوزخ می جست  
بس گفت مرا معلم از غفلت دوست لوح و قلم و بهشت و دوزخ با نیت

My mind the very first day thought and thought  
For slate and pen and hell and heaven sought;  
Said Master: "Thou art Word, by thee alone  
The slate and pen, a hell and heaven, are wrought."

VII. 138

81.—BN.431, Hs.50, Hs.451, Hs.940. Page Added [2].

آن دل که ز مهر و کینه به بریدگیاست ۸۱ و آن دلبده که کفر و دین یکدیگر باکاست  
آن کس که ز آغاز و انجام وجود فارغ شد و جز یقین نور دیدنیگاست

O where's the heart refined from lust or hate,  
Or mind which creeds and casts will not create;  
And where's the Master Soul, who from the first,  
Is freed from doubts and stays in Truth sedate?

VII. 139

86.—BN.431, Ps.48, Hs.48, Hs.108, Hs.424, Hs.324. Page Added [1].

آن کس که درونش بهر اذل پنداشت ۸۶ گلی که ز رفت و حمله حاصل پنداشت  
علم و دفع و زهد و تقوا و طلب این همه ز مانند خواجه مزل پنداشت

Who finds his heart imbued with love in whole,  
He need not march, but Lord will seek his soul;  
Devotion, knowledge, faith, desire and search,  
These are the stages, Master is the goal.

VII. 140

68.—Hp.115, Sc.22, Pa.12, BM.48, Wood.39, Pa.22, Hb.22, Bn.15, BD.20, BNL.20, Hb.29, BM.18, BCR.31, Hb.18, Hs.12, HJ.20, Hb.51, Hb.58, Hs.34, Hb.79, BM.17, LE.31, Hb.16, Bb.125, Ch.125, BP.62, Hs.19, Hs.18, Hb.429, ALI.122, Hp.24, Hs.20, Hs.348, A.143, N.20, W.24, L.191, Bb.202.

Page: (1) Rumi [Hb.], (2) Shah Nizamoddin Wali [Hb.], (3) Addal [Hb.].

از مژول کفر تا به دین يك نفس است    و از عالم شك تا به يقين يك نفس است  
اين يك نفس عزيز را خوش ميداد    که حاصل مهر ماهرين يك نفس است

One thought would take an infidel to creed,  
One thought from conviction to doubts will lead;  
Beware you keep your soul in bent of thoughts,  
For life has lent you single breath indeed.

VII. 141

222.—BN.388, Hb.4, Hb.85, Hs.399, Page Addal [Hb.], Page Shah Tusi [Hb.].

سرمایه عقلی ما فلان يك نفس است    تو هم نفسی چو يك جهان يك نفس است  
یا هم نفسی که نفسی دست دهد    بخوبی از حساب آن يك نفس است

The store of wit and wisdom is our soul,  
Thou art the soul, and world is soul in whole;  
Soul into sole—just see my sole of soul!  
Results in One, oh soul my whole and sole.

VII. 142

438.—Hp.428, Hs.30, Sc.20, BN.30, Sc.205, U.38, Sc.22, Pa.179, Pa.182, BN.32, BM.208, Hb.26, BM.42, Wood.12, Pa.308, Bb.253, Hb.401, Sc.15, BD.224, BN.284, BM.119, BP.364, Hb.72, BM.247, Hb.282, Hb.291, Hb.292, Hs.271, Hs.19, BM.149, Pa.304, Bb.440, Ch.469, Hs.292, Hs.384, Hb.95, ALI.445, Hb.366, Hs.291, Hs.225, A.318, J.38, N.212, W.271, L.488, BCR.15, Hb.41.

Page: 'Aras [M.21].

میرسیلی که چیست این نفسی مجاز    گر بر گویم حقیقتش هست دراز  
نفسی ست پدید آمده از دریا می    و آنکه شده بفر آن دریا باز

You want to know the nature of your mind,  
The tale of mind will take so long to wind;  
For mind's a bubble on a Surging Sea,  
Within that bubble deeper Sea you find.

VII. 143

476.—BN.408, Hb.21, Hb.301, Hb.82, Hs.399, Page Addal [Hb.], [Hb.].

صاحب نظران آئینه یکدیگر اند    چون آئینه از عسی خود بیخبر اند  
که روشنی می طلبي آئینه وار    در کس مگر تا همه در تو نگرند

His mates are mirrors, each the others see,  
And from his own existence each is free.  
Shake off the rust, the mirror ye would be,  
And look nowhere that others see in ye.

VII. 144



2181.—*EB*, 363, 36, 398. *H*, 257. *Hw*, 451.  
*F*ag. *Sahab* [M.K.].

آنکس که چشم خویشش ره دارد . در چشم شه و کذا گذرگاه دارد  
 دریا خود و هواش خود و گوهر خود . همان غورے کی که این سخن نه دارد

The man who through his sight can take a sweep,  
 May enter hearts of kings and sultans to peep;  
 He is the sea and diver, he the pearl,  
 Yea think on this, for here is meaning deep.

VII. 145

427.—*BN*, 400. *H*, 184. *Hd*, 117. *Hw*, 900. *Asad* [36].

در دیده و دیده دیدم میباید بود . از همه جهان بر دیده میباید بود  
 نو دیده نداری که به یقی اورا . ورنه همه اوست دیده میباید بود

Abide in eye and there His eye ye spy,  
 And thus cut off from world your solemn tie;  
 Ye have no eyes, how can ye see the Lord,  
 Yea he is all provided there is Eye.

VII. 146

447.—*MA*, 177. *EB*, 180. *BN*, 173. *H*, 265. *P*, 246. *Hd*, 80. *Hw*, 444. *CR*, 347.  
*BN*, 450. *F*ag. (1) *Rumi* [*H*]. (2) *Asad* [228].

رو دیده به بند نادانیت دیده شود . ز آن دیده جهان ذکر است دیده شود  
 چون چشم نواز روی جهان گشت قراز . احوال تو سر سر پسندیده شود

Go! close thy eyes, thy heart perceiveth light,  
 See with that light a newer world in sight;  
 Thy sight expands by seeing world, and then  
 Thy heart will ever fill with great delight.

VII. 147

626.—*BN*, 457. *Hw*, 1044. *Asad* [36:] [267].

دانی چه بی زند این طبلک باز . تا شکم شده ز راه باز آید باز  
 دانی که چرا دونه شد دیده باز . تا باز بگذرد خود کند دیده قراز

The hawk's in sky, the hunter sounds the note,  
 That straying mind may wind and find his cote;  
 Its eyes are ever blinded from this world,  
 So may to destined realms its vision float.

VII. 148

130:—H<sub>2</sub>129, S<sub>2</sub>275, S<sub>2</sub>30, P<sub>2</sub>25, W<sub>2</sub>436, P<sub>2</sub>83, H<sub>2</sub>81, BD<sub>2</sub>32, BN<sub>2</sub>52, H<sub>2</sub>53, RP<sub>2</sub>108, BER<sub>2</sub>40, H<sub>2</sub>6, H<sub>2</sub>28, H<sub>2</sub>37, H<sub>2</sub>115, H<sub>2</sub>45, H<sub>2</sub>29, H<sub>2</sub>43, S<sub>2</sub>128, Ch<sub>2</sub>129, L<sub>2</sub>31, ALL<sub>2</sub>127, H<sub>2</sub>34, H<sub>2</sub>120, A<sub>2</sub>145, J<sub>2</sub>145, W<sub>2</sub>134, L<sub>2</sub>119.

Page: (1) Faldad-Dia Inaq [H<sub>2</sub>], (2) Nair-ud-Dia Tai [H<sub>2</sub>F], (3) Afad [R.S.], (4) Othman Mukhad [H<sub>2</sub>].

ہر حق حکم کے حکم را شاید نیست ، ۱۴۰ عسقی کہ ز حکم او برون آید نیست  
ہر چیز کہ هست آئینان شاید نیست و آن چیز کہ آئینان نمیاید نیست

Excepting Truth no law can here decree,  
And naught exists which from His law is free;  
What things exist, of course, there's naught like those,  
And naught exists as how it should not be.

VII, 149

234:—H<sub>2</sub>348, S<sub>2</sub>368, BN<sub>2</sub>345, W<sub>2</sub>3373, P<sub>2</sub>438, S<sub>2</sub>387, H<sub>2</sub>324, BD<sub>2</sub>300, BN<sub>2</sub>371, H<sub>2</sub>12, BN<sub>2</sub>311, H<sub>2</sub>325, H<sub>2</sub>326, H<sub>2</sub>354, H<sub>2</sub>356, S<sub>2</sub>363, Ch<sub>2</sub>327, ALL<sub>2</sub>368, H<sub>2</sub>323, H<sub>2</sub>690, A<sub>2</sub>389, J<sub>2</sub>413, N<sub>2</sub>328, W<sub>2</sub>369, L<sub>2</sub>193.

Page: (1) Saif-ud-Dia Humad [2], (2) Sa Saia [H<sub>2</sub>], (3) Afad [180].

حق جان جهانست و جهان محل بدن ۱۴۱ و اصناف ملائکہ خواص این تن  
افلاک و عناصر و موالید اعضا توحید همین است ذکرها همه فن

The Truth is soul of world, and world His frame,  
And senses angels ever sing His name;  
The skies are elements, and creation limbs,  
This is At-one-ment. Rest is wordy game.

VII, 150

242:—H<sub>2</sub>183, BD<sub>2</sub>53, S<sub>2</sub>215, H<sub>2</sub>37, S<sub>2</sub>77, BN<sub>2</sub>376, S<sub>2</sub>30, BN<sub>2</sub>336, S<sub>2</sub>278, BN<sub>2</sub>183, R<sub>2</sub>39, P<sub>2</sub>72, BN<sub>2</sub>148, BM<sub>2</sub>54, H<sub>2</sub>373, LN<sub>2</sub>67, BM<sub>2</sub>303, W<sub>2</sub>3119, H<sub>2</sub>141, BD<sub>2</sub>99-97, H<sub>2</sub>293, BN<sub>2</sub>97, BM<sub>2</sub>85, RP<sub>2</sub>137, BER<sub>2</sub>130, BM<sub>2</sub>88, H<sub>2</sub>91, H<sub>2</sub>23, H<sub>2</sub>91, H<sub>2</sub>67, S<sub>2</sub>110, BD<sub>2</sub>29, H<sub>2</sub>113, H<sub>2</sub>88, BM<sub>2</sub>47, H<sub>2</sub>98, P<sub>2</sub>614, S<sub>2</sub>195, Ch<sub>2</sub>129=190, RP<sub>2</sub>164, S<sub>2</sub>94, S<sub>2</sub>82, BN<sub>2</sub>26, H<sub>2</sub>437, ALL<sub>2</sub>204, H<sub>2</sub>119, H<sub>2</sub>91, H<sub>2</sub>282, A<sub>2</sub>212, J<sub>2</sub>195, N<sub>2</sub>90, W<sub>2</sub>92, L<sub>2</sub>199, BN<sub>2</sub>408, BER<sub>2</sub>127.

Page: (1) Afad [110], (2) Also Saif [97].

گردون بگردے عمر فرسوده ماست ۱۴۲ جیہوں اثرے ز چشم بالودہ ماست  
دوزخ نبردے ز دینج پہودہ ماست فر دوس دی ز وقت آسودہ ماست

Eternal time's a twinkle of my age,  
And world, from book I read, a single page;  
A cinder of my fruitless rage is Hell,  
My tranquil breath is Bliss which none can gauge.

VII, 151

7940.—Hs.493, Sa.92, Hs.35, Sa.55, BNB.54, Sa.40, BNB.47, R. 233, BNB.81, Hs.53, LN.56, BM.286, P.428, Hs.347, Hs.494, Sa.50, BM.374, R. 329, Hs.31, Hs.304, Hs.40, Hs.405, P.501, B.500, Ch.527, Is.322, Hs.436, AL.507, Hs.472, Hs.303, Hs.601, A.620, J.403, N.304, W.340, L.312, BZ.31364.

مقصود ز جمله آفرینش مایم ۲۹۰ در چشم نورد جوهر بخشش مایم  
این دایره جهان چو انگشتر نیست بے هیچ شکی نقش نگینش مایم

I am the purpose of His work Divine,  
The light which causes wisdom's eyes to shine;  
The world's a ring which Master's finger holds,  
And I the gem embossed with His ensign.

VII. 172

219.—BNB.498, B.447, Hs.6, BNB.14, Hs.503, *Yag. Afdl* [99].

مرآة آفاق جهان از یکی ماست ۲۱۹ منزل که روح قدسیان از دل ماست  
افلاک و عناصر و نبات و حیوان عکس ز وجود روشن منزل ماست

This globe of earth was moulded from my clay,  
In corners of my heart the angels stay;  
The skies and elements, living beings, plants,  
Are imaged by my Person in display.

VII. 173

786.—St. Remp. 231, BNB.486, Hs.403, Hs.479.

مایم که اصل شادی و کمال غم ۲۸۶ سرمایه عدل و هم مکان ستم  
بستم و بلدیم و تمامیم و کیم آینه زنگ خورده هم جام هم

Tho' fount of joy, we are the source of woes,  
Tho' justice courts, we court the brutal force;  
We are the depths and heights, the parts and whole,  
We reflect Truth, but now we rust of course!

VII. 174

252.—BNB.477, Hs.34, P.495, Hs.438, Hs.545, *Afdl* [Hs.] [R.S.].

ما عقل قدیم و جهان دایه ماست ۲۵۲ موجود بچشمی همه مایه ماست  
قام بوجود ماحده کون و مکان ما ذات جهانایم جهان سایه ماست

The world's my nurse, and I the ancient lore,  
And all that exists here I own in store;  
This house and wares therein are in my Being,  
I'm Substance, world is shadow, and no more.

VII. 175

825.—Sb.292. Bn.401. Hs.147. Hk.421. Hw.235.

Pers. (1) *Addal* [Hk.]. (2) *Abu Fihmil Kirmani* [A.K.]. (3) *Pers. Shah Nizamuddin Wali* [Hw.]. (4) *Pers. Razi Darg.* [M.L.].

جان مغر حقیقت است و تن پوست بین و سبد در کسوت روح صورت دوست بین  
هر چیز که آن تکیه هستی دارد با پر تو نورد اوست با اوست بین

This life is kernel, body's like a shell,  
In garb of soul we see our Friend as well;  
And everything which hath an existence,  
Is His image, or He Himself I tell.

VII. 173

732.—Hs.316. Ps.181. Rb.37. Bn.328. Wht.58. BCh.256. BPe.118. BNL355. BNL388. BML277. Hw.269. BCh.279. Hs.330. Hs.321. BML282. Bk.334. BPe.325. Hs.347. Hs.291. ALI.328. Hs.424. Hw.424. A.445. 1420. W.354. L.338.

Pers. *Ahmad Ghazali* [Hw.].

یا که از عدم آمدیم و یا که شدیم همه آسوده در آمدیم و نهان شدیم  
بودیم بآب دیده از آتش دل دادیم بیاد مهر و در خاک شدیم

We came as purest gold, but changed to dross,  
We came sodate, but griefs have made us cross;  
We loved with cheerful eyes and flaming hearts,  
But cast our lives to winds, in dust we tost.

VII. 177

945.—Ps.376. Bk.466. Bn.603. BML428. Hw.581.

Pers. *Addal* [Hk.]. *Pers. Addal* [R.S.].

ای صوفی صانع که خدای طیبی و آفریننده ای که خداوند زینکای طیبی  
کز آنکه شناسیش چرایی طیبی و در آنکه نه اشی بگو کرامی طیبی

O saintly Sage! that saunter in His quest,  
He has no place, would you go East or West?  
If you recognize Him, describe Him please,  
If not, at whose feet would you like to rest?

VII. 179

948.—Bn.433. Hk.425. Hw.581. *Addal* [Hk.] [412].

ای آنکه شب و روز خدای طیبی و کوردی اگر از خویش جدای طیبی  
حق با تو هر زمان عیان میگوید سر آن خدمت ممت کرامی طیبی

O you who seek your Lord at night and day,  
With purblind eyes you seek Him far away;  
The Lord reveals Himself and ever says:—  
"See me from head to foot with thee—and stay."

VII. 179

759.—Hj.397, BNe.449, BNe.577, HL50, BMc.92, Bk.515, RPa.37, Hk.442, Hs.479, A.438, J.413, W.355, L.528.

Page (1) Afshar [Hs.], [R.3.], (2) Zahir ed Din Nasiri [R.3.].

دُر جستن جام جم جهان نبودیم ۷۰ روزی نشستم و شبی نشودیم  
ز استاد چو وصف جام جم بشنودیم خود جام جهان نمای جم میبودیم

Through world we roamed to seek the Holy Grail,  
No food or rest or shelter did avail;  
But when our Master taught us what it was,  
We found the Grail in heart, yea in our pall!

VII. 189

824.—Hj.338, Wms.453, Pb.256, Ba.182, Hs.332, BNe.193, BNe.244, Pb.284, BMc.304, Hs.222, Hs.175, Hj.295, HCs.142, Pb.217, BML.307, Hs.186, Bk.358, Ch.403, AL.319, Hj.242, Hs.415, A.397, J.208, L.356.

موجود حقیقی یجز انسان نبود ۷۶ هر فهمی این سخن آسان نبود  
بک جرعه ازین شراب پیش در کش تا خلق خدا پیش تو یکسان نبود

The real Being is the Son of Man,  
A truth not held in every human pan;  
Yea! drink this wine, 'twill cure your giddy thoughts,  
And Lord in His creation you may scan.

VII. 191

876.—BNe.290, Hk.473, Hs.885. Page (1) Afshar [Hj.] [403].  
Page Minutoli [Hs.].

ای نسخه نامه الهی که تویی ۷۰ وی آئینه جمال شاهی که تویی  
بیرون از تو نیست هر چه در عالم هست از خود بطلب هر آنچه خواهی که تویی

O thou art "Word"—with Lord thou wert in part,  
To rule in world thou holdest Royal chart;  
The whole creation's hemmed within Thy Soul  
Seek what you want from Soul for *that thou art*.

VII. 192

887.—BNe.301, BNe.469, RPa.348, Hk.473, Hs.901, CR.1153.

Page (1) Afshar [Hj.], (2) Yusef Charkhi [Hs.], Page Rumi [Hs.].

ای در طلب جوهر کافی کافی ۷۰ وی زنده بیوی وصلی جانی جانی  
فی الجمله حدیث مطلق از من بشنو هر چند که در جستن آبی آبی

Thou seekest Gem—but see thou art the mine,  
Thou pinest for the Life—that Life is thine;  
Now hear my final words—the gist of truth,—  
Thou art the Light thou seekest—Light Divine.

VII. 193

5461.—Hs.725, BNs.103, 3145, Pb.315, Bn.663, Hs.600, Pn.134, Hs.630, ALJ.712, Hs.569, A.900, W.495, L.732, BNs.428, Pn. A166 [Hs.] [R.S.] [499].

ای آنکه خلاصه چهار ادکانی است بشو مخفی ز عالم روحانی  
دیوی و ددی و ملکی انسانی درست چنانکه مینائی آن

O thou that art the gist of all we know,  
Just heed this word—the fount of truth in flow;  
The man, the beast, the angel and the fiend,  
Are all in thee—thou art as thou would show.

vii. 184

1913.—BNs.206, Pb.373, Bn.337, Pb.661, Pn.348, Hs.645, Hs.662, CR.1164, BNs.436, Pn. A166 [Hs.] [R.S.].

در جستی جام جم ز کوه نظری ۱۰۱۳ هر لحظه گمانی نه به تعلیقی بری  
دودیده بدست آرزو هر ذره جان جامی است جهان نای نادرنگری

Ye blind! that start in quest of Holy Grail,  
But doubts preter your faith and hence ye fail;  
Acquire the gracious eye of Guide and see,  
From every atom Holy Grail would hail.

vii. 185

1063.—BNs.463, BNs.42, Hs.434, Hs.572.

(1) A166 [Hs.] [461]; (2) Shams-ud-Din Mughal 367 H. [MF.] [R.S.].

هان تا سر رشته نبرد گم نکنی ۱۰۶۱ خود را ز برای نیک و بد کم نکنی  
دهر و توفی و راه تو ز منزل تو هان تا دم خود باز خود کم نکنی

Beware! you do not lose the clue of wit,  
Or lose yourself for good or bad in quit;  
You are the pilgrim, path and final goal,  
Loose not your soul, in soul alone you sit.

vii. 186

352.—BNs.55, BNs.73, MA.362, BNs.344, Bn.34, Pb.117, Hs.236, MBs.231, Pn.5, Hs.400, A.380, CR.906.

Pn. Sa'ib Din Bakhsh [Hs.].

اے دل مطلب وصال معلولے چند ۱۰۶۲ مشغول مباحثی بہر مغزولے چند  
بهر امن آستان درویشان گیر باشد کہ شوی قبول مقبولے چند

Some pine for world, such looms you ever shun,  
Corrupt are worse, from them for miles you run;  
But guard the doors of meek and saintly souls,  
Perchance you please the Master's chosen one.

vii. 187

479.—Hs.334, Hw.1022.

شد بر نرف جوان نگردد عیش ۶۷۰ کز عطر فروشان نغرا ید عیش  
بود از دوسه چله ریاضت کیشان هر لحظه بجای به شکفتن عیش

Youth pledged to Guide is ripened, clean of vice,  
And cares no worldly scents, but far he flies;  
With austere practice for a year or two,  
He finds the rose of grace before his eyes.

VII. 188

680.—BNM.43, Hs.315, Ss.314, BNM.312, Ss.309, U.204, Ss.276, R.166, P.166, R.30, Hs.303, BNM.242, Wms.283, P.290, R.307, Hs.387, BNM.278, BNM.327, RP.194, BNM.240, Hs.217, Hs.366, Hs.268, BNM.240, Ss.251, Ch.403, BERM.104, RP.295, Ss.284, B.18, Ss.393, ALI.403, Hs.399, Hw.318, A.320, CR.307.

آب رخ عاشقان خود پاک مریز ۶۷۱ جز خون دل تا تب نهد مریز  
خون دو هزار زاهد یعنی بر خاک بریز و جرحه بر خاک مریز

Vie not with lovers pure who higher soar,  
Bleed none, but stab thyself in grief to core;  
Defeat a thousand scabots in dispute,  
But honour lover's prattle ever more.

VII. 189

612.—Jy.421, Hs.362, Ss.361, BNM.347, Ss.482, BNM.7, LN.158, BNM.449, Wms.396, P.270, B.240, Hs.390, BNM.22, Hs.281, Hs.228, B.412, Ch.499, Hs.408, ALI.401, Ss.232, Hs.386, A.310, J.379, N.228, W.263, L.440, BERM.290, P.388.

بامردم پاک اصل و عاقل آمیز ۶۷۲ وزنا اعلان هزار فرسنگ گریز  
گزر هر دهد ترا خردمند بنوش و نوش دست ز دست تا اهل بریز

You mix with sages pure and know their styles,  
And run away from worthless fools for miles;  
Yea drink the poison which a sage would give,  
But shun the mead from fools, 'tis full of guiles.

VII. 190

483.—Hs.288, Hs.255, Hs.309, Hs.354.

این یک دوسه دم که زنده خوشدل باش ۶۷۳ با سرو قد و ماء رخی مایل باش  
چون عاقبت الامر نخواهی ماندن با کامل باش یا بر کامل باش

Rejoice the second which you live by grace,  
Remain with Tallest Statured Fairest Face;  
And if you want to win the final day,  
Be perfected or march in perfect ways.

VII. 191

690.—Hs.278, Hp.411, Hs.382.

Pers. (1) 'Abdallāh Anarī [Bombay 1228 H.]. (2) *Asās* (1891).

اندر دین دو کعبه آمد حاصل . یکه یک کعبه صورت است و یک کعبه دل  
تا بهوائی زیارت دها کن کافرون دهمزار کعبه باشد یک دل

In path of faith to either shrine we start,  
The one on earth, the other in the heart;  
Try, if you can, to reach a human heart,  
One heart is more than thousand shrines apart.

VII. 170

691.—Hp.392, BDs.123, Sh.144, Hs.311, Sh.312, BNB.368, U.49, BNB.185,  
Se.297, BNB.181, Ps.191, Sdā. HCs.299, LN.281, BNB.142, Ws.2463, Ps.413,  
Sh.143, Hs.323, Sh.89, BDs.307, Hs.90, BNB.393, Hs.32, BNB.439, BNB.310, Hs.346,  
Hf.325, Hp.382, HCs.124, Hs.379, Hs.383, BNB.333, Hs.332, Ps.236, BNB.393, Ch.654,  
L.415, R.228, Hs.358, Hp.306, Hs.326, Hs.726, A.726, J.494, N.312, W.368, L.617,  
BBR.188, Hs.158.

تا بهوائی خدمت دندان می کن احمد بنیام نماز و روزه و پراں می کن  
بشنو سخن راست از شمر خیام می میخورد و ده میزن و احسان میکنی

Serve only mystics if and when you find,  
Let fast and prayer blast, you need not mind;  
But heed my friend what Omar Khayyam says:  
Love Him, and ply your way, be ever kind.

VII. 171



## VIII. KHARABAT THE TAVERN.

## خرابات

613.—Hs. 408, Sa. 113, BDs. 2, Sa. 183, Ha. 3, Sa. 5, BNa. 3, Sa. 243, U. 3, Sa. 428, BNa. 171, Pa. 172, Pa. 196, Sa. 72, Pa. 40, BNa. 2, BNa. 204, LN. 3, BNa. 11, W. 104, 305, 497, Pa. 294, Ha. 240, Ha. 291, Sa. 4, BDs. 221, H. 3, BNa. 208, BNa. 321, RP. 3, H. 222, H. 223, H. 224, Ha. 258, Ha. 4, BNa. 233, Pa. 173, Ha. 428, Cl. 448, BNa. 100, Sa. 277, Ha. 171, Ha. 48, ALL. 408, Hs. 351, Ha. 223, Ha. 303, A. 497, J. 318, N. 221, W. 202, L. 427, BNa. 49, Ha. 11. Paraphrased by Rumi (Hs.)

یا تو به خرابات اگر گویم راز ۶۱۳ به زانکه کم بے تو به محراب نماز  
ای اول و آخر همه خلق توئی خواهی تو مرا بسوز و خواهی بنواز

I SPEAK to Thee in Tavern, what I feel,  
In shrines without Thee Lord! I would not kneel;  
Thou art the First Creator, Thou the Last,  
Aye! burn me please, or aye! Thy Grace reveal.

VIII. 1

183.—Hs. 106, Sa. 320, Sa. 103, Pa. 115, Ha. 117, Hs. 294, Hs. 138, Hs. 99, Ha. 116, Cl. 122, Ha. 173, ALL. 175, Ha. 100, A. 137, L. 123, BNa. 188, Pap. Arab. 1921.

دختم بخرابات بایمان درست ۱۸۳ ز قار مکان را بمان بستم چست  
شاگرد خرابات ز بدنامی من دختم بدر افتکند و خرابات بستم

I went to Tavern-door as some divine,  
With flowing gown and cowl and girdled fine;  
The Warden scanned my face, and with disgust,  
He threw my baggage out, and washed the shrine.

VIII. 2

28.—Hs. 83, Sa. 128, Sa. 207, Sa. 32, Pa. 74, W. 104, 17, Pa. 63, Hs. 62, BDs. 80, BNa. 180, Hs. 119, BNa. 91, BNa. 172, Hs. 54, Ha. 13, Hs. 44, Hs. 19, Ha. 100, BNa. 182, Ha. 39, ALL. 196, Hs. 33, Hs. 131, A. 108, J. 40, N. 23, W. 37, L. 39.

یا ما در دم قلب نمیگردد جفت ۲۸ جاروب طریحانه مسایک رفت  
پیری ز خرابات برون آمد و گفت می خورد که بصرهات بیاید خفت

No counterfeit with me I ever keep,  
Those carnal lusts with broom I ever sweep;  
A sage from Tavern came and so advised:  
"Now taste the Word, for ages you would sleep."

VIII. 3

387.—BNs.47, SJs.2, Pk.183, Ba.187, Hs.259, HJ.146, Hs.256, Ck.360, HJ.363, Bw.380, BER.175. *Page: Rumi [Hs.]*.

تا مدرسه و سازه ویران نشود عهد از کار قلندران بپایان نشود  
تا ایمان کفر و کفر ایمان نشود یک بندۀ حقیقۀ سعادان نشود

Till schools and domes in ruins will not roll,  
We see not Master's feet our final goal;  
Till faith's unfaith, and then unfaith is faith,  
None truly sees that God is God as Solo.

VIII. 4

789.—Hs.343, SIM.234, Wb.196, Pk.414, Ba.353, Hs.360, BCh.268, BNs.381, BNs.467, BMs.362, Hs.316, SJs.111, HCh.368, Hs.343, Hs.346, BMs.361, Hs.292, Bk.548, Ck.420, BERs.146, L.373, B.257, ALs.510, Hs.461, Hs.310, Hs.469, A.474, J.413, S.312, L.367.

هان تا بخرایات خروشی بزیم بر میکنه بگذریم و نوشی بزیم  
دستار و کتاب را فروشیم بقی بر مدرسه بگذریم و جوشی بزیم

Now march with shouts to Tavern for His door,  
Then on to Shrine and drink and roll on floor;  
Yea part with books and turbans for His Love,  
And in the school create a wild uproar!

VIII. 5

1049.—SJs.268, Ss.9, Ss.287, Wb.269, Pk.629, Ba.359, Jk.696, BNs.443, BMs.351, Hs.392, HCh.361, Pk.428, Hs.440, Pk.579, Ck.738, BERs.196, L.479, L.337, HJ.100, ALs.679, Hs.377, Hs.817+886, A.890, J.375, L.696, BNs.386.

1031.—Bd.100, Hs.886.

*Page: (1) Also Sals [Hs.]; (2) Also Sals [Hs.]. Page of 1059.*

هان تا بخرایات بخازی تا ۱۰۰ تا کار قلندری نازی تا  
این ده دره مردان سراقرازانست زهاد درین کوچه یازی تا  
زهاد درین راه بخازی تا ۱۰۰ تا کار حقیقی نوازازی تا  
این ده سردهان و سر مردانست جان بازاند تا یازی تا

Beware ye dally not with Love in vain,  
Till ye could be its victims and be slain;  
This path's reserved for lofty hearted souls,  
Beware ye trespass not this risky lane!

*Variation.*

Step not in love for merest fun, O boy!  
Until you act in truth, you only toy;  
This path is meant for mystics and the brave,  
Unless you stake your Self you will annoy.

VIII. 6

117.—Wied. 7418, Hs. 170, BMs. 102, BEHs. 123, Hs. 79, Hs. 47, Hs. 157, 74, 94, Hs. 110, 76, 78, Hs. 92, 129, N. 78, W. 80, C. 121.

Page: Se'adid Din Hamaui [Rasmi 30].

یہ رہے زخراہاتِ پروں آمد مست ۱۱۷  
گفتم شیخا تو اچہ حال آمدہ پیش گفتا مے خود کہ کار عالم بادست

From Tavern came a Sage entranced, I scanned  
His prayer-rug on shoulder, bowl in hand;  
"What news? O sire!" I asked, and he replied:  
"The world be blown! aye have this magic wand!"

VIII. 2

94.—Hs. 200, BDs. 10, Ss. 108, BMs. 12, Ss. 296, BMs. 36, Rs. 22, Ps. 65, BMs. 199, BMs. 89, LNs. 69, BMs. 287, Wied. 70, 74, 44, Hs. 44, BDs. 118, RPs. 34, Hs. 100, BMs. 118, 74, 201, BMs. 135, RPs. 135, BEHs. 162, BMs. 99, 74, 112, Hs. 7, Hs. 31, Hs. 96=176, Hs. 77, HCs. 50, 74, 123, BMs. 137, Hs. 111, Ps. 3, Bs. 210, Ch. 208, BEHs. 49, RPs. 173, Hs. 187, ALI. 220, Hs. 113, 74, 219, A. 229, J. 139, W. 117, L. 218, BEHs. 279.

ای وای بر آن دل کہ در او سوزے نیست ۱۱۸  
روزیکہ تو بے یادہ بسر خواهی برد طایع ترازان روز ترا روزے نیست

The heart which maddens not with Master's spell  
And pineth not for him, is bloody fell  
The day you neither think of Lord nor Word  
A worser day you may not find in Hell.

VIII. 3

48.—Hs. 92, Ss. 51, Ss. 64, U. 31, BMs. 30, Ss. 210, Ps. 52, BMs. 2, BMs. 8, Wied. 209=302, Ps. 79, Hs. 29, Sp. 116, BEHs. 70, Hs. 134, BMs. 70, Hs. 113, Hs. 33, BMs. 47, BEHs. 59, BMs. 34, Hs. 64, 74, 23, Hs. 70, Hs. 30, 74, 62, HCs. 3, Hs. 62, BMs. 118, Ls. 28, Hs. 70, Bs. 110, Ch. 112, BEHs. 31, RPs. 60, Ss. 70, Ps. 58, Hs. 120, ALI. 97, Hs. 69, Hs. 86, A. 123, J. 302, W. 150, L. 108, BEHs. 170, Hs. 13.

Page: Sayyid Nasir [Rasmi 12].

آباد خراہاتِ زمی خوردنِ ماست ۱۱۹  
مگر من نکم کدہا رحمت چہ کند آواہشِ رحمت ز لنگہ کردنِ ماست

For love alone we stay in Tavern waste,  
Ten thousand vows we broke to have this taste;  
If I be sinless where will mercy glow?  
My sins are crape, thereon His mercy laced.

VIII. 4

376.—Hs.120, Sh.180, Wks.415, Fs.162, Hs.105, Hs.250, BDe.153, BNe.156, BMe.270, RPe.112, BMe.206, Fms.224, Hs.134=176, Hs.132, Hs.380, Hs.424, HCa.144, Hs.201, Hs.214, Hs.343, BMe.202, Hs.169, Pe.226, Bk.340, Ch.407, RPe.286, Ls.281, Bk.143, Hs.295, Hs.152, Hs.417, A.399, J.222, N.191, W.137, L.336, BDe.139.

بیوسے خراباتِ زردندان خوش باد *may* دزدانِ زهد زاهدانِ آتش باد

آن دلی بصد بارہ و آن صوف کبود افتادہ بر پر پای دزدی کش باد

May lovers in Thy shrine consult and meet,  
May zealous burn in their own zealous heat;  
And may, the motley-coats and azure-robos  
To crave a lover's blessings, kiss his feet.

VIII. 10

398.—Hs.712, BNe.131, Sh.123, Wks.273, Fs.361, Hs.514, Hs.452, BDe.371, BMe.528, Hs.417, Hs.413, BMe.408, Pe.383, BDe.682, Ch.270, AL.209, Hs.416, Hs.376, A.897, N.423, L.754.

جز راہ قلندرِ خراباتِ میوے ۹۹۸ جز باد و جز سماج و جز یار محوی  
بر کفِ قدحِ باد و بر دوشِ میوے می نوش کن ای نگارِ پیوندِ مگوی

Step not in Tavern save thro' Mystic Gate,  
And Seek for none but love and Song and Mate;  
In hand His cup, on shoulder water-pot,  
Just love and mind your own and never prate.

VIII. 11

258.—Hs.791, Sh.101, BMe.36, Wks.176, Hs.132, BDe.198, BNe.308, Hs.543, BMe.134, BDe.148, BMe.73, Hs.102, Hs.37, Hs.95, Hs.106, Hs.167, HCa.40, Hs.85, Hs.96, BMe.137, Hs.106, Pe.473, Bk.281, Ch.199, Ls.107, Bk.93, AL.211, Hs.150, Hs.95, Hs.213, A.220, J.193, N.94, L.287.

Page Amer (M.N.).

مہتابِ بنوردانِ شبِ بشکافت *may* می خود کہ دمے خوشتر ازین توان یافت  
خوش باش و بندیش کہ مہتابِ میے اندرِ میرخاکِ یک یک خواهد یافت

The Lord thy Moon has rent the vests of night,  
Rejoice, on better times thou won't alight;  
Do kiss His feet, and see that many moons  
Will shine from dust and flood thy front with light.

VIII. 12

423.—Sh.368, BNe.5, Bk.67, Hs.313, MA.168, Hs.248, BMe.242, Hs.292, Hs.146, Pe.379, Hs.140, Hs.228, Hs.433, A.279, Ch.979, Hs.68.

دو کویِ خراباتِ جگر سوزے چند بہرِ ہنستہ چاندِ بادلِ فروزے چند  
ساقیِ قدمے بر کفِ و مطربِ میگفت ہم بگذرد و نماند این روزے چند

In Master's lane rejoice some burning hearts,  
With lovely angels, playing lively parts;  
The Master comes with cup of grace in hand,  
And chorus sings: "This precious time departs."

VIII. 13

143.—Hs.131, Bk.139-142, Ch.138, ALL142, Hs.119, A.160, L.146.

دردِ مهرِ شراب و شاهدِ هوس است ۱۴۳  
 در دل نه زِ هشیاری و مستی خبری  
 مقصودِ من از هر دو جهان بکنفس است

His face and Love is all I have in mind,  
 My eye is never seeking fore or hind;  
 My heart is neither waking nor in trance,  
 In both the worlds I look—one soul I find.

VIII. 14

180.—Hs.175, Sh.177, Sa.182, Pa.183, BM.182, Wb.179, Pb.109, Hs.107, BD.189, BN.2, BN.89, Hs.92, BM.118, BER.118, BM.118, Hs.88, Hs.31, Hs.86, Hs.79, Hs.154, Hs.122, Hs.101, L.136, Hs.86, Hs.184, Ch.181, BER.141, RP.110, ALL.195, Hs.107, Hs.194, A.204, J.98, N.84, W.86, L.192.

Poet. Zahed [Rum. 46].

دورانِ جهان بے بی و ساقی هیچ است ۱۸۰  
 هر چند در احوالِ جهان بی نگرَم  
 حاصلِ همه عشرت و باقی هیچ است

San Love and Guide the word's a restless round,  
 When heart will tune to flute then He is found;  
 I scanned the world around, at last I find  
 That bliss is Truth—the rest is hollow sound.

VIII. 15

242.—Pa.14, Wb.187, Hs.146, BD.22, BN.27, L.146, BM.132, BER.137, Hs.28, Hs.57, Hs.114, Hs.40, Hs.24, Hs.24, Bk.43, RP.164, L.24, B.20, ALL.48, Hs.29, Hs.37, Hs.44, A.63, J.66, N.56, W.50, L.42.

می خوردن و شاد بودن آئینِ مست ۲۴۲  
 کفتم به رُوسِ دهر کاین تو چیست  
 قارغ بودن ز کفر و دینِ دینِ من است

"Do drink His Word and live sedate" I say,  
 And heathen, godly, both I do not play;  
 No dower claims the Maid of Time, she says:  
 "Thy joyous heart's my castle—there I stay."

VIII. 16

424.—Hs.256, Sh.194, Sa.142, Sa.303, Pa.117, BM.127, L.120, Wb.137, Bk.70, Hs.221, BD.158, Hs.291, BN.180, Hs.171, BM.164, RP.140, BM.180, Hs.144, Hs.98, Hs.157, Hs.170, Hs.98, Hs.174, Hs.150, Hs.141, BM.119, Hs.201, Pa.112, Bk.277, Ch.247, RP.198, L.156, B.129, Hs.191, ALL.302, Hs.179, Hs.308, A.345, L.284, S.189, 165, BER.294.

در دهر چو آوازِ کَلّی تازه دهند ۴۲۴  
 از دوزخ و از بهشت و از خود و تصور  
 قارغ بشن که آن باوازه دهند

When world is fresh, and blowing roses hail,  
 Bestow thy grace on lovers in thy pale;  
 Away with Houries, Halls of Heav'n, or Hell,  
 These windy words will blow us in the gale.

VIII. 17

269.—Hs.103, Hs.225, Hq.254, Hw.468.

بر آتشِ غم بکامِ دل روزِے چند و ہم کردِ سر خاکِ من جگر سوزِے چند  
زان پیش که بر باد دهد دستِ اجل خواهم زد آبِ آتشِ امروزِے چند

He kindled me with love at early start,  
My friends are basking round me sad in heart;  
I'll sprinkle this my flame from fount of love,  
So that my friends may blaze in every part.

VOL. 18

ساقی نامه

Sāqī Nāma'.

13.—Th.4, Hs.11, Ks.8, Sh.140, 3-7, Pa.3, BM.15, BN.60, Ps.7, Hs.7, BN.6, BD.10, BN.16, BM.3, Hs.36, BER.11, BM.6, Hs.8, Th.4, Hq.3, Hs.11, Hs.7, BM.7, LE.8, Hs.3, Sh.11, Ch.7, BER.6, RP.21, L.30, Hs.4, ALI.10, Hq.8, Hs.6, Hs.26, A.17, J.6, N.6, W.3, L.12.

بر عزیز و پیا پیا ز چو دلِ ما هر حل کن بچالِ خویشی مشکلی ما  
بک کوزه می یار تا نوش کنیم زان پیش که کوزه کند از گلی ما

Arise O Master! come with all Thy grace,  
Dispel our doubts and show Thy loving face;  
And from Thy Chalice let us quench our thirst  
Before they make a goblet from our clays.

VOL. 19

168.—BD.36, BN.18, Pa.171, Hs.892, A.147, W.110, CL.199.

Faq. Majid Hamaq. [Rumie 25].

بر خیز و بده باز چه جای مخفت . . . کامشب زهنِ اشک تو روزی من است  
ما و اچو درخِ خویش می گلگون ده کاین نوبت من چو زلف تو بر شکنی است

Inspire me with Thy love, why sport in speech?  
Today Thy silence may some secret teach;  
Yea give me love alike Thy beaming face.  
Alike thy locks I'm curling out of reach.

VOL. 20

1611-14734, Hs.268, 34360, BNS.267, Sa.42, U.174, Ra.44, BMs.82, HCa.280, BM4.438, BDs.42, BNL42, Hs.68, Hs.79, BLs.82, Ch.80, H4.291, ALL77, Hs.70, A.103, L.90.

دردِ پسرانِ می که جهان را تابست ۱۶۱ زانِ می که مکی نشاط را سبب تابست  
بشباب که آتشِ جوانی آبست درآب که بیداری دولت خوابست

Fill in that wine which driveth darkness soon,  
So rose of bliss would blossom in that Moon;  
Be quick, for fire of youth like water flows,  
To wake in wealth is but to sleep in swoon.

VIII. 21

188.—Hs.38, BM4.45, Hs.198, 34.198, BNS.196, Sa.66, U.188, Sc.144, Ra.37, Pa.37, BNS.225, BMs.42, HCa.168, BM4.169, Wb.4.11, Hs.121, Hs.118, BDs.72, BNL72, H4.117, BMs.89, BP.89, BEHs.84, BMs.36, Hs.66, Hs.87, Hs.71, HCa.5, Hs.71, Hs.43, Hs.38, BM1.19, Hs.71, Hs.48, Ch.22, BP.99, Is.71, Is.59, H4.292, ALL10, Hs.70, Hs.134, A.68, L.51.

زانِ بادِ که عمر را حیاتِ دگر بست ۱۸۸ بر مکی قدحی که چه ترا دردِ سر بست  
بر نه بگفم که کار عالم سمر بست بشباب کنون که عمرِ من در گذشت

With mead which giveth life that's new and hale,  
O Master! may Thy grace just fill my pail;  
I know this world is but a fairy tale,  
Do fill me quick, my life has set the sail!

VIII. 22

259.—Hs.46, Pa.29, Wb.4.26, Hs.7, Hs.136, BDs.41, BNL41, Hs.80, BMs.57, Hs.69, BEHs.48, BMs.11, Hs.38, Hs.20, Hs.55, Hs.57, HCa.184, Hs.35, H4.36, BM1.26, LE.20, Hs.48, Hs.56, Is.41, Is.32, H4.184, ALL90, Hs.49, Hs.53, Hs.119, A.78, J.64, N.34, W.37, L.89.

Page: (1) Syed Hussain Chishti (Hs.). (2) Abdul Hussai (Z.).

می بر کفِ من نه که دلم درآب بست ۲۵۹ وین سمر که یازی چون سباب بست  
بر خیز که بیداری دولت خواب بست درآب که آتشِ جوانی آب بست

Give me the Word: in eagerness I beam,  
My days are swift, quicksilver-like they seem;  
The crafts of wealth are only dreams.—Awake!  
And find your ardent youth an arid stream.

VIII. 23

263.—BDa.37, BNa.42, Hb.129, BMb.105, BEJa. 124, 146, 155, LE.41, Hs.92, Pz.475, Hg.108, CR.374.

Pap. Kamaḥ Ismā'īl (MSB. 99) HJ.

می ده که دل دیش مرا مرهم اوست      سودا زدگن عشق را مہم اوست  
پیش دل من خاک بکے چرخہ بہ ست      از بخرخ کہ کاسۂ سر عالم اوست

Thy Word, O Guide! up-lifts my heart in cheers,  
A constant friend to all the mystic sects;  
I prize one Word as more than azure crown  
Which dregs the head of One who made the spheres.

VIII. 24

264.—Hs.111, Ss.116, Pz.95, BMa.115, Wb.435, Bz.31, Hb.174, BDa.129, RPa.39, BNa.128, BEJa.194, BMb.107, Ha.121, Hs.32, Ht.108, Hg.120, Hb.179, Hs.84, HNa.38, Hb.127, Hs.118, LE.35, Pz.424, Bz.221, CR.221, HJ.35.57, RPa.160, Ls.127, Bz.107, ALI.217, Hg.156, Hs.103, Hs.244, A.245, J.158, N.164, L.227.

Pap. Sharaf Dīn Sharaf (Rampton 71).

کو مطرب و می تا بدیم ذات صبح      خوش وقت دلی کہ میگرداد صبح  
ماوا بچہان سہ چیز میا بد خوش      سرمستی و عاشقی و فریاد صبح

Bring harp and lute, I sing His morning praise!  
The heart which sings at dawns has happy days;  
I long to have in world triad of bliss,  
A trance, His love, and joyous morning lays.

VIII. 25

265.—Hs.383, BDa.57, Ss.121, Hs.312, Sd.351, BNa.98, Ss.225, BNa.390, Sd.46, BMb.192, LNa.115, BMa.174, Pz.258, Bz.255, Hs.315, Hs.98, Hs.224, Ht.205, Hg.252, Pz.44=141, Bz.196, Ch.416, Hs.240=288, ALI.298, Hs.232, Hs.404, A.464, J.295, N.203, L.405, BEJa.121. Pap. Hsār [2].

آن لعل در آیکہنہ سادہ یار      وان محرم و مولیٰ ہر آزادہ یار  
چون میدانی کہ عالی آمدہ خاک      بنائے ست کہ زود بگذرد بادہ یار

Pour out Thy Love in heart—my crystal bowl,  
Which is the friend of free-men, mate of soul;  
For soon a gale will blow this dusty world,  
Fill me, O Guide! with Thee, and then control.

VIII. 26

266.—BDa.98, BNa.136, Pz.381, CR.1078.

ساغر و کن کہ برف کون آمد روز      زان بادکہ نعل هست از ورنکہ آموز  
بردار دو خود را و مجلس بفرز      یک خود باز و آن ذکر خود بسوز

These days are icy cold. Fill in your pan  
With Hien who warmed the Sun when world began.  
One log, your body, should be played as lute,  
The other, mind, should blaze for Lord and man.

VIII. 27



747.—Hy.308, Wood.162, Pb.375, Bz.328, BN.365, BM.403, BM.303, Ha.319, Hg.313, Hs.248, Hs.351, L.378, R.280, Hp.494, Ibn.667, A.646, L.341.

چون آتش اگر ز آسمان در گزردیم همه وز آب روان اگر چه پاکیزه نریم

در خاک شوم از آنکه خاکی گهریم باد است جهان باده بده تا بخوریم

As light, tho' we could travel through the skies,

And run as crystal rivers clear of ties;

Yet we shall cling as dust to Master's feet,

And crave his love, for world is wind of lies.

VIII. 28

889.—Hy.637, Ss.304, LN.228, Pb.474, Bz.423, Hs.362, BM.400, BP.361, BN.371, Pz.376, Bz.625, Ch.376, ALL.647, Hs.370, Hs.381, A.781, J.487, N.374, W.417, L.663.

Vari. Hs. (2) Kamal. 1007 (991 H.).

آن باده خوشگوار بردستم نه و نه وان ساجر چون نگار بردستم نه

وان می که چو زنجیر به پیچد بر خود دیوانه شدم بیکار بردستم نه

O let Thy sweetest Word my palate hold,

And let Thy lucid Form my eye behold;

And let Thy love entwining in itself,

Be bound on me to keep me in Thy fold.

VIII. 29

894.—Hy.708, Ss.311, BN.176, Ss.3, Hs.379, Sd.178, BN.176, U.36, BN.226, Ss.130, BN.64, R.372, BN.387, BM.236, Hs.172, LN.261, BM.193, Wood.284, Pz.484, Bz.484, Hs.371, Ss.264, Hs.114, BN.473, BM.342, BP.337, Hs.39, Hs.428, Hs.363, Hg.360, Hs.417-478, Hs.30, BM.161, Hs.38, Pz.280, Bz.674, Ch.366, BER.193, L.437-509, Bz.362, Hs.282, ALL.702, Hs.549-608, Hs.362, Hs.796-809, A.806-869, J.476, N.368, W.411, LCR.740=1124.

تا که غم آن خورم که دارم بانه ۹۰۸ وین عمر بخوشدلی گذارم بانه

برکنی قدح باده که معلوم نیست بکن دم که فرو برم بر آدم بانه

What matters if I feast, or have to fast?

What if my days in joy or grief are cast?

Fill me with Thee, O Guide! I cannot ken

If breath I draw returns or fails at last.

VIII. 30

1030.—Hy.665, BN.47, Ss.128, Hs.181, Sd.181, BN.179, Ss.324, U.39, BN.249, Ss.132, R.312, BN.373, BM.116, Wood.171, Pb.381, Bz.516, Hs.372, BN.357, BN.440, BM.506, BP.31, Hs.1, BM.373, Hs.193, Hs.430, Hs.357, Hs.428, Hs.497, Hs.73, BM.586, Hs.372, Pz.106, Ch.375, BER.163, L.474, Bz.313, Hs.668, ALL.676, Hs.371, Hs.813, A.813, N.413, W.468, L.692=1170, Hs.97.

زان کوژنی که نیست دروے خردے ۱۰۳۰ برکنی قدحی بخورد بن ده دگرے

زان بیشتر ای صنم که در دگر گذرے خاک من و نو کوژد کند کوژد گرے

With mead which has no toxic grosser lees

One cup for Thee, for me a second please!

Before our dust in some remotest lane

Is thumped by potters or is lost in breeze.

VIII. 31

828.—B.N. 111, 146.298, 146.116, Hs. 905, CR. 103.

Parodied by Majid Husayn (A.K.), *Pap. Hala* [H. S. L. 1295].

از مردی و ملسی و مکنی ۱۳۸ و در سبکدلی و خوشی و بدینی  
در آتش اگر نشایم بشیم بر دیده اگر نشانت بشینی

O Guide! if like a man or monk thou go,  
Or like a brazen faithless brute thou show;  
I'll stay in pyre if Thou would so command,  
But stay Thou in my eyes, I request so.

VIII. 17

22.—Hs. 906, Cb. 74, A. 1.

ساق به کرم نوی کنی یاد مرا ۲۲ غیر از تو که می رسد بغیر یاد مرا  
کز درغیم دل تو دستگیرم نشوی سوسه که دوم که می کشد شاد مرا

What kindness, Lord! that Thou should think of me?  
Who ever hears my wails excepting Thee?  
Now if in grief Thou wilt not hold my hand,  
Where can I go, my Lord! for who can free?

VIII. 22

28.—Hs. 19, Bk. 18, Hs. 904, Cb. 72, ALL. 20, Hs. 21, A. 28, J. 21, L. 21.

ساق نظر می به یکسان بر خدا ۲۸ بشکن لب ما بر احوسان بر خدا  
ما ماهی مرده ایم و تو آب حیات مارا بر صال خود درسان بر خدا

A glance, O Master! winsome for His sake,  
Allay our fever fulsome for His sake;  
As lifeless fish we lie Thou lake of life!  
Do take us in Thy bosom for His sake.

VIII. 28

192.—Hs. 126, Bk. 134, Hs. 908, Cb. 51, ALL. 136, Hs. 113, A. 135, L. 140.

ساق چه کنم که دل کزایم ز نعمت ۱۹۲ مد هوش نواز مست شرابم ز نعمت  
هر چند کسی خرابم شرح دهد بافه که بیش از آن خرابم ز نعمت

O Guide! my heart is broiling for Thy sake!  
Enrapt in love I lie, I can't awake;  
Though folk may find some words to tell my plight,  
In further plight I suffer at thy stake.

VIII. 33

183.—H<sub>2</sub>.168, Rb.16, Bk.167, Hk.291, Ck.133, ALL.176, Hw.177, A.168, L.175.

ساقی حذر از غم تو ام آه که نیست ۱۸۳ صبرم ز درخت حق است آگاه که نیست  
مقصود منی و جز تو کسی در دلم نیست و اله که نیست نیم باشد که نیست

I flinch not from these pangs, they do not scare,  
I lost all patience, truth would witness bear;  
Excepting Thee none stayeth in my heart,  
I swear by Lord, by Thee again I swear!

VIII. 54

184.—H<sub>2</sub>.135, Rb.144, Hk.331, Ck.32, ALL.147, Hw.134, A.164, J.123, L.150.

ساقی دلم مسا که دانه بهر تو گشت ۱۸۴ بهر تو تهنه تا بهر خواهد داشت  
دامن مفشان ز باز بر اهل تراز کز دامن تو دست نخواهم گذاشت

Thou sowed the seed of love in me of old,  
I cherish hence through ages all untold;  
Cast not this humble lambkin from thy fold,  
I will not leave thy vestures from my hold.

VIII. 57

185.—H<sub>2</sub>.139, Rb.11, Bk.168, Hk.292, Ck.136, ALL.177, Hw.178, A.167, J.124, L.174.

ساقی دلم من ز دست کز خواهد رفت ۱۸۵ بخورست بگذاخود بدو خواهد رفت  
صوفی که چو ظرف تنگ از خویش پرست بکن جیره اگر دهی بسر خواهد رفت

O Guide! if o'er my heart I lose control,  
'Tis ocean wherein billows surge and roll;  
A shallow minded monk, who gloats in self,  
Will stagger in one word and lose his poll.

VIII. 58

186.—H<sub>2</sub>.157, Rb.9, Bk.166, Hk.290, Ck.156, ALL.174, Hw.176, A.166, L.172.

ساقی دلم من زمرده فرسوده ترست ۱۸۶ کز زبر زمین دلم آسوده ترست  
هر چند بخون دیده دامن شوم دامان تو ز دیده آلوده ترست

O Lord! my heart is starker than the dead,  
But dead are staid, my heart is sad instead;  
I wash my skirt with blood from streaming eyes,  
My skirt is fouler far than eyes are red.

VIII. 59

197.—Hy.112, Bk.120, Hs.334, Ch.45, ALL.179, Hs.394, A.140, L.122.

ساقی دل من سوخته از مشاقبت ۱۹۷ باز آ که طیب در دستان شاقبت  
جان دادن امید است مرا در قدمت تا جانت بودم امید واری باقیست

Heart throbs for Thee my Lord—alas the pains!  
Return to me and free me from the banes;  
I hope to offer life to see Thy feet,  
And till I die this final hope remains.

VII. 48

198.—Hy.136, Bk.145, Hs.332, Ch.51, ALL.148, Hs.335, A.163, J.126, L.191.

ساقی ز دردت سفر نخواهم گرفت ۱۹۸ کرهم بکشی حذر نخواهم گرفت  
بگویم که ز خاک بر نگیری سرا ما ما سر زده تو بر نخواهم گرفت

Depart I will not, Master! from Thy door,  
Wert thou to kill me, I would like it more;  
My head may lie in dust, Thou need not lift,  
On me Thy trampling feet would blessings pour.

VII. 49

200.—Hy.138, Bk.2, Bk.147, Hs.334, Ch.55, ALL.156, Hs.352, A.167, L.139.

ساقی زبانی که لغات آنرا شاقبت ۲۰۰ دل بر تکلم تبادی از من باقیست  
مشاقم از آن بدیدنت گشام گشایی من ز غایت مشاقبت

That Word, to which Thy lips imparted light,  
I store in heart as long as life's in sight;  
I love Thee so, and straight I look at Thee,  
Intense in love I'm brazen, burnished quite.

VII. 51

202.—Hy.146, Bk.6, Bk.152, Hs.336, Ch.57, ALL.164, Hs.362, A.177, J.121, L.163.

ساقی غم ما بلند آوازده شده است ۲۰۲ سر مستی ما برون زانده شده است  
باموی سفید سر خوشم گز خط تو پیراه سرم چهار دی تازده شده است

O Guide! my song of love is high in swing,  
My trance transcends and oversteps the ring;  
With secrecy age I gladden for Thy youth,  
Tho' I'm in winter, heart is in the spring.

VIII. 4

203.—Hy.109, Bk.111, Hs.520, Ch.40, ALL.100, Hw.95, A.132, L.118.

ساقی فلک از بحر عطای تو کفایت م. م. در کوی تو صد کعبه جان هر طرف است  
در کعبه جان زده شرف گر بوسم و در دزدی کعبه هم بپریم شرف است

Thy Grace is ocean where the sky is foam,  
Thy street has hundred living shrines who roam;  
I march in quest of such a living shrine,  
Were I to die in quest I reach my home.

VIII. 45

204.—Hy.111, Bk.1, Hs.160, Hs.359, Ch.60, ALL.142, Hw.170, A.180, L.166.

ساقی که دخت ز جام بحشید به است م. م. مردن برهت زهر جاوید به است  
خاک قدمت که در زمین روشن ازوست هر ذره ز صد هزار خورشید به است

Thy face reveals the Truth my Gracious One!  
To die in search of Thee is life begun;  
The dust beneath Thy feet it makes my day,  
A mote enlightens more than many a sun.

VIII. 47

205.—Hy.132, Bk.8, Bk.161, Hs.340, Ch.155, ALL.160, Hw.171, A.181, J.144, L.167.

ساقی که لیس مفرح باقوت است م. م. دل را غم اوقوت و جان را قوت است  
هر کسی که تشنه بطلونان نمیش در کشتی نوح زنده در قایق است

Thy Word, O Guide! is potion that I crave,  
By love my life sustains, and heart is brave;  
The man who dieth not in love for Thee,  
Alive in Noah's Arc, he lies in grave.

VIII. 49

210.—Hy.162, Bk.14, Bk.171, Hs.390, Ch.161, ALL.180, Hw.181, A.191, L.177.

ساقی که هلاکم ز غم هیرانت م. م. هر جا که دوی دست من و دامانت  
دنی و هزار دل هلاک از غم نیست باز آی که صد هزار جان قربانت

O distant Lord! Thy distance kills me quite,  
I spy Thy trails and grasp Thy skirts now tight;  
Thou wandered leaving thousand hearts in wails,  
A thousand lives are offered for Thy sight.

VIII. 51

211:—H<sub>7</sub>360, Bk.12, Bk.369, H<sub>6</sub>297, Ch.159, ALL.178, H<sub>6</sub>178, A.189, J.194, L.175.

ساقی کل و سبز و بی طربانک شده است ۲۱۱ در باب که هفت ذکر خاک شده است  
بی نوش و گلچین که تا در نگری گل خاکنده است و سبز و خاکشاک شده است

O Guide! the rose and grass are full of grace,  
In week or so, the dust will all efface;  
Adorned Thou be with rose, for ere we wink,  
From dust the rose O never we could trace.

VII. 45

212:—H<sub>7</sub>378, Bk.3, Bk.146, H<sub>6</sub>395, Ch.56, ALL.182, H<sub>6</sub>198, A.188, L.184.

ساقی مه رخسار تو جان همه است ۲۱۲ زلف از من است و دلستان همه است  
خورشید صفت نه مهر در آب خوشت نهان از آن من که ز آن همه است

Thy face, O Master! is the life of all,  
Has ravished me, and captured great and small;  
'Tis seen as disc of Sun in lakes and seas,  
'Tis not my own but answers every call.

VII. 46

213:—H<sub>7</sub>111, Bk.119, H<sub>6</sub>322, Ch.40, ALL.188, H<sub>6</sub>362, A.140, L.126.

ساقی می دراز عارض پر خوی هست ۲۱۳ چشمت نرسد که چشمها در پی هست  
مر چشمه فیض جز لب اهل تو نیست صد غطر و مسیح جرعه نوش می هست

O Lord, my soul reflects Thy face and glow,  
Thy glance entrances eyes, and rivers flow;  
The source of grace is only in Thy lips,  
From thence all Prophets sipped Thy Word, I know!

VIII. 39

214:—H<sub>7</sub>162, Bk.166, H<sub>6</sub>519, Ch.40, ALL.190, H<sub>6</sub>584, A.331, L.117.

ساقی بی معرفت مرا مکرمت ست ۲۱۴ در شرب بے معرفت آن معصیت ست  
بے معرفت آدمی چه کار آید هیچ مقصود ز آدمی همین معرفت ست

O Guide! love findeth Thee and Holy Grace,  
Some forget this and fall in sin's embrace;  
Unless we know Thee we are out of count,  
For man was made to know Thee face to face.

VIII. 41

216.—Hy.104, Bk.112, Hs.321, Cb.42, ALL.119, Hs.96, A.43=133, L.119.

ساق نظرے کہ دل خوش از دیدنِ تست ۲۱۶ جان شاد ز خوشه چینی خرمی تست  
نا گفته دلت خیر ما مہد اندر جام جم عاشقان دل روشن تست

Bestow a glance and show Thy blissful face,  
My life is maintained on a grain of grace;  
Thy heart perceiveth all our unsaid thoughts,  
Thy love reveals us worlds in endless space.

VIII. 23

217.—Hy.130, Bk.6, Bk.6, Hs.338, Cb.59, ALL.166, Hs.169, A.173, J.146, L.165

ساق نظرے کہ دل ز اندیشہ ہی ست ۲۱۷ شیرانِ ہمہ وقتہ اند و سریشہ ہی ست  
ہر شب ز حباب کف زدی شیشہ چرخ امروز کہ دور ما بود شیشہ ہی ست

A glance, O Guide! my heart is free of thoughts,  
The plain is empty, tigers have been shot;  
Tho' every day the lucky got Thy grace,  
My turn is now, Thy grace has dried to nought!

VIII. 24

22.—Hy.18, Bk.18, Hs.289, Cb.71, ALL.19, Hs.21, A.23, J.28, L.20

ساق قد حے کہ کار ساز است خدا ۲۲ در رحمت خود بندہ نوازا است خدا  
بی خود بہار و باز طاعت مقروض کز طاعت خلق بے نیاز است خدا

A word, O master! "He dispenseth all,  
And through His grace He exalteth the small;  
Love Him in youth and make no pious show,  
With Him thy pious deeds are not in call."

VIII. 24

24.—Hs.305, Cb.73, A.2

ساق قد حے کہ نور بخشد ہمہ را ۲۴ بر کن کہ دمے حضور بخشد ہمہ را  
خوش باش کہ ہیو بہ بخشد آلاشی ما آن کسی کہ بے طہور بخشد ہمہ را

The word, O Guide! which enlightens us all,  
Yea fill us, so He presents at our call;  
Sedate we keep, for He will lave us clean,  
Who grants the purest mead to great and small.

VIII. 25

281—Ha.317, Ch.73, A.3.

ساقی می اعل قوت و وحشت مرا      دیدار تو خود شد صبح است مرا  
بر خیز که در پائے نو مُردن نفسی      خوشتر ز هزار عمر نوح است مرا

O Guide! my heart with Word of hope revives,  
Thy face dispels my darkness; soul survives;  
Arise! to die a moment at Thy feet  
Is more than living thousand Noah's lives.

VII, 14

83—Hy.251, Hg.106, Bk.162, Ch.131, Hk.134, AL.1370, Hm.172, A.162, L.168.

ای ساقی از آن می که دل زدین من است      هر کس کند می که جان شیرین من است  
گر نیست شراب خوردن آئینِ شما      معشوقه بجام خوردن آئین من است

My Lord! with Word which is my heart and creed  
Fill me in full—'tis sweetened life and mead.  
Ye Zealots! think it bad to drink, I drink  
My beloved, with the cup—'tis law I lead.

VIII, 37

188—Hy.117, Bk.1, Bk.146, Hk.355, Ch.34, AL.146, Hm.156, A.166, L.152.

ساقی پر مِ کریم با قوت لب است      و در آبِ خضر بجای آبِ عنب است  
کز زهره بود مطرب و عیسی مہدم      چون دل نه بجای بود نه جائے طرب است

O Master! if an angel full of grace  
Would bring me cup of mead, and then embrace;  
If Venus sang a tune to Cupid's pace,  
My heart will sadden, for it's out of place.

VIII, 38

189—Hy.149, Bk.5, Bk.158, Hk.377, Ch.36, AL.165, Hm.166, A.176, L.164.

ساقی بحیات چون گیسو زهر نیست      و ز یزد به آرمی و ساغر نیست  
می مہدم نامست ز آنکه چون گرمی وی      در آبِ حیات و چشمه کوثر نیست

O Guide! as none to fount of life can lead,  
In olden age Thy Word's my only creed;  
At every breath Thy name befriends me so,  
And cures me more than any heavenly mead.

VIII, 39



180.—Hy.113, Bk.121, Hk.328, Ch.46, ALL.129, Hw.109, A.142, L.129.

ساقی به پشت این همه مشتاق چیست ۱۸۰ جنت می و ساقی بود و باقی چیست  
آنچاست می و ساقی و اینچاست همین پس در دو جهان به از می و ساقی چیست

What is that Heaven, Lord! for which they crave?  
What else but mead and mate which but deprave?  
They pine for mate and mead, but I for Thee,  
In both the worlds who else but Thou can save?

VIII. 40

181.—Fh.15, Wbod.169, Fh.124, Hk.120, BDh.38, BSh.38, Hk.49, BAm.53, BEFh.38, Hw.35, Hk.53, Hk.54, Hk.42, Hk.41, Fh.29, Hk.48, HJHk.13, HPod.5, Lc.27, Bk.21, ALL.135, Hk.30, Hk.33, Hw.48, A.61, Jd2, N.52, W.55, L.46.

ساقی چو زمانه در شکست من وئست ۱۸۱ دنیا که سر اچه شکست من وئست  
کز آنکه بدست من و تو جام می است میدان چنین که حق بدست من وئست

O Master! Time will rend us quite, and so  
The world is not our home, for hence we go;  
The wave of love which interfuels hearts  
Is Truth of Truths we grasp, and here we know.

VIII. 41

182.—Hy.114, Bk.122, Hk.328, Ch.49, ALL.134, Hw.113, A.140, L.129.

ساقی دل من که شادی از غم قضاخت ۱۸۲ چرا جام می از غم عالم قضاخت  
می ده که دم صبح جان بخش دمی است کسی غیر مسیح قدر این دم قضاخت

I know not Master what is weal or woe,  
The greatest gift of Lord is Word I trow;  
So give Thy Word, the Light of Life, at dawn,  
For Jesus knew its worth as none would know.

VIII. 42

183.—Hy.125, Bk.123, Hk.329, Ch.51, ALL.135, Hw.114, A.144, L.140.

ساقی شب بیش است و مه افروخته است ۱۸۳ می ده که فلک نکند آموخته است  
دانی که اجل چه برقی خرمین سوزدست تا در نگری خرمین ما سوخته است

Now Moon effulges in ecstatic glows,  
I want Thy love, this space in cypher flows;  
As flash the Time dissolves itself and world,  
Thy loving glance allayeth all my woes!

VIII. 43

294.—Hj.117, Bk.121, Hk.126, Ch.47, ALL.126, Hw.106, A.144, L.120.

ساقی قدحیکه آنکه این خالک سرشت م.م خط بر سیرمابه مستی و عشق نوشت  
معشور بود بشاهد و باده جهان موعود بود بکنوز و خود چشت

A Word, O Lord!—when potter wrought my clay,  
With trance and love my front he did array;  
The world is thriving with Thy Grace and Word,  
The mate and mead are gifts in great delay.

VIII. 44

295.—Hj.114, Bk.102, Hk.127, Ch.48, ALL.130, Hw.112, A.155, J.140, L.139.

ساقی قدحیکه شمع دل درنگرفت م.م نا آتشی می زندگی از سرنگرفت  
آه از پی لذت که برین باده ناب هر کس که لبی نهاد لب بر نگرفت

O Guide! I crave for Light, my darkened heart  
Will kindle if Thy love some light impart;  
Thy lips have bestowed on Thy Word a word  
Which sticks to lips so that they never part.

VIII. 45

296.—Hj.116, Bk.118, Hk.128, Ch.44, ALL.117, Hw.103, A.139, J.138, L.125.

ساقی قدحیکه کار عالم نفس است م.م کرشادی از ویکشس آن نیربے ست  
غرض باشی ز هرچه بشت آید ز جهان هرگز نشود چنانکه دلخواه کسی ست

Give love O Lord! the world is but a wink,  
One weal with hundred woes has formed a link;  
Rejoice whatever happens in this world,  
No event comes as one would like to think.

VIII. 46

297.—Hj.103, Hk.131, Bk.109, Hk.118, Ch.39, ALL.106, Hw.89, A.130, L.116.

ساقی قدحی که هست عالم ظلمات م.م جز روی تو نیست در جهان آب حیات  
از جان جهان و هرچه در عالم هست مقصود تویی و بر عهد صلوات

I want Thy Light; the world is dark and bleak,  
And life's Elixir is Thy face and cheek;  
In life on earth and all that goes in world  
Through Prophet, (peace on him!), 'tis Thee we seek.

VIII. 47

215.—Hy.161, Rh.13, Bk.170, Hk.294, Ck.160, ALL.179, Hw.180, A.190, L.176.

ساقی می‌گفته یارِ یَمِ برینِ من است ۲۱۵  
بی‌خترِ درویش نه آیینِ من است  
گویند که باده خوار را ذمی نیست  
من باده خورم که باده خود دین من است

Thy love of yore has been my friend in past,  
Without Thy love, I do not feast, but fast;  
They say that lovers care no caste or creed,  
I love Thee Lord, for love's my creed and caste.

VIII. 64

461.—Hy.372, Wk.4, Ss.2, Pk.200, Bk.144, Hk.399, Hk.203, Hk.203, Hk.209,  
Hk.387, Pk.360, Bk.375, Ck.341, Hk.131, ALL.364, Hw.353, A.444, L.383, BSR.301.

ساقی علمِ سیاه شب صبح زدود ۴۶۱  
برخیز که خفتت بیه خوابد بود  
بکشای زعمِ دوزخ کی خواب آلود  
برخیز و بی‌مقاه را درده زدود

O Master! morn has rent the veil of night,  
Arise from sleep in transcendental height;  
And through Thy shining eyes, O store of bliss!  
Bestow a glance and charge me with delight.

VIII. 67

892.—MA.227, BML.291, Hk.239, Pk.382, Hk.399, Hw.1001, CR.1025.

ساقی قدحِ باده گلگونگی یار ۸۹۲  
دردم ز خار دست علاجم زخمِ آر  
چون خون دلم ز شیشه بیرون کردی  
تاخیر مکن بجانِ خود زدود یار

O Guide! surcharge me with Thy love—the ray,  
My breathing fast—let love alone allay;  
Since Thou had wrung the, "Self" the life from heart,  
Then pour Thy soul in me without delay.

VIII. 71

918.—Hy.638, Wk.197, Pk.496, Bk.446, Hk.383, Bk.356, Bk.410, BML.467,  
Hk.46, BML.40, Pk.364, Hk.399, Hk.389, Hk.415, Pk.391, Ck.391, BSR.163,  
ALL.608, Hw.382, A.394, L.664.

Pap: 'Ann (M.N.). Fir: Red Days (M.I.).

ساقی بیهوشی می‌تاب اندر ده ۹۱۸  
مستانِ شراب را شراب اندر ده  
مستیم و خراب در خرابات فنا  
آوازه بدلمِ خراب اندر ده

At dawn, O Master! mingle Soul in Soul,  
Let mystics lose in love their self-control;  
Enrapt and wrecked we are in ruined haunts,  
Let evil fame in wretched world patrol.

VIII. 71

133.—Hq.38, Sa.78, BDa.21, Sa.175, Ha.166, Sa.166, BNa.164, Sa.46, BNa.25, Sa.124, BNa.125, Pa.35, Sa.72, BMa.40, HCa.159, LNa.88, BNa.277, WNa.325, Pa.45, Ha.84, BDa.34, Hq.148, BNa.54, Ha.74, BNa.31, Pa.139, BNa.60, BNa.21, Ha.48, Ha.21, Hq.40, Hq.77, Hq.57, HCa.114, Ha.86, Ha.46, BNa.33, Ha.36, Pa.268, BNa.66, Ca.104, BPa.84, Pa.35, Ha.42, Hq.297, ALA.82, Hq.59, Ha.74, A.108, W.110, L.94, BNa.174.

چون آمدنم بنی کہ بد روز نخست ۱۳۳  
بر غیز و میان بہ ہند اے ساقی چست

Since here I came unwilling and perforce,  
To go unplanning is my proper course;  
Arise, O Guide! and girdle up thy waist;  
And with Thy Word absolve me from remorse.

viii. 13

334.—Hq.140, Sa.71, BDa.32, Sa.201, Ha.327, Sa.126, BNa.321, Sa.137, U.205, BNa.70, Sa.407, BNa.31, Pa.134, BNa.182, HCa.394, LNa.109+156, BNa.154, WNa.355, Pa.148, Ha.88, Ha.241, Hq.66, BNa.190, Ha.192, BNa.199, BNa.152, Ha.170, Ha.114, Ha.113, Hq.170, Ha.236, Ha.113, HCa.89, Ha.175, Ha.165, BNa.147, Ha.147, Pa.38, Ha.199, Ca.315, BPa.80, Pa.262, Ha.152, Sa.166, ALA.561, Hq.294, Ha.112, Ha.310, A.419, J.165, N.112, L.98, BNa.61, Ha.27, *Var. Added* [215].

از دفترِ عمر پاک میباید شد در دست اجلِ هلاک میباید شد  
ای ساقی! سہقا تو خوش خوش مارا آہے دردہ کہ خاک میباید شد

I clean my slate of life, and then I flee,  
So when He stabs me, I would die with glee;  
Effulge O moon my Guide! I would rejoice,  
My heart would melt, for dust I have to be.

viii. 14

342.—BNa.103, BNa.347, Ha.34, BNa.191, Pa.203, Ha.453, Ca.996.

نے کڑ بد بو تنکو خواہد شد ۳۴۲  
ای ساقی اگر بادہ دہی ورنہ ہی

Affairs will not improve as we would plan,  
World dances not to lyrics of our Pan;  
O, Master! give Thy mead, or do not give,  
I know that world will end, for life's a span.

viii. 15

349.—U.38, Pa.138, WNa.407, Pa.242, Ha.88, Ha.318, Sa.39, BNa.223, Ha.164, Hq.299, Ha.32, Pa.240, Ca.399, Ha.399.

ہرگز کہ جہاں کہنہ تو خواہد شد ۳۴۹  
ای ساقی اگر بادہ دہی نذر ہے

This Hag, the World, will never beam to youth,  
Nor any man would reach the shore of truth;  
O Master! if Thou breathe Thy words to mobs,  
They may molest and injure Thee for sooth.

viii. 16

931.—Hs.586, Ss.376, LN.274, Pb.404, Hs.384, Hs.321, Rp.254, Ch.662, Hs.352, ALI.384, Hs.716, A.717, L.610.

تا که نیم آن خورم گزین دیر کهن ۹۳۱ احوال مرا به سرید دست و نه بن  
زین پیش که دخت ازین سرا بر بدم ساقی بدمی می که همین ست سخن

How long I pine for *that*—in this decay?  
My tale has neither head nor tail to say;  
Before I pack my baggage from this inn,  
Give me Thy love, O Master! this I pray.

VIII. 74

932.—Hs.660, BMs.28, Ss.315, BDe.740, Ss.308, Hs.244, Sd.244, BDe.245, Ss.322, BMs.212, Ss.174, BDe.32, BDe.260, 140a.721, LN.112, BMs.228+424, Wms.412, Pb.325, Bs.473, Hs.612, Hs.354, Hs.185, BDe.428, BMs.696, Hs.382, Hs.381, Hs.408, Hs.413, Hs.424, BMs.371, Ch.722, BDe.172, Ls.402, Ts.520, Hs.360, Hs.360, Hs.770, A.850, J.496, N.584, W.428, L.687, BDe.521, Hs.176.

آنها که ز پیش رفته اند ای ساقی ۹۳۲ در خواب غرور خفته اند ای ساقی  
رو باده خود و حقیقت از من بشنو بادست هر آنچه گفته اند ای ساقی

From Thee, O Master! those who turn away,  
They fall, of course, to dreaming pride, a prey;  
Inspire me with Thy love and hear this truth:  
"Just empty air is every word they say."

VIII. 77

976.—Ss.263, BDe.542, Bs.404, Pb.632, Hs.402, Hs.401, Hs.391, J.319, N.406, CR.1148.

بر چه بر چه ز جانی خواب ای ساقی ۹۷۶ در ده شراب آب ای ساقی  
ز آن پیش که از کاسه سر کوزه کنند از کوزه بکا حد کنی شراب ای ساقی

Arise! arise! from sleep my gracious Guide,  
Fill me inside that I flow far and wide;  
Before I lose the trace of name and form  
Thy soul should surge in mine and flow the tide.

VIII. 79

982.—Ss.262, Bs.496, Hs.634, Hs.403, Hs.402, Hs.323, J.320, N.427, W.447, CR.1152.

بگرفت مرا ملالت از ذوقی ۹۸۲ برخیز و سبک باده یار ای ساقی  
مجاد و طبلان به می ساز کرو تا یو که شود لاف من اندر بیا

So sick I feel at sight of pious shows,  
Give me the Word wherein Thy nectar flows;  
Away with gowns and cowls for cup of mead,  
That eyes exultant beam in merry glows.

VIII. 81

388.—Sb.302, Pb.330, Ba.503, Hb.648, Hf.493, Cl.733, Ha.489, Hw.525, J.326, N.414, W.453, CR.1152=1182.

تا چند حدیث پنج و چارای ساقی ۱۸۶ مشکل چه یک چه صد هزارای ساقی  
خاکیم همه چنگ بسازای ساقی بادیم همه یازده پیارای ساقی

How long they talk, O Guide of five or four?  
One doubt will lead them on to thousand more;  
As dust we are, so muster us and sing,  
We're wordy winds, so give Thy Word the short!

VII. 40

393.—Hf.422, CAL.431, Is.436, Bz.516, Hp.598, Ha.512,  
Fapt. 'Amr (MEN).

تا کی کوئی ز چار و هفتای ساقی ۱۹۰ تا چند ز چار و هفت و هشتای ساقی  
این بول نکو که وقت رفت ای مطرب هان باد بد که عمر رفت ای ساقی

How long this cant of four or seven, O Sire?  
What could this four or seven or eight acquire?  
'Tis meet we shun such idle talk and sing:  
"For life has flown, in Him we now retire."

VII. 41

397.—Pb.336, Ba.509, Hb.647, Bz.513, Hf.467, Ha.487, Ha.418, Hf.421,  
CAL.499, Is.403, Bz.323, Hp.363, Hw.500, CR.1196.

جامم بزم آمده ستو ای ساقی ۱۹۷ در دل گره است ازین گره ای ساقی  
این بانگ خروس از دهن من پیش آد از باد چون چشم خرو ای ساقی

My life is choking, cooped up in the woes,  
My heart is knotted by the naughty foes;  
Hear me I crow, I cry: "O bring the grace  
From Word, O Guide, which is the Sun that glows."

VII. 42

1001.—Hp.689, Hb.165, Sb.167, Bz.165, Bz.519, Hf.466, Bz.410, Rf.23,  
Bz.513, Cl.792, Is.469, Hb.164, AL.674, Hp.630, Hw.640, A.891, W.494, L.718,  
Hf.202.

چون جنس مرا خاصه بداند ساقی ۱۰۰۱ صد قصص زهر نوع براند ساقی  
چون دامالم برسم خود بادم دهد و زخده خودم در گذراند ساقی

Since Master knows the genus of my mind,  
With glance he hits my doubts of every kind;  
And sends me as much grace my heart can hold,  
And leads to realms where Him alone I find.

VIII. 81

1002:—Hs.261, Fb.241, Sd.241, BNs.239, U.164, BNs.234, Ss.171, BNs.237, HCs.279, BMs.158, Wms.417, Fb.359, Hs.310, Fb.648, BNs.369, BNs.407, BMs.371, Hs.391, HCs.313, Hs.423, Fb.433, BMs.374, Fb.368, Fb.638, Cs.770, SERs.176, Ls.473, Bz.378, BNs.391, Hd.146, ALs.670, Hs.369, Fb.606, A.811, L.688, Fb.172.

چون می نهد اجل امان ای ساقی در ده قنچ شراب هان ای ساقی  
غم خوردن پیوده که کار دل ماست با این دوسه روز در جهان ای ساقی

The thought of Death will give us no respite,  
No laws but love can save us from its plight;  
'Tis not our hearts' domain to fret for vain,  
Why count our days in world and leave Thy Light.

VIII. 44

1004:—Hs.279, BNs.30, Hs.340, Sd.340, BNs.340, U.165, Fb.308, BNs.352, HCs.229, BMs.110, Wms.474, Fb.355, Bz.508, Fb.646, BNs.368, BNs.408, BMs.353, Hs.370, Hs.390, HCs.352, Hs.419, Hs.413, BMs.373, Hs.368, Fb.372, Cs.770, SERs.177, Ls.408, Bz.328, Hd.147, ALs.669, Hs.368, Fb.603, A.829, L.686, Hs.174.

چون هست زمانه در شتاب ای ساقی بر نه بکنم جام شراب ای ساقی  
هنگام صبح ظل بر در زدهام می ده که بر آمد آفتاب ای ساقی

Since Time is hieing, Master! it is meet  
That for a loving heart thou stand a treat;  
'Tis dawn! inspire me, lock out all the doors,  
And lock-in light of Sun which comes to greet.

VIII. 45

1009:—CALs.446, Hs.419, Ls.469, Bz.313, Hs.536, Hs.516.  
Pop. Amer. (M.N.).

خون شد جگر یار جام ای ساقی ۱۰۰۹ کین کار جهان دست و دام ای ساقی  
می ده که گذشت عمر و بگذشته گیر یار باد مده یار جام ای ساقی

My heart is bleeding—fetch the Holy Grail,  
This world is reading but a fairy tale;  
My day is spent, so forget all my past,  
Fix me in love, and blow me not in gale.

VIII. 46

1012:—Bz.325, Fb.663, Hs.303, Ls.38, N.429, CR.1162.

در جام تو باقوت روان ای ساقی ۱۰۱۲ بفروز چو باقوت روان ای ساقی  
بر نه بکنم جانِ گران ای ساقی ازده کسم بجام جان ای ساقی

O Guide! Thy Word has such a ruby glow,  
That Word and Meaning show the soul in flow;  
Let me realise the Word—eternal life,  
That life as brought to life my heart could show.

VIII. 47

1815.—Hy.456, BNL.17, Wld.362, Fb.375, Bc.525, Hc.662, BDc.361, BML.412, BM.366, Hc.366, Hc.366, Hc.417, Hc.428, BML.378, Hc.361, Bc.616, Ck.728, Bc.361.73, Hc.404, Hc.328, Hc.666, Hc.364, Hc.602, A.811, L.661.

درد ده سج زلف تاب ای ساقی ۱۰۱۵ بر کبر ز آتشم تاب ای ساقی  
تا عقل گریبان دلم خواهد داشت دست من و زامن شراب ای ساقی

Fill in my heart Thy love, Thy glory, Sire!  
And save me with Thy grace from burning fire;  
To flee from mind which chokes my weary heart,  
My hands would grasp at Thee till I acquire.

VIII, 35

1816.—Hy.466, BDc.153, Hc.393, Sd.312, BNL.280, Sc.226, BNL.314, BML.441, Wld.483, Pl.573, Bc.521, Hc.661, Bc.362, BNL.4, BNL.459, BML.136, Hc.421, Hc.409, Hc.452, Fc.327, Ck.731=759, Hc.505, Bc.518, Hc.505, AL.1571, Hc.599, Hc.514, A.816, J.516, N.422, W.464, L.685=759, Hc.329, Bc.1247, Hc.577, Fc.327, Zakh. Fayzi (Raspi. 218).

درد ده می لعل لاله کون ای ساقی ۱۰۱۶ یکشای ز حلقی شیشه خون ای ساقی  
کلمه روز برون ز جام می نیست مرا بکدوست که پاک اندرون ای ساقی

When heart with Thy resplendent love O Guide!  
Is filled, this throttled jug may lie aside;  
For now I find the only friend I have  
Is crystal heart where Thou mayest abide.

VIII, 40

1817.—Hy.453, Sd.67, Hc.342, Sd.342, BNL.241, Sc.323, L.467, BNL.216, Sc.172, Sd.76, BNL.258, Hc.423, BML.161, Wld.174, Fc.368, Bc.521, Hc.559, Sc.96, BDc.338, BNL.429, BML.497, BML.364, Hc.363, Hc.427, Hc.414, Hc.425, BML.372, Hc.363, Fc.507, Bc.612, Ck.723, Bc.172, Hc.461, Hc.327, Hc.367, AL.1669, Hc.361, Hc.799, J.571, L.680=1192, Bc.140, Hc.175.

درد ده می لعل مشکبوی ساقی ۱۰۱۷ تا باز دهم ز گفتگوی ساقی  
بک کوزه می بده از آن پیش که دهر خاک من و تو کند سیوای ساقی

Lead on that Beloved Soul within my reach,  
I'll gaze Him mutely and will lose my speech;  
Aye quickly fill my jar with love, ere Time  
May throw us, as some pitcher, out of reach.

VIII, 46

1818.—Sc.300, Fc.571, Bc.514, Hc.662, Hc.479, Hc.502, J.572, N.428, CR.1160,  
درد ده می هر چه از خوان ای ساقی ۱۰۱۸ کز غصه بلب رسید جان ای ساقی

تا بر که شوم بعبور باز دهم از خویش و زمانه یک زمان ای ساقی

Fill in my heart the Lucient Wine, O Guide!  
For with this grief, alive I can't abide;  
That thus bereft of sense in trance I flee  
From Self on one, and folk on other side.

VIII, 50



1819.—Hs.662, Sh.127, 144249, 54243, BNa.242, U.543, Ss.173, Ra.308, BNa.299, 18Ca.221, BMa.137, Wb.473, Pb.367, Sh.325, Hs.458, BNa.458, BNa.303, BNa.372, Hs.372, HCa.354, Ha.421, Hs.404, BMa.373, Hs.370, Pb.373, Ch.732, Ss.471, B.330, Hs.370, Hs.807, A.892, L.689, Hs.371.

دوسگی اگر شوی چو ناری ساقی ۱۰۱۹ هم آبِ اجل کند گذارای ساقی  
خاکست جهان غزل بهوان ای مطرب بادست قس باد به یارای ساقی

Like fire in flint our Master ev'r abides,  
And boils the sea of death to rising tides;  
In earth we lie, so Songster! sing His song,  
On steeds of breath and mind our Master rides.

VIII. 37

\*

1028.—Hs.634, BNa.39, Wb.474, Pb.362, Sh.375, Hs.673, BNa.399, BNa.400, BNa.498, Hs.384, Hs.431, HCa.347, Hs.413, Sh.426, BMa.377, Pb.368, BNa.613, Ch.734, BNa.174, Ss.462, B.322, ALJ.664, Hs.362, Hs.800, A.809, L.689, Hs.478.  
Page: (1) Roud [Hs.], (2) Ma'at [Rough 220].

زاهد نپذیرد کرد سودای ساقی ۱۰۲۸ زیرا که عملی عیان نمود ای ساقی  
برکنی قدح باده تو زود ای ساقی کاینرا زلی آنچه بود بود ای ساقی

For all his zeal the zealot has not gained,  
Because he flouted virtues which he feigned;  
Come soon, O Guide! and fill my heart with Him,  
For things would pass as He at first ordained.

VIII. 38

1036.—Hs.635, Sh.216, BNa.31, Ra.315, LN.256, Wb.473, Pb.363, Sh.338, Hs.676, BNa.363, Hs.143, BNa.401, BNa.499, Pb.377, BMa.305, Hs.385, Hs.426, Hs.454, HCa.348, Hs.416, Hs.427, Hs.364, Pb.369, BNa.634, Ch.735, Ss.403, B.323, Hs.133, ALJ.663, Hs.363, Hs.423, Hs.801, A.809, J.548, Ss.408, L.682, BNa.143.  
Page: 'Amar' [M.N.].

شمع است و شراب و ماهتاب ای ساقی ۱۰۳۶ شاهد ز شراب هم خراب ای ساقی  
از خاک برآرد این دل بر آتش را بر باد مده یار آب ای ساقی

Thy light and love have glorified the Moon,  
Intense in love the lover fell in swoon;  
Shake off the ashes from his burning heart,  
Cast not to winds but sprinkle nectar soon.

VIII. 39

1037.—Hs. 664, Hs. 185, 54.103, BNL 383, U.100, 5c.135, R. 316, BNL 313, HCs. 173, BM. 100, Pl. 385, B. 340, Hs. 479, 5p. 88, BDL 356, BNL 440, BM. 505, SP. 37, BM. 374, Hs. 394, HCs. 356, Hs. 421, Hs. 406, Hs. 34, BM. 383, Hs. 371, P. 373, BEBL. 179, L. 473, R. 312, Hs. 148, ALJ. 673, Hs. 373, Hs. 309, A. 834, J. 528, L. 291.

صبحِ خورش و خرمست خیزای ساقی ۱۰۳۷ در عیشِ کن آن شراب از شب بانی  
تا باز خورم و عیشِ دا تازه کنیم این یکدم صردا که فردا عاقی

Arise, O Master! dawn is shining bright,  
Fill crystal hearts with mead thou saved at night;  
That with our Friend we plan a newer treat,  
Ere breath we draw should snap asunder quite.

VIII, 91

1043.—Hs. 732, BNL 49, Hs. 239, 54.139, BNL 280, U.160, BNL 215, 5c.130, R. 323, BNL 251, HCs. 210, BM. 159, Wms. 263, Pl. 396, R. 551, Hs. 692, BDL 351, BNL 423, BM. 493, BM. 363, Hs. 381, Hs. 408, HCs. 387, Hs. 412, 34.421, BM. 370, Hs. 361, P. 365, BNL 51, Ch. 721, BEBL. 170, L. 499, B. 319, Hs. 150, ALJ. 662, Hs. 519, Hs. 407, Hs. 398, A. 807, J. 368, N. 452, W. 461, L. 679=1178, Hs. 171.

ماوی و مشوق و صبور ای ساقی ۱۰۴۳ از ما نبود توبه نصوح ای ساقی  
آکی خوانی تبه نوح ای ساقی پیش آد سیک راحت روح ای ساقی

O Guide! I want Him and His heart and grace,  
This craving for Him I cannot efface;  
Why tell me what our Lord to Noah spake?  
Show me the Bliss of Soul, and—face to face.

VIII, 92

1045.—Hs. 421, GAL. 400, L. 465, B. 317, Hs. 357, Hs. 811,  
'Amr (MN).

هم سبزه سرسبز برست ای ساقی ۱۰۴۵ هم گل بگللاب رو برست ای ساقی  
چون باحنی لطیف را شاخ شکست کی توبه ما بود درست ای ساقی

When life's a downing verdure, lawn in lace,  
And heart's a rose refined thro' tears of grace,  
When purest friends, as wreaths of jasmine buds,  
Have gathered round, should I then hide my face?

VIII, 93

1048.—H<sub>g</sub> 438, BNd 30, P<sub>z</sub> 205, W<sub>h</sub> ed. 403, P<sub>h</sub> 399, R<sub>z</sub> 557, H<sub>z</sub> 494, BD<sub>h</sub> 367, BNd 403, BM<sub>h</sub> 301, BM<sub>h</sub> 362, H<sub>z</sub> 399, H<sub>z</sub> 440, 19C<sub>h</sub> 351, H<sub>z</sub> 431, BM<sub>h</sub> 350, H<sub>z</sub> 387, P<sub>z</sub> 331, C<sub>h</sub> 728, BE<sub>h</sub> 176, L<sub>z</sub> 467, R<sub>z</sub> 327, ALJ 668, H<sub>g</sub> 385, H<sub>z</sub> 419, H<sub>z</sub> 504, A. 228, J. 362, N. 404, W. 403, L. 663.

هنگام صبح ست و خروش ای ساقی ۱. ۲. مای و کوی بی فروش ای ساقی  
چه جای صلاحست نخوش ای ساقی بگذر ز حدیث زهد و نوش ای ساقی

'Tis time for morning song, when comrades throng  
At master's door to see Him how they long!  
No time for empty speech or pious show,  
Yea join their band in love and sing a song.

VIII. 16

359.—H<sub>g</sub> 228, BD<sub>h</sub> 60, B<sub>h</sub> 40, H<sub>z</sub> 194, S<sub>z</sub> 194, BNd 192, S<sub>z</sub> 129, U. 117, BNd 78, S<sub>z</sub> 426, R<sub>z</sub> 97, P<sub>z</sub> 100, BNd 18, BNd 227, H<sub>z</sub> 189, L<sub>z</sub> 140, BM<sub>h</sub> 108, W<sub>h</sub> ed. 492, P<sub>h</sub> 146, B<sub>z</sub> 86, H<sub>z</sub> 239, S<sub>g</sub> 78, BD<sub>h</sub> 142, RP<sub>z</sub> 40, H<sub>z</sub> 357, BNd 142, H<sub>z</sub> 280, BM<sub>h</sub> 285, RP<sub>z</sub> 68, BM<sub>h</sub> 117, H<sub>z</sub> 131, H<sub>z</sub> 89, H<sub>z</sub> 107, H<sub>z</sub> 168, H<sub>z</sub> 308, H<sub>z</sub> 394, 19C<sub>h</sub> 268, H<sub>z</sub> 137, H<sub>z</sub> 127, H<sub>z</sub> 33, BM<sub>h</sub> 128, L<sub>z</sub> 79, H<sub>z</sub> 35, H<sub>z</sub> 124, P<sub>z</sub> 49, B<sub>z</sub> 246, C<sub>h</sub> 249, BE<sub>h</sub> 63, RP<sub>z</sub> 68, L<sub>z</sub> 128, B<sub>h</sub> 116, BNd 33, H<sub>z</sub> 143, ALJ 250, H<sub>g</sub> 165, H<sub>z</sub> 107, H<sub>z</sub> 361, A. 396, J. 340, N. 106, W. 136, L. 243, BE<sub>h</sub> 141=258. Page Added [173].

این قافله عمر بچب میگذرد و هم دریاپ دمی که با طرب میگذرد  
ساقی غم فردای سرفشان چه بخوری پیش از بیاله که شب میگذرد

Days, months, and years, the host is marching past—  
Just snatch a blissful breath before thy last;  
Why think and grieve what does may next attack?  
Fill heart with love, the night is speeding fast.

VIII. 17

444.—H<sub>g</sub> 319, H<sub>z</sub> 335, S<sub>z</sub> 334, S<sub>z</sub> 178, U. 22, BNd 244, S<sub>z</sub> 230, P<sub>z</sub> 100, BM<sub>h</sub> 446, W<sub>h</sub> ed. 454, P<sub>h</sub> 176, B<sub>z</sub> 118, H<sub>z</sub> 379, S<sub>g</sub> 18, BD<sub>h</sub> 146, BNd 147, BM<sub>h</sub> 289, RP<sub>z</sub> 301, H<sub>z</sub> 58, BM<sub>h</sub> 209, 19C<sub>h</sub> 225, H<sub>z</sub> 304, H<sub>z</sub> 399, H<sub>z</sub> 213=403, H<sub>z</sub> 140, 19C<sub>h</sub> 238, H<sub>z</sub> 213, H<sub>z</sub> 22, BM<sub>h</sub> 509, H<sub>z</sub> 207, P<sub>z</sub> 379, B<sub>z</sub> 399, C<sub>h</sub> 406, RP<sub>z</sub> 265, L<sub>z</sub> 240, B<sub>z</sub> 142, ALJ 279, H<sub>g</sub> 294, H<sub>z</sub> 416, A. 396, J. 209, W. 224, L. 337, BE<sub>h</sub> 118=146, H<sub>z</sub> 45.  
Page Added Sahir [H<sub>z</sub>].

چون نیست درین زمانه سودی زخرد ۱. ۲. جز بخرد از زمانه بر می بخورد  
پیش از آنکه او خرد را ببرد تا بویکه زمانه سوئے ما بر نگرد

Since for our wits the Times will never pay,  
And witless ones are lords whom Times obey;  
Then give the dose which drives away my wits,  
That Times perchance a soothing word would say.

VIII. 18

484.—H<sub>g</sub> 370, Sb 38, Ra 164, Sa 164, Bn<sub>h</sub> 162, S<sub>g</sub> 165, U<sub>h</sub> 1, Sc 122, R<sub>h</sub> 122, Bn<sub>h</sub> 59, Bn<sub>h</sub> 172, HCa 157, Bn<sub>h</sub> 45, W<sub>h</sub> 168, P<sub>h</sub> 140, R<sub>h</sub> 60, H<sub>h</sub> 236, S<sub>g</sub> 24, Bn<sub>h</sub> 196, H<sub>h</sub> 218, Bn<sub>h</sub> 217, R<sub>h</sub> 111, H<sub>h</sub> 53, Bn<sub>h</sub> 201, Bn<sub>h</sub> 160, H<sub>h</sub> 178, H<sub>h</sub> 142, H<sub>h</sub> 178, H<sub>h</sub> 214=344, Bn<sub>h</sub> 207, H<sub>h</sub> 185, H<sub>h</sub> 171, H<sub>h</sub> 63, Bn<sub>h</sub> 152, P<sub>h</sub> 103, Bn<sub>h</sub> 162, C<sub>h</sub> 327, Bn<sub>h</sub> 85, R<sub>h</sub> 228, L<sub>h</sub> 147=192, H<sub>h</sub> 248, ALI 389, H<sub>h</sub> 293, H<sub>h</sub> 360, A. 287=450, LCR 389=904, H<sub>h</sub> 53.

غم بخوردن پیوده بکار دارد سود دردم کین بر رخ بکشد بیه چو ما گشت و درود  
بر کن اندج می بکنم بر نه زود تا نوش کنم که بودنها همه بود

We do not gain, the more we weep and moan,  
For many like us Time has sown and mown;  
O Master! fill my heart with Name at once,  
What was to pass is past I will not groan!

VII. 141

740.—H<sub>g</sub> 478, Bn<sub>h</sub> 387, Ra 307, R<sub>h</sub> 47, H<sub>h</sub> 485, H<sub>h</sub> 472, A. 508.  
F<sub>h</sub> Kamal 15, MS. d. 991 14.

798.—Bn<sub>h</sub> 491, L. 302. Variation of 740.

تا که دردی عمر بزم در شکم . سر وین خنده می در دل ساغر شکم  
بر خیز و بپااله ز می بر گردان باشد که مصاف غم بهم بر شکم  
من گردی عمر بزم در شکم . سر این خنده می در دل ساغر شکم  
بر خیز و بپااله ز می بر گردان باشد که غم جهان بهم در شکم

How long I fold the leaves from book of life,  
And cut my core with love's beguiling knife;  
Arise and fill my cup with love at once,  
I'll wrench the wrist of grief and end the strife.

VII. 142

741.—H<sub>g</sub> 533, H<sub>h</sub> 65, Sa 65, Bn<sub>h</sub> 64, U<sub>h</sub> 98, Sc 46, R<sub>h</sub> 217, Bn<sub>h</sub> 117, HCa 60,  
L<sub>h</sub> 60, Bn<sub>h</sub> 118, W<sub>h</sub> 368, P<sub>h</sub> 371, R<sub>h</sub> 306, S<sub>g</sub> 65, Bn<sub>h</sub> 236, H<sub>h</sub> 39, Bn<sub>h</sub> 315,  
Bn<sub>h</sub> 405, R<sub>h</sub> 32, Bn<sub>h</sub> 284, H<sub>h</sub> 307, H<sub>g</sub> 512, Bn<sub>h</sub> 295, H<sub>h</sub> 533, H<sub>h</sub> 328, H<sub>h</sub> 32,  
Bn<sub>h</sub> 306, C<sub>h</sub> 611, L. 264, R<sub>h</sub> 248, H<sub>h</sub> 346, ALI 348, H<sub>h</sub> 640, A. 664, L. 335, H<sub>h</sub> 96.  
F<sub>h</sub>g 'Asar [M.N.].

توسیم که چو بعد ازین بپالم توسیم اعه یا هفتسان نیز فراهم توسیم  
این دم که درونیم نیست تحریم شاید که بعبر خود در این دم توسیم

We cannot find this human form again,  
The loving friends may not for long remain;  
This breathing time I find His greatest gift,  
But ere it ends life may not stand the strain.

VII. 143

530.—CALA.203, Hb.379, Ia.242, Hp.238=317, Hs.464.

می ده که حرفان قدح تو می کنند همه آواز خوش و نغمه های گوش کنند  
تا حشر شدن بے زمان میاید شاید که ز جرم ما فراموش کنند

Give us Thy wine—for here my rival leads,  
And sings so fine and softly tunes the reeds.  
It will be ages for the judgment day—  
Perhaps by then He forgets all our deeds.

VIII. 184

531.—Hp.403, Sa.67, Sb.213, Hb.376, Sd.313, Sg.313, Sg.316, Sg.399, Hs.322, Hs.394, Ia.294, BM.339, Wb.146, Pb.473, Pb.423, Pb.562, Bb.322, Bb.402, Bb.461, Rp.289, Hs.358, Hf.355, Hg.384, HCa.336, Hs.382, Hs.402, BM.336, Pb.399, Bb.601, Ch.668, Ia.491, Ib.303, Hd.229, ALI.601, Hp.331, Hs.354, Hs.364, A.747, J.468, N.357, W.399, L.626.

Pap. Salmas Saqi [Tahran Text] but not found in MS. d. 802 14.

یا قوت لب لعل بدخشان می دهد و آن راحت روح را به دجالی کو  
می کر چه حرام در مسلمان شد روی خود و نعم خود مسلمان کو

Thy ruby lips have gems of lustrous glow,  
My joy of soul! no nectar could be so;  
Though wine is banned, they say, by Muslim creed,  
Go! drink and fret thou not and let them go.

VIII. 185

742.—Hb.306, CALA.382, Ia.393, Ib.265, Hp.498, Hs.668.

Pap. 'Amr [M.N.].

جانای ده که بادل غمناکم همه نامی ز غم جهان یازد یا کم  
هان باده بده که سبزه آمد از خاک زان پیش که ناید بد کرد خاکم

Give us thy love, O Dear! my heart repines,  
Thy love alone, this worldly dross refines;  
Cherish my sprouting youth aye with thy love,  
Before my clay recedes to dark confines.

VIII. 186

532.—Hp.315, Sa.173, Pb.39, Wb.428, Pb.292, Sb.177, Hb.377, Bb.163, Bb.240, Hb.277, Bb.282, Bb.290, Hb.318, Hs.129, Hs.184, Hp.236, Pb.592, HCa.198, Hs.253, Hs.264, BM.163, Hs.182, Pb.493, Bb.375, Ch.346=491, Rp.228, Ia.279, ALI.517, Hp.285, Hs.183, Hs.412, A.394, J.289, N.183, W.198, L.393.

Pap. (1) Shāh Shajr [A.K.]. (2) Mafī Shams al-Dīn [Dashed].

میخواره اگر غمی بود عود شود همه وز خریدن اش جهان پر از شور شود  
در حلقه لعل از آن زمره درزند تا دیده ای غم کور شود

If rich a wine-bibber is void of shame,  
The noise he creates sounds in world as fame!  
I keep in depth of heart Thy emerald light,  
That snake of grief as blind-worm may be tame.

VIII. 187

547.—Hs. 349, Ss. 151, BDs. 81, Sh. 242, Hs. 205, Sh. 200, BMs. 201, Ss. 188, BMs. 191, Ss. 300, BMs. 187, Ps. 145, 513, BMs. 231, BMs. 121, HCs. 196, LN. 141, BMs. 306, Wms. 186, Hs. 337, BMs. 183, 14, 162, BMs. 181, Hs. 189, BMs. 220, Ps. 152, BMs. 183, Hs. 171, Hs. 190, Hs. 189, Hs. 235, Hs. 223, HCs. 30, Hs. 176, Hs. 166, BMs. 148, Hs. 349, Ps. 349, BMs. 368, Cl. 321, Ss. 193, Hs. 222, ALL. 371, Hs. 203, Hs. 188, Hs. 341, A. 428, J. 273, N. 188, W. 235, L. 362, BERS. 212.

هر جرعه که ساقش بخاک افتاد  
هر دانه که آتش غم قشاد  
سیحان الله تو باده می پنداری  
آبی که زحید درد دلت برهاند

For every gulp which Master spits on earth,  
Men see that earth revives, attains some worth;  
O Praise to God! that spittle which you call,  
It healed the blind and sick, the dead had birth.

VIII. 109

156.—Hs. 84, Hs. 162, Hs. 118, Hs. 117, Hs. 84, Hs. 252, J. 30, S. 81, W. 25.

در جام طرب باده گلرنگ خوشست  
باقصه عود و ناله چنگ خوشست  
زاهد که خیر ندارد از جام شراب  
دور از بر او هزار فرسنگ خوشست

A blissful heart reflects His loving face,  
A song in tune to lute will bring His grace;  
Avoid the zealot dead to sense of love,  
'Tis best a thousand miles away he stays.

VIII. 110

464.—BDs. 104, BMs. 119, Ss. 358, BMs. 248, LN. 218, BMs. 378, Ps. 374, Bs. 271, Hs. 421, Hs. 280, Ps. 280, Hs. 273, Ps. 373, A. 350, CBL. 313.

زان روح که راح تاب میخواندش  
تیار دل شراب میخواندش  
جام دوسه سنگین بمن آرید سبک  
خواب چرا شراب میخواندش

With Essence known as harmless bliss and pure,  
Which acts to wounded hearts as certain cure,  
Fill heart with love, and tune a merry lay,  
Why call it baneful wine? 'Tis nectar sure.

VIII. 111

154.—Hs. 134, Sh. 382, Ss. 32, Ps. 43, BMs. 109, Wms. 26, Ps. 104, Hs. 102, BDs. 36, Hs. 221, BMs. 37, BMs. 178, Hs. 62, BERS. 71, BMs. 32, Hs. 32, Hs. 73, Hs. 84=100, HCs. 300, Hs. 23, Hs. 31, Hs. 15, Hs. 64, Ps. 393, Bs. 149, Cl. 141, BMs. 26, Ps. 386, Hs. 57, Bs. 48, BMs. 21, Hs. 223, ALL. 146, Hs. 96, Hs. 133, A. 463, J. 140, L. 149, BERS. 28.

در پای لاله قلی چه خوشست  
آواز سماج و ناله تی چه خوشست  
در بر بیت دقرب و دوسری تاب  
فارغ زغم زمانه می هی چه خوشست

In depths of chalice pleasant are the chimes!  
How flute and song combine and reach sublimer;  
At one with Him, and glowing full of love,  
What words can tell this freedom from the times?

VIII. 112

702.—Hj.409, BNi.20, Ss.281, BMs.213, Wksd.133, Fb.348, Ba.293, Fb.440, BNi.510, BMs.561, BMs.253, Hs.267, Hs.268, Hs.291, HCs.258, Hs.299, Hs.299, BMi.280, Fb.280, Fb.311, Bk.481, Cs.308, BEPs.122, HCs.305, Is.318, Bz.209, ALI.488, Hj.409, Hs.280, Hs.378, A.303, J.309, N.264, W.301, L.490.

مَن بِرُكُفِ مَن نَه و بِرَأْوَدِ لُغُلِّ ۛۛۛ بِأَنَالَةِ عَنَدَلِيبِ وَصَوْتِ بُيَلِ  
بِي نَفْسِهِ أَكْرَ دَوَا بُودِ بِي خُورْدَنِ ۛۛۛ بِي اَزِ سَرِشِشَا نَكْرَدَمِ نَقَلِ

Fill heart with love, and tune a merry lay,  
In tune to thrush and nightingale at play;  
If man could serve his Lord without a song,  
Angels would not have sang for Man of clay.

VIII. 102

419.—MA.180, Hs.248, BMs.248, Fb.451, CR.921=1197.

خَيْرِ آنَفِي دَلِ دَرِ آبِ چَنَكِ اَنَكِنِ زُودِ ۛۛۛ كَاَنِ جَاَمِ ظُهِورِ دِيرِ تَرِ خَوَاهِدِ بُودِ  
بِرَبَائِ دَمِ زَعْمَرِ تَكِينِ بِرُخِ كُودِ ۛۛۛ لَبِيَا زِ چُونُو زَدَسْتِ گیتی بِرِ بُودِ

Arise and quench my fire of heart with cheer,  
Because one never sees, what one may hear;  
Yea! steal a wink of life. This prowling bear—  
Has stolen many a soul from gardens here.

VIII. 110

719.—Hj.340, Ss.94, Fb.256, Ss.256, BMs.263, U.173, BNi.174, Ss.180, Bz.211, BNi.268, HCs.244, LN.188, Wksd.90, Fb.361, Ba.311, Hs.461, BNi.358, BMi.370, BMi.299, Fb.312, Hj.304, HCs.300, Hs.352, Fb.343, BMi.299, Bz.343, Cs.617, BEPs.143, Is.349, Bz.253, Hs.278, ALI.351, Hs.437, Fb.448, A.671, L.364, BEPs.163, Fb.384.

بِرِ خَيْرِ بِيَا كِه چَنَكِ بِرِ چَنَكِ ذُيَمِ ۛۛۛ مَن بَارِ خُورِدِمِ وَاقَمِ بِرِ سَنَكِ ذُيَمِ  
چُونِ بَادِه خُورِدِمِ دَرِ خَرَابَاتِ خُورِدِمِ ۛۛۛ وَ بِنِ شِيشَةِ قَامِ وَ نَسَكِ بِرِ سَنَكِ ذُيَمِ

Arise and clasp the harp. 'Tis time thou came,  
We drink till we could forget what's our name;  
And when we drink we drink in mystic haunts,  
And dash the name and fame on rock of shame.

VIII. 114

727.—Fb.368, Hs.482, Bz.271, Hs.306, Hs.270, Hs.683, J.369, N.271, W.314, CR.1060.

بِرِ خَيْرِ وَ بِكُوبِ بَايِ تَا دَسْتِ ذُيَمِ ۛۛۛ مَن دَرِ نَظَرِ تَرَكْسِ سِرْمَسْتِ ذُيَمِ  
دَرِ بَسْتِ زَدَنِ ذُوقِ نَذَارِ دِ چَتْدَانِ ۛۛۛ ذُوقِ عَجَبِ آنِ بُودِ كِه دَرِ حَسْتِ ذُيَمِ

Arise and dance, O dear! we clap our hands,  
And flout the narcissus which nodding stands;  
The drum at royal stalls is not so grand,  
But strings of lute can tune in happy bands.

VIII. 115

1964.—Hs.665, Sa.113, Ha.186, Sa.186, BNa.184, U.109, BNa.256, Sa.116, R.138, BNa.216, HCa.177, BNa.199, Wms.174, Pb.603, Ba.361, Sa.698, BDa.403, BNa.452, BNa.324, RPa.82, BNa.387, Hca.403, H.141, HCa.399, Ha.413, Hs.409, Hs.81, BNa.391, Pb.384, Ba.449, Cl.744, BEd.183, La.408, B.344, Ha.211, ALJ.693, Hs.387, Ha.440, Hs.812, A.835, J.363, N.453, W.464, L.712.

ہنگام صبح ای صنم فرخ ہے ۱۰۶ ہر ساز ترانہ و پیش آردے  
کاکند بچاک عبد ہزاران جہو کے این آمدنِ نیرمہ و رفتی دے

Tis dawn, O Guide! Thy feet would make us thrive,  
Yea! Sing a hymn, and let us feel alive;  
For lakhs of Caesars creep in earthy holes  
When spring would spring and autumn plans a drive.

VII. 114

616.—Cal. 282, Hs. 368, La. 287, Sa. 182, Hs. 362, Hs. 329.  
Faps 'Amr (MNL).

بر آب روان و سبزہ ای صبح طراز ۱۱۶ می دروہ و توبہ بشکن و چنگ نواز  
خوش باش کہ نیرمہ میزد آب روان میگوید رفت و ذکر نام باز

The river flows by meadows,—O my Light!  
Come let us feast and sing in full delight  
And keep sedate; for waters moaning deep  
Are going out of sight and say "Good night."

VII. 117

323.—Hs. 285, Sa. 131, Wms. 43, Pb. 147, Ba. 37, Hs. 249, BDa. 131, BNa. 152, Hs. 213, BNa. 216, BNa. 125, Hs. 179, Hs. 94, Hs. 169, Hs. 329, HCa. 234, Ha. 144, Pb. 136, BNa. 134, Hs. 129, Pb. 86, B. 325, Cl. 242, La. 149, B. 124, ALJ. 329, Hs. 174, Hs. 298, A. 244, L. 283.

از باد شب اگر بخارم خود ۱۱۷ می خوردن روز اختیارم خود  
کفتی مکن اختیار می خوردن روز در خوردن روز هیچ کارم خود

If night's vocations do not bring me trance,  
I ply at day for that's my only chance;  
You tell me not to kill my days in sleep,  
To pipings of the days I will not dance.

VIII. 116

288.—Hs. 68, Hs. 294, Sa. 234, BNa. 232, U. 78, Sa. 234, BNa. 272, BNa. 254, HCa. 218, LN. 221, BNa. 37, Ba. 36, Hs. 169, Hs. 224, BNa. 130, RPa. 264, Hs. 66, Hs. 191, Hs. 127, Bs. 68, Cl. 28, BEd. 53, ALJ. 66, Hs. 101, Hs. 62, A. 91, J. 113, N. 100, W. 301, L. 76, BEd. 141, Hs. 36.

یکہفتہ شراب خوردہ باشی پوست ۱۱۸ ہاں ناہنہی بروز آدینہ ز دست  
در مذہب ما شبہ و آدینہ یکہفتہ بیار پوست باشی نے روز پوست

Throughout this week in perfect bliss ye stay,  
Let not the Sabbath waste in idle play;  
The first day or the last are one for me,  
I serve the Lord, but do not serve the day.

VIII. 119



392.—MA.208, Hs.378, Hp.297, Hw.403 CR.1037.

جامیکہ مئے لعل پیائے گردد ۹۹۶ طبعم ہمہ کرد طرب و می گردد  
وقت کُلی و می خاصہ و یاران با هم کر توبہ کم مسلم کے گردد

Here danced we round—what harmony we kept!  
My heart rejoiced, in sheerest joy I wept;  
The spring is now again, with friends around,  
My lame excuse!—and they will not accept!

VIII. 128

828.—34p.629, Sc.321, U.211, BMA.215, Wood.424, Pz.510, Bz.460, Hs.797, Sp.109, BDA.340, BNA.415, BMA.331, Hm.569, Hp.404, HCA.343, Hs.394, Hs.405, BMA.550, Hs.319, Bz.616, Ch.668, Ls.404, Bz.306, Hs.373, ALI.639, Hp.537, Hw.773, A.776, W.425, L.655, Hs.205. *Var.* "Amr [M.N.].

ہر روز بر آنم کہ کُتم شب توبہ ۹۲۸ از جام و پیالہ لب لب توبہ  
اکون کہ رسید وقت کُلی نہ کم دہ در موسم کُلی نہ توبہ یاد لب توبہ

I daily plan for penitence at night  
From jug and brimful cup which most delight;  
But now that Rose has come, O! help me Lord!  
From plight of penitence with Rose in sight!

VIII. 129

827.—34p.627, Hs.182, Sc.182, BNA.182, Sc.133=415, HCA.168, LNA.54, BMA.413, Hs.378, Pz.534, Ch.668, Ls.450, Hs.374, ALI.637, Hp.352, Hs.377, Hw.771, A.774, J.495, N.381, L.655, Hs.265. *Var.* by Shah Qaim Asrar.

803.—BDA.93, BNA.125, BNA.347, Pz.203, Bz.250, Hs.380, Hs.274, BDA.92, Hs.1006, CR.1091, BERA.108. *Var.* of 927.

ہر توبہ کہ کردیم شکستیم ہمہ ۹۲۷ بر خود در نام و نگہ بستیم ہمہ  
ہیم مکتبہ اگر کُتم بخردی کردادہ عشق مست ہستیم ہمہ

I vow at night, at dawn I break the same,  
No fame I want, to "Self" I make no claim;  
Why find ye fault if I have misbehaved?  
For in His love I lost my sense of shame.

VIII. 131

138.—Hp.122, Pz.29, Bz.150, Ch.134, ALI.150, Hs.118, A.138, L.137.

چون باد بہ بشت آدم چاک و چست ۱۴۰ زین پیش کہ بیچارہ تم بود درست  
از ضعف کتون چون نفسی بہاران می آیم و میروم دیے ساکن و ست

I once attended Thee as swift as gale,  
My body was in youth then break and hale;  
But age has changed it to a sickly breath,  
So slow I come and go, and falter, fail.

VIII. 123

374.—BDa.61, BNd.79, Pa.222, Ha.300, J.251, W.212, CR.1152.

پیرانه سرم عشق تو دودام کشید و دره زبکا دست من و جام نید  
آن نوبه که عقل داد جان بشکست و آن جامه که صبر دوخت اقام نید

In hoary age Thy love has snared me so,  
I sing Thy name—and hence in search I go;  
The bonds of wit are broken for Thy sake,  
The veil which patience patched, to day I throw.

VII. 124

374.—Hs.310, Sa.103, Pa.145, Rb.24, Wied.447, Pb.361, Bz.102, Hb.254, BNd.215, Hb.209, BMb.257, BMc.179, Ha.215, Hs.171, Hp.179, Hk.395, Hk.127, HCa.133, Hs.228, Hb.200, BMd.198, Pb.176, Pa.194, Bk.350, Rp.216, L.221, ALI.509, Hp.280, Ha.407, A.359, L.328.

بیامم و تب در استخوانم دارد همه تا خوردن من قصد بجام دارد  
وین طره تگر که هر چه در بهاری جز باد و خورم همه زیانم دارد

My bones are burning, blood is parched in heart,  
To leave of thinking Thee will end my part;  
No food I take but Thee for fear of sores,  
Disease and doctor, diet, doze, Thee art.

VIII. 125

381.—BDa.66, BNd.99, Pa.180, CR.1017.

Fog. Kamal Isma'īl (1125 L.Ms. 24) L. 4991 H. [A.K.].

برخیز و دوائے این دل تنگ یار و آن بادۂ مشک بوئے گلرنگ یار  
اجزائے مفرح هم از میخواهی یا قوت می و برشم چنگ یار

Arise and bring Thy balm for choking heart,  
Thy lucid Word its fragrance can impart;  
The patent cure for sorrow as we know  
Is glorious love which tames all lust impart.

VIII. 126

*River-side.*

378.—Hp.600=603, Ws.29, Sa.29, BDa.147, Sb.10, Hs.247=281, Sb.247, BNd.254, Sa.312, U.103, BNd.213, Sa.176, BNd.8, Pa.263, Pa.153, BNd.6, BNd.269, BMb.250, HCa.269, LN.111, BMd.178, Pb.463, Bz.415, Pb.352, BDa.316, Hs.40, BNd.499, BMb.493, Rp.181, Bk.334=393, Hs.350=412, Hb.352, Hs.378, HCa.328=373, Hs.374=440, Hs.302, BMd.340, Hs.350, Pa.197, Bk.398, Ch.664=750, BERb.186, Sa.423, Bz.295, Hs.250, ALI.606, Hp.322, Hs.351, Hs.741=844, A.744=803, J.465, N.354, W.396, LCR.625=722=1149, BERU.363, Hs.192, Sa. Rump. 46.

بردار بیاله و سیوای دل جو همه بخرام بسوی سبززار و لب جو  
کین برخ بسوی قدبان نه دو صدار بیاله کرد و صدار بسو

O thirsty lover! lift thy pot and go,  
Through lawns to fount where crystal waters flow;  
These lovely faces—wheel is turning so—  
A hundred times as pots and pans will show.

VIII. 127

347.—H<sub>g</sub>309, P<sub>z</sub>126, B<sub>z</sub>130, AL126, H<sub>w</sub>425, A<sub>w</sub>409, L348.

Pap: Hala [Lectura].

بای بکنارِ جویِ میاید بود ۹۹۷ از غصه کفاره جوی میاید بود  
این زهتِ عمرِ ماچو گلِ دهرِ وزست غنجان لب و نازِ روی میاید بود

On river-side I sit and seek His grace,  
And wash my heart of grief and all its trace;  
Ten days my season lasts, and till it lasts,  
I stay with smiling lips and beaming face.

VIII. 128

348.—H<sub>g</sub>357, BN129, W<sub>h</sub>4167, P<sub>z</sub>540, B<sub>z</sub>492, H<sub>z</sub>530, BD<sub>z</sub>366, BN1494, B<sub>h</sub>300, B<sub>h</sub>366, H<sub>w</sub>388, H<sub>z</sub>401, H<sub>g</sub>422, H<sub>z</sub>430, BM1379, H<sub>z</sub>366, P<sub>z</sub>570, B<sub>z</sub>466, C<sub>z</sub>727, BEP<sub>z</sub>175, L<sub>z</sub>400, B<sub>z</sub>328, AL1367, H<sub>g</sub>366, H<sub>w</sub>400, H<sub>w</sub>803, A<sub>z</sub>327, J516, N<sub>z</sub>403, L364.

شکفت شکوفه می یارای ساق ۹۹۸ دست از عمل زهد بردارای ساق  
زانیش اجل کین کند روزِ چند جام می لعل جو و یارای ساق

My heart has blossomed, fill it with Thy mead,  
And free me quite from pious shows of creed;  
Before the Death would take me by surprise,  
I long to lave myself in love indeed.

VIII. 129

385.—H<sub>g</sub>311, B<sub>z</sub>363, B<sub>z</sub>364, BN<sub>z</sub>362, B<sub>z</sub>170, B<sub>z</sub>238, R<sub>z</sub>391, R<sub>z</sub>23, HC<sub>z</sub>203, BM<sub>z</sub>403, W<sub>h</sub>4440, B<sub>z</sub>53, H<sub>z</sub>206, RP<sub>z</sub>43, BN1216, H<sub>z</sub>270, B<sub>h</sub>328, RP<sub>z</sub>209, BM<sub>z</sub>196, L<sub>z</sub>314, H<sub>g</sub>143, H<sub>z</sub>389, HC<sub>z</sub>134, H<sub>z</sub>229, H<sub>z</sub>281, BM1199, H<sub>z</sub>181, P<sub>z</sub>198, B<sub>z</sub>331, C<sub>z</sub>398, BEP<sub>z</sub>279, L<sub>z</sub>223, H<sub>z</sub>310, AL1310, H<sub>g</sub>283, H<sub>w</sub>408, A<sub>z</sub>390, L329.

باروی نکوی و لب جوی و گلِ زرد ۹۹۹ تا بتوانم عیش و طرب خواهم کرد  
تا بودم ام و باشم و خواهم بودن می خوردم ام و میخورم و خواهم خورد

A godly face and river-side I claim,  
So long I can, I sing His joyous Name;  
The life I lived, am living, and shall live,  
I sang, am singing, and shall sing the same.

VIII. 130

999.—BD<sub>z</sub>149, B<sub>z</sub>256, BN<sub>z</sub>225, B<sub>z</sub>190, BN<sub>z</sub>147, 5189, W<sub>h</sub>4519, P<sub>z</sub>549, R<sub>z</sub>501, B<sub>z</sub>439, H<sub>z</sub>282, RP<sub>z</sub>128, H<sub>z</sub>409, H<sub>g</sub>426, BM1409, H<sub>z</sub>408, H<sub>w</sub>324, J523, N<sub>z</sub>413, W<sub>h</sub>452, CR1139, BEP1228.

نکے می لعل خواهم و دیوانے ۹۹۹ سبِ دمی باید و نصفِ نانے  
وانگه من و تو تخته در و برانے خوشتر بود از مملکت سلطانے

The Word suffices and a book of songs,  
A crumb will fill this what to earth belongs;  
In solitude when I would pore on Thee,  
I care no kingdoms, neither thrones nor throngs.

VIII. 131

850.—P.441, B.390, P.637, H.391, H.360, H.530, H.740, J.403, N.333, W.373, CR.1098.

دش بر لب چوئی با نگار موزون . در من بودم و ساغر شراب گنگون  
در پیش تپاده صد فی کز کهرش نوبت زن صبح صادق آمد برون

Last night on river-bank I stayed with Him  
Ecrupt, my heart was flowing to the brim;  
I gazed at Him and heard celestial song  
Till dawn effulged its light, wherein I swim.

VIII. 132

203.—MA.172, HL.164, BM.196, H.116, P.45, H.432, CR.696.

آن بد که خردمند کنارے گیرد . موز خلق کز شتہ اعتبارے گیرد  
می میخورد و اعلیٰ بتان می بوسد در عالم شوریدہ ترارے گیرد

The wise man ever stays on safety bank,  
Refrains from depths and learns from those who sank;  
And drinks his wine and kisses wenches fair,  
In raving world his mind is calm and blank.

VIII. 133

223.—P.41, S.32, P.32, BM.377, W.438, B.4, P.162, BDL.35, BN.34, P.30, BM.38, H.34.30, P.431, H.17, P.156, H.112, H.119, P.47, H.177, H.48, H.31, LE.21, B.31, P.38, L.36, B.27, AL.76, P.30, H.34, H.52, A.71, J.60, N.33, W.36, L.56.

صبرے بگل و بادہ بر قیم بگشت مهم . یکے کل من از دوز جهان راست بگشت  
از می جو نشد هیچ مرادم حاصل از هر چه گذشیم و گذشیم گذشت

With wine and rose in hand I wandered fast,  
And farther from my goal was thrown at last;  
When by His Word I could not reach my goal  
I despised all I prized, and so it past.

VIII. 134

1036.—BN.1, B.317, BN.349, W.428, P.386, B.344, H.601, BN.449, BM.309, P.36, BM.378, H.390, H.378, P.37, L.476, H.395, H.375, J.49, N.442, W.474, CR.1172.

عالم همه گر چو کوی افتد بگوئے . من مست بخواب خفته بر من بھوئے  
دو چشم بخرافات کرو و میگردند نواز می گفت کہ بگو گردے

Let whole creation drown itself in sea,  
Entrance I sleep—I count it not a flea;  
Last night they pawned my soul at Tavern here,  
The Master said "Lo what a trust is he!"

VIII. 135

987.—Hs.600, Sh.257, Hs.290, Sh.296, BNa.228, U.162, BNa.213, Ss.168, R.302, BNa.249, HCa.215, BMa.158, Wad.267, Pb.551, Ba.304, Hs.643, BCa.355, BNa.499, BNa.504, BMa.373, Hs.390, Hs.411, HCa.355, Hs.422, Sh.435, BMa.176, Pb.554, Sh.472, R.351, Hs.152, ALJ.672, Hp.571, Hs.410, Hs.508, A.603, J.327, N.413, W.454, L.690, Sh.170.

تا چند زین و برات ای ساقی عدو بویس به میخانه برات ای ساقی  
روز بکه برات ماهه میخانه برسد آن روز به از شب برات ای ساقی

How long with eucharists and unctions, Sire?

Fix me in Master's Shrine till I retire.

The day I lie beneath the Master's Shrine

Is my Ascension-day, I most desire.

VIII. 116

988.—Hs.30, Sh.4, Pb.2, BNa.3, Wad.4, Pb.3, Hs.3, BNa.9, BNa.1, Hs.18, BMa.7, BNa.11, Hs.8, Hp.4, Hs.10, Hs.6, BMa.3, L.J.7, Sh.10, Ck. BNa.5, RPa.36, Sh.7, Sh.7, ALJ.8, Hp.7, Hs.25, A.16, W.13, L.11.

از آتش ما دود بکا بود آنجا به وز ماهه ما سود بکا بود آنجا  
آتش که مرا نام خرابانی کرد در اصل خرابات بکا بود آنجا

No smoke is there of fires we kindle here

No gain is there from goods we bundle here

They call me "Taverner, a Ruin-wreck"

No ruin there is seen; they swindle here.

VIII. 127

989.—Hs.404, BNa.7, Wad. Sh.11, BNa.102, Sh.2, Hs.306, Sh.206, BNa.204, Sh.259, U.134, BNa.100, S-276, BNa.3, R.286, Pb.166, Sh.50, BNa.201, BNa.212, HCa.259, BMa.126, BNa.26, Wad.459 + 514, Pb.122, R.269, Hs.419, Sh.85, BCa.211, Hs.31, Hs.20, BMa.195, RPa.81, BMa.233, Hs.242, Hs.273, HCa.236, Hs.277, Hs.277, Hs.99, BMa.254, L.J.80, Hs.259, Pb.289, Sh.446, Ck.479, BNa.110, RPa.287, Sh.295, Sh.189, Hs.234, ALJ.540, Hp.107, Hs.241, Hs.397, A.508, J.339, N.342, W.242, L.454, BNa.51, Hs.142.

خیام اگر باده پرستی خوش باش و نه بالاله دلی اگر تسلی خوش باش  
چون عاقبت کار جهان نیستی است انگار که نیستی چو هستی خوش باش

Khayyam! adore thy wine, remain sedate,

Or sit with faces fane, remain sedate;

As in the end the world will shrink to nought,

So nought is bring Thine remain sedate.

VIII. 138

## IX. MAIKHANA: THE MYSTIC SHRINE.

## میخانه

11.—Hs.1, BM3, Ss.108, Sb.1, Ss.2, BM3, Ps.1, Hs.2, BDs.4, RP3, 16,266, BNs.4, Hs.3, Hs.11, Hs.24, BERNs.3, BM3, Hs.3, Hs.1, Hs.1, Ps.3, Hs.3, Hs.2, BM3, LE.4, Hs.1, Sb.1, Ch.1, BERNs.1, RP3, Hs.3, Hs.3, BNs.1, Hs.108, ALL1, Hs.3, Hs.1, Hs.1, A.3, J.1, N.1, W.1, L.1, BERNs.7.

Pap. Scholia Ss.1 (d. 709 H.) [A.K.] [R.S.].

آمد صحرای ندا ز میخانه ما ، گای رند خرابای دیوانه ما  
برخیز که پرکنیم جهان زنی ، زان پیش که پرکنند پناه ما

THE KEEPER'S call at dawn I heard "Awake!

Thou wreck of Tavern, pining for our sake—

Our grace will fill thee full with Bread of Life

Before our slender thread of life should break!"

DC. 1

11.—Hs.13, Hs.13, Hs.13.

Added Ksh. [A.K.]. Seems reply to (774).

باز آ باز آ خرابچه هستی باز آ ، گر کانر و دند و بت پرستی باز آ  
این در که مادر که نومیدی نیست ، صد بار تو گر توبه شکستی باز آ

Return O Rambler! hie from what thou art,

Come on thou heathen, wreck in every part;

This door is open ever, hope for all,

Repent of broken vows and wash thy heart.

DC. 2

171.—Hs.13, Ss.21, Ps.1, BMs.47, Wms.32, Ps.100, Hs.96, BNs.14, BDs.18, BNs.19, Hs.26, BMs.17, BERNs.30, Hs.17, Hs.71, Hs.112, Hs.37, Hs.33, Hs.16, BMs.16, Hs.13=78, Sb.136, Ch.136, Is.39, Ss.13, ALL181, Hs.23, Hs.93, A.192, L.145.

در میخانه ذکر باد چل اسم من ست ، رندی و پرستیدن می قسم من ست  
من جان جهانم اندرین دیر منان ، این صورت کون جلگی جسم من ست

In Mystic Shrine, the Name is styled as Wine,

To love and be in trance I most incline;

I am the soul of world in Holy shrine,

The world is body for my soul Divine.

DC. 3

41.—Hq.13, Hs.250, Sd.250, BNa.257, Sc.262, BNa.272, BM.17, HCa.240, LN.240, BM.196, Pp.3, Hs.3, BNa.3, BM.3, Hs.3, BNa.3, BNa.2, BM.2, Hs.2, Hs.2, Hs.2, Hs.13, Hs.204, BNa.3, Lf.2, Hs.3, BNa.3, Ch.3, BNa.3, BNa.2, Lf.2, BNa.2, BNa.2, Hs.208, ALI.12, Hs.2, Hs.3, A.19, L.14, Hs.216. Page: Rumi (Hs.).

از یاد لعل لعل شد کوهی ما به آمد بستان ز دست ما ساقی ما  
از بسکه همی خوریم می بر سر می ما در سر می شدیم و می در سر ما

With Word of Hope the soul in lustre glows,  
The heart echoes His Word and overflows;  
Sufficeth unto me His Word, the Word!  
The Word in me and I in Word repose.

DC. 4

42.—Hq.28, Sd.249, Sc.14, Pp.10, Sd.36, BM.19, Wsd.31, Pp.17, Hs.17, BNa.13, BNa.18, Hs.18, Hs.12, Hs.31, Hs.22, Hs.14, Ch.78, Pp.80, Lf.17, BNa.14, ALI.20, Hs.22, Hs.19, Hs.36, A.35, J.28, N.78, L.30, Hs.118.

ما می و مطرب و این گنج خراب هم جان دل و دین و عقل و مهر و شراب  
سر در سر می گردد و می در سر می بنیاد نهاد خانه مانند حباب

I pawn for Word and Song in Master's cell,  
My life and heart and faith and wits as well;  
The mind in Word revolves and Word in Word,  
As bubble on this sea of song I dwell.

DC. 1

43.—Sd.335, BM.348, BNa.78, Hs.231, Hs.291=339, Hs.369, Hq.206, Hs.446, A.277, Hs.68.

ما را از خرابات خراب آوردند و در میکنه بردند و شراب آوردند  
گفتم که شراب را کجایه باید دغا همه بردند و کباب آوردند

They brought me first from Tavern, stark and still,  
To Mystic Shrine, and then a cup they fill;  
With wine in hand I call for broiled meat:—  
To serve me meet—my heart they first would kill.

DC. 4

44.—Hq.32, Hs.27, Hs.18, BM.13, BNa.31, ALI.28, Hs.18, Hs.38, A.49, J.58, N.58, W.23, L.35. Page: Rumi (Hs.).

ما می نهاده سر بفرمان شراب هم جان کرده فدای لب بخندان شراب  
هم ساقی ماحلی مرا می در دست هم بر لب ساغر آمده جان شراب

I shun my Self, and then His Word I take,  
To win His smile, I lay my life at stake;  
Ah! He is chokeful in His love for us,  
And overflows the Grail but for our sake!

DC. 1

431.—H<sub>g</sub>27, BD27, H<sub>g</sub>215, S4225, B96271, U240, B9629, S4299, B96194, R48, B96261, H<sub>g</sub>273, B96221, BD37, B9616, B<sub>ER</sub>29, B9629, H<sub>g</sub>12, H<sub>g</sub>48, S427, C427, B9639, H<sub>g</sub>29, AL126, H<sub>g</sub>37, A34, W22, L29.

ما وئی و عشق درین کنج خراب چه جان و دل و جامه در زهن شراب  
فارغ ز امید رحمت و بیم عذاب آزاد ز خاک و یاد و از آتش و آب

This cell hath none, but Him I hear and see,  
For Word I fling my life and vests with glee;  
And clear of hope or hate, of bliss or bane,  
From earth or wind, from fire or water free.

IX. 4

434.—H<sub>g</sub>294, S4131, BD263, S4206, H<sub>g</sub>323, S4321, B96314, S4145, U76, B9632, S433, B9633, P429, S416, B96330, H<sub>g</sub>311, LN367, B96290, W4271, R461, H<sub>g</sub>216, BD180, B96393, H<sub>g</sub>186, B96393, H<sub>g</sub>37, B96347, H<sub>g</sub>394, H<sub>g</sub>111=232, H<sub>g</sub>143, H<sub>g</sub>130, H<sub>g</sub>342=337, H<sub>g</sub>113, H<sub>g</sub>363, H<sub>g</sub>169, H<sub>g</sub>360, B96143, H<sub>g</sub>32, P434, B<sub>g</sub>311, C430, R<sub>g</sub>354, S4177, AL138, H<sub>g</sub>93=199, H<sub>g</sub>143, H<sub>g</sub>327, A379, J279, N142, W461, L312, B<sub>ER</sub>26.

Pap. Aḥmad Kirmānī [14v.].

در میگذره جزئی و ضو نتوان کرد درم و آن نام که زشت شد نکو نتوان کرد  
خوش باش که این پرده مستوری ما بدر بده چنان شد که رفو نتوان کرد

In Master's shrine I lave with only Word,  
I'm known as crow—I can't be humming bird;  
In peace I rest, my veil of fame is rent  
To pieces. Now to patch it—how absurd!

IX. 5

447.—H<sub>g</sub>215, H<sub>g</sub>391, S4309, B96296, S4138, S4296, R4508, P498, B96317, H<sub>g</sub>289, B96292, B96244, B<sub>g</sub>38, H<sub>g</sub>311, B<sub>g</sub>124, B96134, H<sub>g</sub>291, B96284, R<sub>g</sub>228, B<sub>ER</sub>211, H<sub>g</sub>24, B96112=231, H<sub>g</sub>326, H<sub>g</sub>26, H<sub>g</sub>142, H<sub>g</sub>147, H<sub>g</sub>265, S437, H<sub>g</sub>363, H<sub>g</sub>132, H<sub>g</sub>122, B9633, P419, B9623, C422, H<sub>g</sub>164, S431, B<sub>g</sub>111, H<sub>g</sub>219, AL120, H<sub>g</sub>460, H<sub>g</sub>142, H<sub>g</sub>247, A392, J289, N141, W464, L291, H<sub>g</sub>309.

Pap. (1) Najm al-Dīn Rūf. (2) 'Abd al-Ḥakīm Anṣārī. (3) M<sup>u</sup>ḥammad al-Ḥakīm Kirmānī [a.].

قدی شکل و مل باده برستان دانند درم فی تنگد لانی و تنگد ستانی دانند  
از بیخبری بے خردان معذورند ذوقیست درین باده که مستانی دانند

The forward lovers see His face and glow,  
These backward doubters stand behind the show;  
The foolish know not what a trance is like,  
The taste of Word our mystics only know.

IX. 19





346.—MA.157, Hs.154, Hc.152, Hp.224, Hw.447, CR.129.  
Fajr Kama'ima' (R.S.).

آن باده که روی عیش روشن دارد . . . همواره بدست من نشیمن دارد  
منگرتو بدان که من چه دارم دودست      آن بین تو که اوچه دست بر من دارد

That mead which beams with pleasant shining face,  
Is holy grace I hold for nights and days;  
Ah! do not seek to know what's in my hand,  
See what He holds to give me—Holy grace!

DC. 11

351.—Hy.262, Sa.129, U.293, BNs.109, BNs.348, BMs.116, BMs.195, Wms.41, Pz.166, Sa.110, Hs.262, BDe.149, BNs.150, Hs.161, BMs.156, BMs.121, Hs.172, Hs.193, Hs.136, Hs.319, HCs.219, Hs.140, Hs.134, Hs.128, Pz.204, Bz.270, Ch.246, RPs.192, Sa.146, Bz.122, ALJ.325, Hp.171, Hs.136, Hs.295, A.240, J.212, N.139, L.284, BERd.27, Hs.215.

نوبه نکند هر که ثباتش باشد      او چه از باده که چون آب حیاض باشد  
اندوه مخان اگر کسی نوبه کند      بارے ز غار تا نجاتش باشد

He wavers never who is firm in mind,  
For in His Word eternal bliss we find;  
In month of Ramadan if aught I shun,  
'Tis showy prayers, which will only bind.

DC. 12

648.—Hy.461, Hs.270, Sa.170, BNs.217, Sa.266, U.177, BNs.154, Sa.169, Pz.166, BNs.278, HCs.279, BMs.428, Wms.123, Sa.272, Hs.422, Sa.300, BDe.291, BNs.293, BMs.349, RPs.174, BMs.237, Hs.249, Hs.244, Hp.276, HCs.241, Hs.282, Hs.284, BMs.261, Hs.267, Pz.363, Bz.451, Ch.483, RPs.113, RPs.291, Ls.302, Bz.194, Hs.201, ALJ.467, Hp.384, Hs.247, Hs.343, A.198, J.340, N.246, W.284, L.462, Hs.197.

سرمست بهخانه گذر کردم دوش ۶۶۸      ببری دیدم مست و سیوفی بردوش  
گفتم ز خدا شرم نداری ای یار      گفتا کرم از خداست رو باده بنوش

Entranced I passed to Shrine and saw at night,  
A sage with jar on head in great delight;  
I cried "For shamee you doer! He will find"  
Quoth he: "The Lord is kind, go drink aright."

DC. 17

164.—Hy.38, Hs.218, Sa.219, BNs.211, Sa.107=106, BNs.259, HCs.296, LN.277, BMs.53, Pz.58, Hs.98, RPs.280, Hs.85, Hs.87, Ch.27, ALJ.63, Hs.61, A.90, J.196, L.75, Hs.24.

دردوی زمین اگر مرا یک خشت است چه      آن وجهی بی دست گرچه نامی زشت است  
گویند ترا وجهی بی فردانیت      ذراعه و دستار ز مریم زشت است

If there's a pot sherd here to rest my head,  
I part with it and have my wine instead;  
They say I have no means of morrow's wine,  
Does hood or cowl a halo on them spread?

DC. 18

783.—TK.11, Hy.522, Kail. Ws.12, Sa.17, Sb.155, Ha.318, Sa.317, BNa.315, Sa.389, Sa.315, Pa.182, Bb.59, HCa.307, Wms.311, Pa.362, Hb.463, BOb.254, Hf.174, BN.141, BNa.301, BM.283, Ha.355, HCa.284, Hb.326, Hf.326, BNa.284, Hs.61, Bb.138, Cb.198, La.352, B.256, ALI.334, Faj.499, Hw.633, A.552, J.386, L.345, BERR.336.

زان پیش که از زمانه تا به بخوریم بهاء بایکدگر امروز شرابے بخوریم  
کین بیک اجل بگاہ رفتن مارا چندان ندهد امان که آئے بخوریم

Ere Times would temper us, and ere we burst,  
Allay your anger, come and love me first;  
Death's beadle, when he hies with us at dawn,  
Will not allow us time to quench our thirst.

IX. 37

771.—Hy.486, Sa.86, Ha.178, Sa.176, BNa.174, Sa.504, U.151, BNa.183, Sa.128, BNa.150, Pa.293, BNa.211, BM.261, HCa.169, LN.174, BNa.144, Wms.158, Pa.158, Bb.307, Hb.417, Hf.319, BN.318, BM.272, Ha.256, Hf.298, Hg.505, HCa.267, Ha.307, Hb.507, Hc.299, Cb.383, BERR.174, RPa.312, B.329, B.217, Hs.522, ALI.505, Hg.426, Ha.297, Hw.590, A.618, J.397, N.298, W.333, L.343, BERR.81, Ha.169.

بے یاده نبوده ام دمی تا هسم و بهر امشب خیزد و من امشب هسم  
شب بر لب جام و سینه بر سینه خم تا روز بگردن صراسی دسم

Without His Word I never breathe by chance,  
To night's Ascension Night, so I'm in trance;  
His Word on lips, His glory in my heart,  
Till dawn I hold myself in such romance.

IX. 38

484.—Hy.399, BM.14135, Bb.286, Cb.340, ALI.178, Hw.349, A.438, L.377.

زان پیش که گودی ز من آگنده شود بهر و اجزای مرا گم بر آگنده شود  
ای یاده سرا ز گود صراسی بر داد باشد که دل مرده من زنده شود

With me inside before a grave would stink,  
And ere my parts in wide confusion sink,  
Arise, O Word! from this thy human tomb,  
With Thee my morbid heart perchance may link.

IX. 39

17.—Hy.12, Sa.8, U.191, BNa.8, Sa.466, Pa.5, Pa.4, BNa.299, BM.12, BNa.183, Wms.7, Pa.9, Hb.9, BNa.9, HCa.11, BN.11, Hb.20, Hb.28, BNa.10, RPa.189, BERR.15, BM.7, Hm.10, Hf.7, Hg.7, Hb.25, Ha.12, Pa.8, BNa.18, Hw.4, Bb.12, Cb.8, HCa.7, RPa.75, La.11, Bb.9, Hs.116, ALI.11, Hg.8, Ha.7, Hw.27, A.19, J.2, N.2, W.8, L.15, Bb.208.

چون فوت شوم یاده شوئید مرا و تلقین بشراب تاب گوئید مرا  
خواهید که روز حشر یابید مرا از خاک در میگذد جوئید مرا

Ye need not wail my death, but lave in ale,  
With lofty spirits ye may sing my tale;  
Arise if ye need me, then explore  
The dust of Mystic Shrine, from there I hail!

IX. 40

38.—Hq.28, Hs.224, Sd.224, BNe.222, Sc.11, U.153, BNd.158, Sc.163, Ra.7, Pa.8, HCa.211, BMd.146, Wmd.408, Pa.15, Hs.15, Sq.92, BNe.11, BDe.76, BNd.17, Hs.21, BMe.31, BRe.24, Hs.15, Ht.14, Hg.16, Hs.33, Hs.21, Hs.16, BMe.14, LE.12, Hs.13, Hs.28, Ch.76, BRe.12, RPe.80, Is.16, B.11, BNe.8, Hd.32, ALJ.25, Hg.19, Hs.14, Hs.33, A.33, J.22, N.14, W.17, L.28, Hs.162.

چندان بخودم شراب بکن بوی شراب در آید ز شراب چونم دهم زیر تراب  
تا بر سر خاک من دسد بخودم از بوی تراب من خود مست و تراب

O Master! fill me full and charge my soul,  
So potent may my dust be in its goal—  
That when a mystic passeth by my tomb  
He may be charged and dance and reel and roll.

DE. 13

787.—Hq.496, Hs.129, Sd.229, BNe.227, U.160, BNd.162, Sc.167, Ra.235, Pa.137, BNe.241, HCa.234, BMd.154+420, Wmd.197, Pa.379, Bs.356, Sq.55, BMe.373, BNe.276, Hs.280, Ht.299, Hg.334, HCa.250, Hs.512, Hs.512, Hs.509, Pa.487, Hs.306, Ch.396, BRe.126, RPe.315, Is.396, B.222, Hd.181, ALJ.512, Hg.425, Hs.298, Hs.605, A.623, J.98, N.299, L.348, BDe.284, BNd.326, Hs.168.

بهم بشراب ناب باشد دایم و گوشم به نغمه و زباب باشد دایم  
کر خاک مرا کوزه گران کوزه کند آن کوزه برآز شراب باشد دایم

I ever long for Weed, the purest wine,  
And ever hear how flute and harp combine;  
When potter moulds a pitcher from my clay,  
'Twill rest so full of wine in Mystic shrine.

DE. 14

194.—Hq.501, BDe.120, Ss.38, Hs.249, Sc.249, BNe.256, BNd.171, Sc.178, BNe.18, Rs.154, BNe.263, HCa.258, LN.237, BMd.273, Wmd.296, Pa.409, Bs.348, Hs.493, Hs.223, BMe.386, RPe.114, Ht.330, Hg.342, Hd.306, Pa.489, Ch.396, RPe.46, ALJ.517, Hg.496, Hs.299, Hs.282, A.650, J.99, N.300, W.396, LCR.523=1069, BDe.179.

من ظاهر نیستی و هستی دایم و من باطن هر فراز و پستی دایم  
با ایهمه از دانش خود بیازدم کز مرتبه و دای مسی دایم

To be and not to be, are at my call,  
I know when Time intends a rise or fall;  
In spite of this, I loath my learned lore,  
For He transcends the mystic trances all.

DE. 15

792.—H<sub>2</sub>499, S<sub>2</sub>32, S<sub>2</sub>33, H<sub>2</sub>219, S<sub>2</sub>219, B<sub>2</sub>219, S<sub>2</sub>217, B<sub>2</sub>216, H<sub>2</sub>225, L<sub>2</sub>N228, B<sub>2</sub>M<sub>2</sub>422, W<sub>2</sub>22369, P<sub>2</sub>425, B<sub>2</sub>342, H<sub>2</sub>491, B<sub>2</sub>2379, B<sub>2</sub>N<sub>2</sub>390, H<sub>2</sub>32, B<sub>2</sub>M<sub>2</sub>425, R<sub>2</sub>P<sub>2</sub>285, B<sub>2</sub>M<sub>2</sub>264, H<sub>2</sub>284, H<sub>2</sub>338, H<sub>2</sub>C<sub>2</sub>234, H<sub>2</sub>328, H<sub>2</sub>316, B<sub>2</sub>M<sub>2</sub>308, H<sub>2</sub>40, H<sub>2</sub>308, B<sub>2</sub>309, C<sub>2</sub>369, B<sub>2</sub>E<sub>2</sub>128, R<sub>2</sub>P<sub>2</sub>319, S<sub>2</sub>342, S<sub>2</sub>236, A<sub>2</sub>L<sub>2</sub>313, H<sub>2</sub>429, H<sub>2</sub>499, A<sub>2</sub>628, J<sub>2</sub>418, N<sub>2</sub>469, W<sub>2</sub>368, L<sub>2</sub>521.

من بے عی تاب زیستن فتواتم ۷۹ بے جام کشید بار تن فتواتم  
من بنده آن دم که ساقی گوید یک جام دگر بگیر و من فتواتم

I cannot live without Him like a bull,  
Without a heart my corpse I cannot pull,  
I wait the moment Master bids me come  
To charge my heart with love, and it is full.

DC. 24

794.—H<sub>2</sub>546, S<sub>2</sub>117, B<sub>2</sub>M<sub>2</sub>295, W<sub>2</sub>2371=360, P<sub>2</sub>357, B<sub>2</sub>355, H<sub>2</sub>496, B<sub>2</sub>2269, H<sub>2</sub>389, B<sub>2</sub>N<sub>2</sub>369, B<sub>2</sub>M<sub>2</sub>418, B<sub>2</sub>M<sub>2</sub>399, P<sub>2</sub>2317, H<sub>2</sub>269, H<sub>2</sub>C<sub>2</sub>364, H<sub>2</sub>346, H<sub>2</sub>346, H<sub>2</sub>286, B<sub>2</sub>351, C<sub>2</sub>659, H<sub>2</sub>378, B<sub>2</sub>258, H<sub>2</sub>4308, A<sub>2</sub>L<sub>2</sub>338, H<sub>2</sub>462, H<sub>2</sub>264, H<sub>2</sub>256, A<sub>2</sub>679, J<sub>2</sub>369, N<sub>2</sub>363, W<sub>2</sub>368, L<sub>2</sub>C<sub>2</sub>372=1054, B<sub>2</sub>E<sub>2</sub>263, P<sub>2</sub>29, H<sub>2</sub>263 (2), 932.—H<sub>2</sub>727, B<sub>2</sub>689, A<sub>2</sub>902, L<sub>2</sub>799, Farr. of 708.

آن به که ز جام و باد دل خاد کنیم ۸۰ وز آمد و گذشت کم یاد کنیم  
این عادی روان زندانی را یک لحظه ز بند عقل آزاد کنیم

How sweet with eyes on Him in joyous glow,  
We heed no events as they come and go;  
The flow of love is dammed by intellect,  
We break the bund—and join eternal flow.

DC. 27

798.—H<sub>2</sub>359, B<sub>2</sub>2149, W<sub>2</sub>2414, P<sub>2</sub>355, B<sub>2</sub>362, H<sub>2</sub>452, B<sub>2</sub>2392, B<sub>2</sub>N<sub>2</sub>367, B<sub>2</sub>M<sub>2</sub>421, B<sub>2</sub>M<sub>2</sub>407, H<sub>2</sub>321, H<sub>2</sub>228, H<sub>2</sub>279, H<sub>2</sub>341, H<sub>2</sub>359, P<sub>2</sub>158, B<sub>2</sub>353, C<sub>2</sub>624, B<sub>2</sub>382, B<sub>2</sub>262, A<sub>2</sub>L<sub>2</sub>369, H<sub>2</sub>466, H<sub>2</sub>263, H<sub>2</sub>658, A<sub>2</sub>689, J<sub>2</sub>364, N<sub>2</sub>366, W<sub>2</sub>369, L<sub>2</sub>374, Farr. 'Assa (M.N.).

آن لحظه که از اجل گریزان کردم ۸۱ چون بر مک ز شاخ مهر و زبان کردم  
عالم ز نشاط دل بفرمال کنم زان پیش که خاک خاک بیزان کردم

I run at sight of death, I cannot stay,  
My leaves of life are dropping day by day;  
I'll sift this world away and find my bliss,  
Ere grinders vainly grind my dust away.

DC. 28

799.—B<sub>2</sub>2110, S<sub>2</sub>132, B<sub>2</sub>N<sub>2</sub>169, B<sub>2</sub>M<sub>2</sub>379, P<sub>2</sub>179=215, C<sub>2</sub>L<sub>2</sub>1285.

بر خیزم و عزم یاد ناب کنم ۸۲ دنگ رخ خود برنگ حجاب کنم  
این عقل فصول پیشه را مشت زنی بر دوسم زخم چنانکه در خواب کنم

I rise up now—and have His purest Word,  
With beaming face I'll be a humming bird;  
This meddling wit which winds in fantasies,  
Has dropped in sleep no sooner Word it heard.

DC. 29

488.—Hq.317, Sa.176, Sc.399, Wadd.496, Ha.71, Hs.224, BNs.249, Hs.283, BNs.268, BMs.289, Ha.231, Ha.191, Hs.167, Hs.138, Hs.394, Hs.113, Hs.241, Hs.236, Hs.206, BMs.186, Ha.185, Hs.317, Ch.404, BERS.91, RPs.284, Ls.231, ALs.390, Hs.287, Ha.166, Ha.414, A.398, J.240, N.166, L.319.

فردا الم قراق طلی خواهم کرد و دم باطلح سعد قصد می خواهم کرد  
ممشوکه موافق است و ایام بکام اکنون تکم نشاط کی خواهم کرد

For sorrows past, tomorrow I shall weep,  
Today, for Him a loving heart I keep;  
He beckons me, and days are full of hope,  
If now I sow no bliss, when may I reap?

DC. 10

489.—Hq.308, Ha.221, Sa.221, BNs.399, Sc.329, U.150, Ha.261, BNs.238, HCs.211, BMs.110, Wadd.484, Hs.306, Hs.488, Hs.626, Sc.90, BPs.363, BNs.470, BMs.137, Ha.423, Hs.418, Ha.410, BMs.405, Hs.37, Ch.362, BERS.191, Hs.311, ALs.606, Hs.308, A.684, J.346, N.459, W.472, L.741, Ha.359.  
Page: *Tusul Du Kashi* [Rumais 212].

ای بادله ناب وی می میثای و چندان بخورم ترا من شیدائی  
کز دور مرا هر که به بیند گوید ای خواجه شراب از کجا می آئی

O Dulcet Word and O Thou Lucid Light,  
I'll drink thee so much for I'm thirsty quite;  
That folk at sight of me from far would greet:  
"O Master Word from whence you do alight?"

DC. 11

490.—Hq.624, BNs.199, Sa.197, Ha.231, Sa.231, BNs.239, Sc.319, U.189, BNs.208, Sc.241, BNs.178, R.282, Sfs. BNs.248, HCs.317, LN.344, BMs.181, Wadd.238, Hs.311, Hs.461, Hs.598, Hs.307, BNs.413, BMs.470, RPs.167, Hs.367, Hs.179, Hs.465, Hs.241, Hs.392, BMs.167, Hs.357, P.332, Ch.604, Hs.313, ALs.604, Hs.378, Hs.368, A.771, J.493, N.382, L.680, BERS.115, S. Rumais 160, Hs.198.

یکجرحه می کهنه ز ملک نوبه و ز هر چه نه در طریق بیرون شوبه  
جامیست به از ملک فریدون صد بار خشت سیرغم ز آج که خسرو به

His Word of old is more than new domains,  
'Tis meet that man from world aloof remains;  
A loving heart is more than hundred crowns,  
And dust of Master's feet than thousand reigns.

DC. 12

## On Love.

168.—Hs.140, BNs.59, Ra.46, BNB.190, LN.375, Wms.327, Hs.234, RPs.261, Hs.101, Ps.398, Bk.140, Ch.140, Hs.102, ALL.133, Hs.139, A.169, L.155, BER.392. Page Jussé Khatté [Raspe 41].

در عشقِ خود از ملاسمِ ننگِ نیست ۱۶۸ پایبهرانِ دوزین سخنِ جنگِ نیست  
آن شربتِ عاشقی همه مردانست نامردان را ازین قدحِ دنگِ نیست

Thy love I have, what care I for reproach?  
On creeds of fools I never would encroach;  
To swim in sea of love is for the brave,  
These waters timid lads cannot approach.

IX. 10

504.—RPs.93, Hs.30, Hs.9, J.222. Page Abu Saïd [169].

آن روز که این گنبدِ بنا بستند برسم وین نقطه چو بر میانِ جوزا بستند  
تا روزِ ازلِ بیانِ آتشِ بر شمعِ عشقتِ هزار دشتِ بر ما بستند

Since day they raised this azure canopy,  
And marked this point on belt of Gemini,  
With thousand twines, like rays around a lamp,  
To Thee they bind me till eternity.

IX. 14

303.—Hs.268, Ss.132, Ps.113, Wms.44, B.39, Hs.182, BNB.152, RPs.42, BNB.130, Hs.231, BNB.228, BNB.126, Hs.140, Hs.95, Hs.111, Hs.123, Hs.209, Hs.137, Hs.225, Hs.143, Hs.157, BNB.156, LE.60, Hs.150, Ps.92, Hs.279, Ch.203, BER.40, RPs.194, Ls.150, Ss.125, Hs.386, ALL.304, Hs.175, Hs.111, Hs.229, A.347, J.165, N.110, W.140, L.286, BNB.499. Page Ahdal [A.K.] [125].

آن روز که نویسنِ فلکِ دینِ کردند م.ب. آرایشیِ مشغری و بر وین کردند  
این بود نصیبِ ما ز دیوانِ تضا ما را چه گه نیست ما این کردند

The day they saddled sky to run its race,  
When Jupiter and Pleiades decked the space;  
My lot was I should crave, and for his grace,  
I'm helpless, 'tis my lot I can't efface.

IX. 15

492.—Hs.293, Hs.54, Ss.54, BNB.53, Ss.316, L.40, Ss.39, Ra.109, BNB.86, BNB.140, Hs.32, LN.49, BNB.56, Wms.445, Bs.57, Hs.310, BNB.218, Hs.251, BNB.379, RPs.232, BNB.179, Hs.198, Hs.163, Hs.146, Hs.396, Hs.117, Hs.272, Hs.193, BNB.177, Ps.237, Bk.312, Ch.379, RPs.244, Ls.132=211, ALL.292, Hs.373, Hs.326, A.372, J.194, LCR.311=928, Hs.60.

چون عشقِ ازلِ بود مرا انشا کرد م.ب. بر من زنجیرِ دوسِ عشقِ املا کرد  
وانگه قواصِلِ دزدِ قلبِ مرا مفتاحِ خروانیِ دُرِ معنیِ کرد

Eternal Love had drawn me first on board,  
He taught me first to love. On love I pored.  
He made my chip of heart a brazen key—  
Which prizes open gems from Secret Hoard.

IX. 16

232.—Hj.93, Ll.69, Ss.369, BM413, Ps.128, 146, 129, Hs.172, Hs.141, Ps.406, Bb.99, Ch.111, ALL93, Hs.83, A.122, J.142, L.107, BERR137, Ha.3.

عشق ار چه بلاست آن بلاحکم خداست ؟؟ بر حکم خدا ملامت خلق چو راست  
چون نیک و بد خلق بتقدیر خداست پس ذوق زمین حساب بر بنده چراست

If love is fire 'tis fire that He ordains,  
On Word Divine why men should cast disdains?  
If good or evil is as God decreed,  
Why should they question man and cause him pains?

IX. 37

236.—Hj.128, H.136, Bb.73, Ps.385, Bb.136, Ch.134, Ha.96, ALL139, Hs.112, A.137, L.143, BERR137. Page Hade [Rough 82].

سر دفتر عالم معانی عشقی است تر سریت قصیده جوانی عشق است  
ای آنکه خبر نداری از عالم عشق این نکته بدان که زندگانی عشق است

His love presides in Courts of mystic truth,  
For love is chorus of the song of youth;  
Thou knowest not the realms of love, my lad:  
Remember love is life itself forsooth.

IX. 38

174.—Hj.154, H.139, Bb.81, Bb.163, Ch.132, Ha.309, ALL171, Hs.173, A.185, L.169, BERR204. Page Afsar [80].

در هیچ سرے نیست که اسرازی نیست چه دل داخرا زانکه و بیارے نیست  
هر طائفه روند راهی در پیش آلا ره عشق را که سالارے نیست

Tho' every man has hidden wealth in store,  
He knoweth not what brings him less or more;  
And every path has leaders except Love,  
For there we singly sail and reach no shore.

IX. 39

404.—Bb.490, Ps.436, Ha.53, Hs.566.

Page (1) Masnad Tigar [A.S.J.]. (2) Afsar [Ha.]. (3) Afsar [Ha.].

بار غم عشق سازگوار آید دل به بر مرکب کلر ما سوار آید دل  
گر دل نبود وطن بکا سازد عشق و در عشق نباشد چه کار آید دل

The burden of His love my heart would bear,  
And for His service will my heart prepare;  
Without my heart where could His love abide?  
Without His love, for heart what do I care?

IX. 40



235:—Hs.48, Ss.48, S2s.48, Ss.48, U.40, BN459, Ss.74, Rs.72, P.31, BNs.71, BM.25, HCs.45, LN.49, BM464, Ws.403, Rs.31, Ss.164, Sg.32, BDs.47, RPs.67, BN.47, Hs.70, BM.42, RPs.26, Hs.59, BM.14, Hs.42, P.61, Hs.114, Hs.38, HCs.107, Hs.59, Hs.40, BM.28, Hs.32, P.307, Hs.59, Cs.84, HCs.23, RPs.35, Ls.40, Hs.36, Hs.97, AL.43, Hs.47, Hs.66, Hs.129, A.59, J.70, N.63, W.63, L.44.

هر دل که در او مهر و محبت امر شد ۲۷۵  
کرمه کن مسجدست و گراهن گشت  
دردنهر عشق نام هر کس که نوشت  
آزاد ز دوزخ ست و قارخ ز بهشت

Affection, kindness make a human heart;  
In mosque or temple one may work his part;  
The man enlisted in the corps of love  
Is freed from Hell, to Heaven will not start.

IX. 41

345:—Hs.33, Rs.65, Hs.218, Hs.39, Hs.133, BM.181, P.199, Ss.282, Cs.306, BM.92, AL.374, Hs.343, A.62, L.571, BE.206.

آندرد عشق جمله صافان در دند مہم  
و در طلبش جمله بزرگان خوردند  
روزست امروز و روز فر تا خود نیست  
فر تا طلبان در غم فردا مردند

In path of Love, the burnished minds are dulled,  
In search of Him, the greatest men are gulled;  
The morrow is unborn, 'Tis day to-day,  
The morrow-seekers sorrow and are nulled.

IX. 42

388:—Hs.37, Hs.254, Hs.252, Hs.459.

Pap. (1) Shik Sanjan (Hs.), (2) Shik San Jan (Hs.), (3) Also Said (138).

تا مرد به نیغ عشق بے سر نشود ۳۸۸  
در حضرت معشوق مظهر نشود  
هم عشق طلب کنی و هم سر خواهی  
آری خواهی و لے میسر نشود

Unless with sword of love your Self ye lop,  
Ye are not laven at His door to stop;  
Ye crave for honours—still ye long for love,  
Of course ye do, but will not find a sop.

IX. 43

149:—Hs.15, Cs.162, CR.336.

خودشید سهر بے زوالی عشقت ۱۴۹  
مرغ چین خجسته قالی عشقت  
عشق آن نبود که همچو بلبل قالی  
هر که که بگری و نه قالی عشقت

Love is the sun who has no setting zone,  
The Phoenix floating starry heights alone;  
No lover waits as nightingale, or quail,  
A lover dies, but none would hear him moan.

IX. 44

5281—285304. Hs.133, Bb.324, Hw.403, A.383, L.332.

می باید بود و مرد میاید بود سر تا پندم بدرد میاید بود  
 دائم سستی ز عشق میاید خواند در کوچه دوست کرد میاید بود

To be is meet, to be a man is meet,  
 Yea, we should bear His pangs from head to foot;  
 We should be ever reading book of love,  
 And lie as dust upon His holy street.

CX. 41

271—Hs.17, Hs.262, Sd.262, BNa.269, Ss.287, BNa.275, BM.28, HCs.291, LN.253, BMd.260, Pk.10, Hs.10, Hs.18, BMd.8, BP.280, Hs.194, Hs.9, Hs.36, Pk.407, Hs.17, Ch.70, BNa.1, Hs.238, Ad.118, Hs.8, Hs.20, A.24, J.9, N.9, W.8, L.19, V.9, BNa.1 [Hs.].

عاشق همه روز مست و شهیدا بادا و ذیوانه و شوریده و رسوا بادا  
 در هشیاری غصه هر چیز خورم چون مست شوم هر آنچه بادا بادا

Let lovers rapt in ecstasy remain,  
 Like mad outcasts and bear with all disdain;  
 I fret in prudence for the smallest things,  
 In trance I march sedate as they ordain.

CX. 42

429—Hs.276, BNa.271, Hs.316, Sd.333, Ss.335, Pk.129, BNa.319, LN.183, BMd.283, Pk.306, Bs.132, Hs.330, Hs.309, Hs.227, BP.230, Hs.203, Hs.163, Hs.274, Pk.404, Bb.293, Ch.284, BNa.34, Hs.101, Ad.118, Hs.164, Hs.309, A.333, J.243, N.164, W.182, L.294, BNa.112.

عشقی که مجازی بود آتش نبود و چون آتشی نیم مرد و آتش نبود  
 عاشق باید که سال و ماه و شب و روز آرام و قرار و خود و خواش نبود

Now love alloyed with lust is selling cheap,  
 Not flaming fire, but ashes all in heap!  
 Thro' days and months and years, a lover true  
 Has neither rest, nor calm, nor food, nor sleep.

CX. 43

238—Hs.133, Hs.26, Hs.390, Hs.104, Hs.230.

شوریده عشق و سر و سامان غلط است و ترسا و طریقی اهل ایمان غلط است  
 زخم جگر و خیال مرهم کفر است درد دل و آرزوی درمان غلط است

For life or living, lovers will not fool,  
 The way of faith is not a heathen's rule;  
 'Tis height of sin to plaster wounds of heart,  
 A burning heart will seek no balm to cool.

CX. 44

825.—Hs. 428, Hp. 512, Hw. 712.

Salsali [A.R.]

یاعشقی هوس یار نخواهد بودن ۸۲۵ و ز باشد بسیار نخواهد بودن  
یا مرغ هوا مرغ سرا کر پردیش از سر دیوار نخواهد بودن

To lovers carnal cravings act as gall,  
With lust in heart on love one cannot call;  
A hen in soaring with an eagle high,  
May stunned by wall perchance in gutters fall.

DC. 20

873.—BER. 320, BN. 40, Hs. 241, 244/203, Hw. 1023, CR. 1047.

گر عاشقی اندر تب بهران می باشی سر به باد درد در انتظار درمان می باشی  
خون می خورد و می چوخت و در دل بتگر جان می ده و می چو نکش خندان می باشی

If thou would love, then do not cease to pine,  
But bear thy pangs and wait for Grace Divine;  
Aye like a bud, search for Him in thy Heart,  
Give up thy ghost and say "Lord I am thine."

DC. 19

847.—BP. 403, Hs. 300, Hp. 514, Hw. 291.

در عشق اگر قدم زنی محکم زن بهر د و ز آب دو دیده موج بر عالم زن  
آنجا که نظاره گاه مقصود دسی آهی زن و هر دو جهان بر هم زن

Ye ply the path of love with sturdy stride,  
And drown the world in tears with surging tide;  
And when ye sight His grace just heave a sigh,  
And fling this world and that on either side.

DC. 31

781.—Hs. 260, Hp. 413, Hs. 299, Hw. 383, N. 265, W. 306, CR. 1034.

Figs. (1) Rumi [Hs.], (2) Abol-Qasem [MF.] [Z].

عشقم بکمال و دلربائی بجمال ۷۸۱ دل بر سخن و زبان ز گفتن شده لال  
زین فادو ترک دید یارب جهان من آتش و پیش من روان آب زلال

A Perfect Friend with love inspired my heart,  
I longed for words, his pearls of mystic art;  
O Lord! what wonder could there ever be—  
He is the Fount in quest of whom I start!

DC. 32

840:—Hs.295, Hs.172, Sd.172, BNa.175, Ss.283, Pz.287, BNa.113, HCa.165, LN.243, BMd.217, Pz.318, Bz.468, Hs.605, BDs.363, Hs.176, RPs.294, Ss.297, BMd.413, LE.20, Hs.388, Pz.154, Ss.685, Cs.775, RPs.31, Ls.301, BNa.89, Hs.184, AL.176, Hs.12, Hs.396, Hs.895, A.994, J.514, N.401, W.449, L.762, BHS.342, Hs.183.

از دفترِ عشق می‌شودم فالِ جو ناگاه ز سوزِ سینه صاحبِ حالِ  
میگفت خوش آنسبیکه (تو) بر او یارِ یست چو ما می‌ویشی چونِ حالِ

From book of love when once I sought a sign,  
Thus spake in ecstasy the Maid Divine:—  
"Happy the heart wherein abides the Moon  
Who ceaseth not in time and space to shine.

EX. 13

231:—BNa.464, HCa.399, Hs.55, Pz.408, Hs.198, Hs.944.

Page: (1) *Shah Naja ul Din Dapa* [Hs.], (2) *Rumi* [Hs.], (3) *'Abdullah Anari* [R.S.], (4) *Abu Sa'id* [Hs.], (5) *Alfas* [106].

عشق آمد و شرفِ جو خوم اندر زد و پوستِ منم تا کرد مرا تنی و پر کرد ز دوست  
ایزای وجودم همگی دوست گرفت نامی ست زین بر من و باقی همه اوست

Love entered heart as blood and ran in veins,  
It washed me off, and brought His surgy mains;  
He occupied my body parts and whole,  
I have but name, thus He alone remains.

EX. 14

295:—Hs.329, Wsod.235, Pz.176, Bz.121, Hs.273, BNa.18, BMd.277, BMd.210, Hs.228, Ss.180, Hs.192, Hs.377, HCa.148, Hs.295, BMd.206, Hs.228, Pz.282, Bz.349, Cs.490, RPs.208, Hs.434, AL.1291, Hs.236, Hs.420, A.408, J.205, L.747, BNa.425.  
Page: *Adel* [Hs.] [Hs.] [196].

چندان بر این ده که تویی برخیز و هر هست تویی ز دهر روی برخیز  
و او نشوی ولی اگر جهد کنی جانی برسی کز تو تویی برخیز

Walk ye to place where duals cannot be,  
The twain ye see, by plying farther see;  
Ye may not be the Lord, but if ye try,  
Ye reach where ye are nought and all is He.

EX. 15

*Love allegory.*

570.—Hq.116, Ss.23, BMs.31, Wms.128, Ps.23, Hb.23, BDA.24, HPs.47, BNL.24, Hb.40, BMh.32, BBRs.39, Hm.21, Ha.14, HF.23, Hg.16, Fh.139, Hl.41, Hs.37, BMF.24, LE.15, Hs.6, Hs.19=57, Bb.124, Ch.126, RPs.61, ALL.125, Hg.92, Hs.23, Hs.107, A.146, J.13, N.23, W.27, L.132.

آن اصل گرانها ز کمانِ ذکرست    و آن درِ بگانه را نشانِ ذکرست  
اندیشه این و آن خیالِ من و توست    امانتِ عشق را زبانِ ذکرست

That Ruby hails from other heights of old;  
Thir pearl unique would other rays unfold,  
Tho' I and thou may guess for this and that,  
A tale of Love in other words is told.

IX, 51

269.—Hq.109, Ss.38, U.12, Ps.27, BMs.22, BMs.19, Ps.54, Hb.33, Sp.9, BDA.41, BNL.41, Hb.37, BMh.24=148, BBRs.36, DMs.10, Hs.37, Hb.30, Hg.37, Fh.50, Hs.30, HCB.180, Hs.54, Hb.33, Hs.51, Ps.177, Bb.117, Ch.124, RPs.74, Ls.42, Bb.33, ALJ.116, Hg.42, Hs.30, Hs.109, A.138, J.40, N.30, W.34, L.124, Hs.21.

Tag: Alm Ss.3d [Hs.]

میخانه و کعبه خانه بندگی است    و قافوسِ زدنِ تافته بندگی است  
حراب و کلیسا و تسبیح و صلیب    خطا که همه نشانه بندگی است

The Taverns, mosques and churches make us meek,  
By couch or bells or song His grace we seek;  
The churches, niches, domes and cross and beads  
Are ways in which our humbleness we speak.

IX, 57

221.—Hq.146, Ss.47, BNL.146, Ps.34, BMs.79, Wms.398, BDA.33, BNL.53, Hb.73, BMh.50, BBRs.62, BMs.19, Hs.48, HCB.313, Hs.63, BMF.32, LE.33, Hs.55, Bb.155, Ch.148, RPs.39, ALL.160=161, Hs.365, A.173, LCR.161=649.

سرد و جهان از قندجِ مستانِ ست    خورشیدِ ازلِ پیامِ مه تابانِ ست  
این نکته که در قلبِ جهان پنهانِ ست    در شیشه‌ی می اگر بدانی آنِ ست

The truths essential are in Mystic's Bowl,  
Eternal Sun in love displays His role,  
The secret which this world retains in heart,  
With search you find in purest love, my soul!

IX, 58

239.—Hq.376, BMs.89, BMs.316, Hq.142, Hb.285, Bb.357, Ch.350, Hb.123, ALJ.394, Hq.372=320, Hs.364, A.453, L.394, BBR.171.

امرارِ ازلِ پادشاهِ پرستانِ دانند    اندری و جامِ تنگدستانِ دانند  
گر چشمِ تو بحالِ من بداند چه بهب    شک نیست که حالِ مستِ مستانِ دانند

From Mystic Hearts His secrets find a source,  
The humble have a heart, and love it stores;  
Thy eyes perceive what's hidden in my mind,  
A lover knows a lover's heart of course.

IX, 59

41.—H<sub>2</sub>21, H<sub>2</sub>26, BM<sub>2</sub>14, BEP<sub>2</sub>27, H<sub>2</sub>18, H<sub>2</sub>33, B<sub>2</sub>21, BP<sub>2</sub>33, ALI<sub>2</sub>36, H<sub>2</sub>16, H<sub>2</sub>32, A<sub>2</sub>32, J<sub>2</sub>24, N<sub>2</sub>16, W<sub>2</sub>19, L<sub>2</sub>27.  
Fays 'Abdol Wasī' al-Jalālī (Rasmi 9).

روزیکه بدست برهنم جام شراب ۱۰۰ وز غایت خری شوم مست و غراب  
صد معجزه پیدا کنم اندر هر یاب زین طبع چو آتش و سحهای چو آب

When Heart is full of Love, and I behold,  
I soar in bliss ecstatic uncontrolled,  
What wonders, and in every line, are wrought,  
Which glowing heart and flowing words unfold.

DC 39

42.—H<sub>2</sub>100, H<sub>2</sub>313, S<sub>2</sub>112, BN<sub>2</sub>310, U<sub>2</sub>219, BN<sub>2</sub>31, S<sub>2</sub>204, R<sub>2</sub>41, P<sub>2</sub>89, BN<sub>2</sub>312, H<sub>2</sub>230, BM<sub>2</sub>302, W<sub>2</sub>257, P<sub>2</sub>117, H<sub>2</sub>115, BD<sub>2</sub>113, BN<sub>2</sub>113, H<sub>2</sub>134, BM<sub>2</sub>122, BP<sub>2</sub>191, H<sub>2</sub>139, BM<sub>2</sub>96, H<sub>2</sub>109, H<sub>2</sub>24, BN<sub>2</sub>84=171, H<sub>2</sub>247, H<sub>2</sub>199, H<sub>2</sub>102, H<sub>2</sub>108, P<sub>2</sub>303, B<sub>2</sub>108, Ch<sub>2</sub>38, L<sub>2</sub>113, R<sub>2</sub>98, H<sub>2</sub>226, ALI<sub>2</sub>103, H<sub>2</sub>126, H<sub>2</sub>52, A<sub>2</sub>129, L<sub>2</sub>113, H<sub>2</sub>229.

از بزم نبرد عقل سره گفت ۱۰۱ از روم و عرب چیده و میسره گفت  
کر تا اهل بگو بدست قاسره است من کی شنوم زانکه خدایش سره گفت

In wisdom's court, love gave its reason sure,  
In East or West they say that "Faith is cure;"  
Tho' witless men would tell that "Faith is blind"  
I will not listen, God has called it "Pure"!

DC 41

43.—H<sub>2</sub>203, S<sub>2</sub>109, P<sub>2</sub>90, BM<sub>2</sub>92, W<sub>2</sub>232, P<sub>2</sub>45, H<sub>2</sub>43, BD<sub>2</sub>111, BP<sub>2</sub>36, BN<sub>2</sub>123, H<sub>2</sub>39, BM<sub>2</sub>39, BEP<sub>2</sub>185, BM<sub>2</sub>191, H<sub>2</sub>113, H<sub>2</sub>32, H<sub>2</sub>103, H<sub>2</sub>252, H<sub>2</sub>124, BM<sub>2</sub>69, H<sub>2</sub>116, B<sub>2</sub>213, Ch<sub>2</sub>213, BP<sub>2</sub>173, H<sub>2</sub>223, H<sub>2</sub>114, H<sub>2</sub>234, A<sub>2</sub>294, J<sub>2</sub>90, N<sub>2</sub>401, L<sub>2</sub>321.

از آثار منی بسنی ساق مانده است ۱۰۲ در صحبت صبر پیوسته مانده است  
از پادۀ دوش یک نمی بیش نماند از صبر ندانم که چه باقی مانده است

A trace is left of me through Master's cares,  
I walked with life, it forsook unawares;  
From past I gather now a drop of bliss,  
My future days—I know not—but are scares!

DC 42

234.—H<sub>2</sub>163, S<sub>2</sub>96, S<sub>2</sub>132, S<sub>2</sub>73, BN<sub>2</sub>36, S<sub>2</sub>228, BN<sub>2</sub>199, P<sub>2</sub>57, S<sub>2</sub>13, BM<sub>2</sub>39, BM<sub>2</sub>149, P<sub>2</sub>127, H<sub>2</sub>124, BEP<sub>2</sub>79, H<sub>2</sub>124, BN<sub>2</sub>79, H<sub>2</sub>89, BM<sub>2</sub>44, BP<sub>2</sub>133, BEP<sub>2</sub>189, BM<sub>2</sub>63, H<sub>2</sub>73, H<sub>2</sub>72, H<sub>2</sub>88, H<sub>2</sub>91, H<sub>2</sub>17=194, H<sub>2</sub>68, H<sub>2</sub>12, H<sub>2</sub>82, H<sub>2</sub>72, BM<sub>2</sub>71, H<sub>2</sub>80, B<sub>2</sub>174, Ch<sub>2</sub>171, BEP<sub>2</sub>34, BP<sub>2</sub>103, L<sub>2</sub>78, S<sub>2</sub>66, ALI<sub>2</sub>185, H<sub>2</sub>77, H<sub>2</sub>88, H<sub>2</sub>184, A<sub>2</sub>194, J<sub>2</sub>101, N<sub>2</sub>87, W<sub>2</sub>89, L<sub>2</sub>189, BEP<sub>2</sub>107.

عمر هست که مدایح منی ورد من است ۱۰۳ و اسباب منی مست هر چه در گرد من است  
ز اعدا اگر استاد تو عقل است اینجا خوش باش که استاد تو فا گرد من است

For ages praise of love I would extol,  
I lay my all, and play a lover's role;  
You pious folk, who walk as reason guides,  
Should know that reason lies in Love's control.

DC 43

261.—Hy.76, Ha.228, 34128, BNB.245, 5c.35, U.175, BMS.56, 5c.390, Pa.68, Pa.42, BNC.25, BNC.295, BMA.103, HCG.288, L.N.222, BMS.56, Wms.25, Hb.147, 5c.99, BMS.62, BNJA, RFP.73, BMS.63, BMS.151, RPA.178, BERA.75, BMS.28, Hb.58, Hb.64, Hq.162, Hb.25, 16Ca.201, Hb.29, Hb.56, LE.24, Hb.62, Pa.491, BMS.4, Ch.32, BMS.28, RPA.92, Is.63=24, Bb.51, Hb.503, ALI.80, Hq.62, Hb.64, Hb.72, ALI.4, J.73, N.23, W.66, L.62, Hb.53=185. *Var.* Radford Dis. 'Ab Lala [34A].

می خوردن من نه از برای طربست ۴۶۱ فی جبر فساد و ترک دین و ادبست  
خواهم که به بخلودی برآدم نفسی می خوردن دوست بودم زین سببست

I drink my wine, but not to play a rake,  
Or break our peace, or that our creed forsake;  
I long to breathe unconscious of my Self,  
To those ecstatic realms my wine would take.

IX. 44

\*

337.—Hy.308, 5c.166, Pa.139, Hb.25, Wms.228, Pb.152, Bb.92, Hb.243, BMS.234, 16.268, BMS.256, BMS.194, Hb.312, Hb.179, Hb.435, HCG.152, Hb.227, Hb.219, Hb.175, Bb.339, Ch.395, Is.248, 5c.148, ALI.507, Hb.486, A.388, L.327.

*Var.* 3c.6 [Dowson: Sample 101].

از منی طرب و نشاط و مردی خیزد ۴۴۷ در جمع کسب خشکی و سردی خیزد  
دوباره بخورد که سرخ و خواهی ماند کز خوردن سیرت روی زردی خیزد

Love makes a manly soul, a joyful heart,  
But books will dry your brains, and cold impart;  
Go! have His word, and come with beaming face,  
For those that eat the greens will smack of tart.

IX. 45

349.—MA.141, Hb.109, Hb.355, Hb.353, Hq.225, Hb.109, Hb.448, J.162, N.108, W.128, CR.900.

ای بیخبران غصه دنیا بخورید و هم چون از غصه حاطای اویا خبرید  
وین عمر هرگز خویش مدهید یاد مان باده طلب کنید و همین باده بخورید

O fools! you should not pine for worldly pride,  
You know that as you seek it, it will hide;  
Yea! do not sow your days of life in winds,  
But seek his love and therein you abide.

IX. 46

288.—Hy.351, Sa.98, BDa.53, Sb.38, Ha.312, Sa.311, BNa.308, Sa.309, BNa.80, Sa.212-115, BNa.202, Sa.119, BNa.311, BNa.133, BNa.301, BNa.288, BNa.43, Wba.398, Pb.167, Ba.108, Ha.303, Hg.206, BNa.200, Pb.228, BNa.226, Rp.163, Ha.45, BNa.226, BNa.168, Ha.387, Ha.289, Hg.184, Pb.252-581, HCa.106, Ha.192, Ha.382, BNa.170, Ha.158-218, Pb.189-245, Bk.332, Ch.366, BEBa.69, Rp.213, La.201, Hd.212, ALI.298, Hg.283, Hw.385, A.411, J.293, N.463, W.228, L.350, BZa.178.

Pag. Akal [190].

تا زهره و نه بر آسمان گشت بدید ۳۸۶ بهتر ذی اهل کسے هیچ تلید  
من در عجم ذی فروشان کیشان به زانکه فروشد چه خواهند خرید

Since Moon and Venus first adorned the sky,  
No precious Gem like love could one desire;  
I wonder why men seek to barter love,  
They part with it, but what of worth they buy?

DC. 67

289.—Hy.325, Sa.199, BNa.179, Wba.81, Pb.168, Ba.111, Ha.263, BNa.202, Ha.212, BNa.219, BNa.164, Ha.182, Hg.134, Hg.183, Pb.348, HCa.101, Ha.187, Ha.177, BNa.169, Ha.153, Pb.279, Bk.343, Ch.332, BEBa.87, Rp.221, La.196, ALI.267, Hg.212, Hg.134, Hw.374, A.404, J.294, N.113, L.340.

نوبه مکن از می اکرت می باشد ۳۹۰ صد نائب با دعوات در می باشد  
گل جامه درانی و بلبلان نعره زنان در وقت چنین نوبه روا کے باشد

Recant not from His love, if ye have soul!  
A hundred saints with prayers will console;  
With heart in bloom and senses singing so,  
Recanting is not right, yea not in role!

DC. 68

497.—Hy.361, BNa.17, Sb.309, Ha.284, Sa.283, BNa.250, Sa.192, L.184, BNa.137, Sa.192, Ba.134, BNa.272, BNa.175, HCa.272, BNa.177, Wba.163, Pb.215, Ba.139, Ha.310, Sa.103, BNa.195, BNa.193, Ha.199, BNa.206, Rp.162, BNa.137, Ha.173, Ha.123, Hg.171, Hg.216, Pb.249, HCa.74, Ha.180, Ha.170, BNa.149, Ha.131, Pb.441, Bk.373, Ch.334, Rp.223, La.187, Hd.228, ALI.287, Hg.210, Ha.178, Hw.362, A.441, J.294, N.170, W.166, L.380, Ha.184.

گر باد بکوه در دمی رقص کند ۴۹۷ ناقص بود آنکه باد را ناقص کند  
از باد مرا نوبه چه میفرمائی روحیت که او تربیت شخص کند

A rock inspired with love will dance unchained,  
Who calls this love a stain, himself is stained;  
Why tell ye that I should abstain from love?  
'Tis Soul through which the human Self is trained.

DC. 69



831.—Hj.364, Sc.194, BMe.171, WMed.80, Pz.229, Ba.175, Hs.325, BMe.190, Hs.207, BMe.208, BMe.199, Hs.177, Hs.125, Hj.229, Hs.340, Hs.171, Hs.206, Hs.182, Hs.172, BMe.171, Pz.485, Bz.375, Ch.306, RPe.227, Is.391, ALI.380, Hs.212, Hs.154, A.440, L.382.

مے خواهم خورد تا که جانم باشد همه گرسود جهان چه زیانم باشد  
ای جان جهان در اینجهان خوشتریم من کی دانم که آن جهانم باشد

Were I to live I must acquire His love,  
Because the gains of world in losses shove;  
O Soul of World! I must live happy here,  
I know not there's for me a world above.

EX. 20

838.—Hj.292, Sc.179, BDz.63, Sh.209, Sc.144, BMe.197, Sc.387, BMe.19, Rz.149, Pz.128, BMe.192, BMe.129, LN.149, HMe.391, WMed.341, Pz.348, Ba.194, Hs.344, BMe.179, Hj.186, BMe.160, Hs.183, BMe.192, RPe.111, BMe.146, Hs.163, Hs.157, Hs.194, Hs.240, Hs.336, Hs.112, Hs.82, Hs.168, Hs.159, Hs.142, Pz.355, Bz.311, Ch.306, RPe.257, Is.176, ALI.357, Hs.198, Hs.190, Hs.325, A.371, J.283, N.194, L.310, BER.324.

یک جام هزار مرد با دین ازرد همه یک جرعه می ملکیت چن ازرد  
خردوی زمین چیست زیاده خوشتر خلقی که هزار جان شیرین ازرد

A loving heart is more than men of zeal,  
His Name is more than crown of world I feel;  
And naught is sweeter than His acrid love,  
For love, with thousand lives and deaths I deal.

EX. 21

287.—Hj.107, Sc.54, U.186, BMe.11, Rz.76, Pz.41, BMe.207, BMe.192, BMe.189, WMed.28, Ba.14, Hs.167, Sc.194, BDz.61, RPe.72, BMe.62, Pz.13, BMe.192, RPe.185, BPe.72, BMe.27, Hs.37, Hs.62, Hs.116, Hs.34, Hs.202, Hs.28, Hs.53, LE.23, Hs.18, Hs.41, Pz.53, Bz.115, Ch.321, BCR.64, RPe.61, Is.62, Is.50, Hs.213, ALI.115, Hs.61, Hs.62, Hs.99, A.195, J.51, N.61, W.64, L.122, Hs.96.

یک جرعه می ز ملک کاوس به است همه وز تحت قباد و ملک طوس به است  
هر آنکه که زندی بسحرگاه زند از طاعت زاهدان سالوس به است

A grain of love is more than kingly crowns,  
Yea more than all the wealth of earthly towns;  
A sigh from mystic's heart at dawn excels  
The chants of priests in stoles and hoods and gowns.

EX. 22

559.—Hs.371, Ss.171, Rb.26, Wms.449=478, Pk.247, Bz.199, Pk.240, BNL257, Hs.271, BML299, BML197, Hs.213, Hs.173, HJ.191, Hs.242, Hs.290, HCs.173, Hs.230 Hs.192, BML290, Hs.173, Bz.280, Cs.298, RPs.217, L.223, ALJ.4712, Hs.282, Hs.192, Hs.323, A.451, J.279, N.191, L.393.

يك جرعه مي يك جهان مي اوردد . . . خشت سرخم هزار جان مي اوردد  
آن كچه كه لب يمي ازان ياك كند حقا كه هزار طيلسان مي اوردد

The word of Love is more than crowns untold,  
A lover's mind will thousand lives unfold,  
The tattered one who sings Thy holy Name  
Is more than thousand men in silk and gold.

EX. 19

567.—Hs.379, Ss.102, Ss.227, U.212, BML.119, Rb.240, BNL.325, BML.194, BML.211, Wms.158, Pk.284, Bz.291, Hs.381, BCL.202, BNL.210, BML.201, RPs.162, BML.222, Hs.240, Hs.222, Hs.213, HCs.169, Hs.240, Hs.240, BML.210, Pk.279, Bz.290, Cs.423, BML.93, RPs.227, L.258, Bz.134, BML.62, Hs.216, ALJ.197, Hs.322, Hs.274, Hs.478, A.452, J.306, N.213, W.253, L.397, Pk.308.

خشت سرخم ز ملكيت چم بهتر عده بوي قدح از غذاي مرم بهتر  
آو صغري ز سينه نهادي از ناله يوسف و ادم بهتر

The brick He gives is more than royal crowns,  
A thought of love is more than sights in towns;  
A sigh at dawn from this my broken heart  
Speaks more than music strains of monks in gowns.

EX. 24

547.—Hs.443, Ss.37, Hs.274, Ss.274, BNL.281, Ss.288, U.226, BML.119, Ss.169, Rb.189, Pk.169, HCs.262, L.N.299, BML.201, Wms.158, Pk.326, Bz.274, Hs.426, Ss.111, BCL.237, Hs.263, BNL.297, BML.344, RPs.192, Pk.251, Hs.246, HCs.249, Hs.284, Hs.286, BML.264, Hs.269, Pk.108, Bz.453, Cs.467, Bz.364, Bz.196, Hs.203, ALJ.464, Hs.380, Hs.243, Hs.247, A.340, J.340, N.246, W.225, L.464, BML.240, Hs.221.

آن مي كه خضر خجسته دارو ياشي عده او آب حيات و نم ياشي  
من قوت دل و قوت روشي خوانم چون گفت خدا منافع هلاشي

That mead securely kept in ancient days  
Is fount of life—I find in youthful ways;  
I call it strength of heart, support of soul,  
For God declared " 'Tis bliss for human race."

EX. 21

6741.—Ss.263, Wms.126, Ps.321, Rs.373, Hs.423, BDe.334, BNe.294, BMs.342, BMs.236, Hs.348, Hs.247, Hs.277, HCs.240, Hs.281, Hs.282, BMs.279, Hs.266, Ps.510, Bhs.451, Ch.483, BDe.112, RPs.290, Is.500, Hs.193, ALL.466, Hs.381, Hs.246, Hs.544, A.337, J.343, N.247, W.266, L.461.

مے کر چہ حرامست مدامش می نوش ۶۷۴۱ باغملہ چنگ صبح و شامش می نوش  
حایمے زمیں لعل کرت دست دھند ۶۷۴۱ یک قطرہ رہا میکن قدامش می نوش

Though love is banned, to love alone I cling,  
And day and night its praise on lute I sing;  
Where I to find a loving heart on earth,  
I'll drink it as the rose the dew's in spring.

DE. 16

678.—Hs.432, Ss.84, BDe.106, Hs.325, Ss.324, BDe.321, BNe.140, BNe.153, BMs.417, Ps.310, Bhs.278, Hs.428, BDe.381, Hs.65, Hs.250, Hs.280, Hs.271, Ps.477, Hs.464, Ch.493, BNe.73, ALL.472, Hs.395, Hs.249, Hs.360, A.353, J.348, N.250, W.290, L.473, BDe.60, Hs.272.

می در قلع انصاف کہ جانیت لطیف ۶۷۸۱ در کایید شیشہ روانیت لطیف  
لاق نبود هیچ کراں عدم من ۶۷۸۱ جز سالغر و بادہ کان کرا نیست لطیف

With love in heart ye find that life is pure,  
In crystal hearts ye see Him flowing sure;  
I cannot bear to be with any cares,  
I crave for loving hearts!—but can't procure.

DE. 27

709.—Hs.336, Ss.122, Hs.285, Ss.284, BDe.251, Ss.293, U.180, BNe.176, Ss.190, Hs.200, BNe.290, BNe.222 v. 296, HCs.273, BDe.173, Wms.93, Ps.359, Bhs.308, Hs.438, Ss.302, BDe.290, Hs.263, BDe.340, BDe.399, RPs.183, BNe.288, Hs.304, Hs.270, Hs.300, HCs.290, Hs.332, Hs.332, Hs.402, Hs.518, Ps.108, Ch.404, BDe.174, L.338, Hs.242, Hs.254, ALL.338, Hs.443, Hs.289, Hs.403, A.603=607, J.368, N.278, W.313, L.350, BDe.242, Hs.190.

از بادہ شود نکبر از سرها کم ۷۰۹ وز بادہ شود کشادہ بندہ کم  
اجلیس اگر ز بادہ خوردی یکدم ۷۰۹ کردی دوزار جہد پیش آدم

Love bends our haughty heads in changing climes,  
Love rends our chains, it frees us, and sublimes;  
Had Satan been caressed by human love,  
He would have bowed to Man a thousand times.

DE. 34

719.—Hs.494, Hs.228, Sd.228, BNa.228, U.161, R.198, BNa.244, HCa.275, BNa.113, Wad.296, Ba.296, Hs.447, BNa.283, BNa.323, BNa.372, BNa.375, Hs.278, Hs.283, Hs.294, Hs.311, Hs.311, BNa.304, Hs.302, BNa.304, Ch.383, Hs.314, B.313, B.321, AL.311, Hs.424, Hs.278, Hs.694, A.623, J.378, N.285, L.516, Hs.168.

Page K. 1. [Rumie 49].

743 (R).—Sa.36, Sd.128, Ss.294, BNa.14, Sd.80, BNa.313, BNa.28, BNa.51, B.375, Hs.482, BNa.322, Hs.325, Hs.483, Hs.290, Hs.217, Hs.348, CR.644=1076, Hs.204. Variation of 715 and 80.

امروز که نیست در سرآب تا کم ۱۰۰ زهرے بود اردھر دھد تر با کم  
زهرے غم جهان و تر با کشی تر با کم خودم ز زھر فاید با کم

Today in World's mirage I find no vine,  
The World's embrace is like an adder's twine;  
The World's an adder, Love the antidote,  
So with His love for World I will not pine.

IX. 71

814.—Hs.375, Ss.53, Hs.326, Sd.125, BNa.322, U.206, BNa.161, HCa.311, LN.201, BNa.438, Hs.427, Hs.377, Hs.312, BNa.396, Hs.214, Hs.322, Hs.338, B.377, Ch.440, AL.183, Hs.321, Hs.709, A.706, J.614, N.324, L.599, BNa.31, Hs.278.

Page (1) 'Asadi Z' [M.F.]. (2) *Bala of Dā Qasrī* [Rumie 183].

آن جسم یاقه بین بجان آبتن ۱۰۰ همچون سمنے به ازغوان آبتن  
نے نے غلظم کہ بادہ از غایت لطف آبتن با کشی روان آبتن

Behold the body's chalice, life it holds,  
Like jasmine twining saffron in its folds;  
But finer far is love His holy grace,  
A fluid where His flowing fire unfolds.

IX. 81

842.—Hs.598, Hs.329, Sd.328, BNa.325, Ss.222, BNa.162, BNa.434, B.381, Hs.328, Bs.394, Ch.341, Hs.328, A.728, L.627, Hs.266. Page 'Asadi' [M.F.].

در جسم یاقه جان روانست روان ۱۰۰ در دوج جسم آن روانست روان  
در آب فسرده آتش سیانست در دوج بلور لعل کائنست روان

In body's chalice life is flowing free,  
In soul His moving graceful form I see;  
In fount of mind His surging fire we find,  
In pearly heart the Gem in ecstasy.

IX. 81

182.—H<sub>2</sub>366, S<sub>2</sub>18, H<sub>2</sub>25, S<sub>2</sub>25, BN<sub>2</sub>21, S<sub>2</sub>18, R<sub>2</sub>235, BN<sub>2</sub>192, H<sub>2</sub>23, LN22+190+299, BM<sub>2</sub>280, RP<sub>2</sub>223=273, H<sub>2</sub>339, P<sub>2</sub>403, B<sub>2</sub>309, C<sub>2</sub>603, L<sub>2</sub>426, H<sub>2</sub>156, AL1374, H<sub>2</sub>312, H<sub>2</sub>338, H=696, A=697, J=439, N=341, W=382, L=992, BR1311, H<sub>2</sub>232.

مسکین دل دردمند دیوانه من به عیار تشنه عقی جانان من  
روزیکه شراب عاشقی میدادند در خون جگر زدند بیانه من

My humble heart is sad, perplexed and scared,  
Thro' dreams of love, its actions are impaired;  
And since the day I was inspired with love,  
With bleeding heart my potion was prepared.

IX. 42

931.—H<sub>2</sub>696, H<sub>2</sub>220, S<sub>2</sub>225, BN<sub>2</sub>218, U<sub>2</sub>193, S<sub>2</sub>160, R<sub>2</sub>292, P<sub>2</sub>303, H<sub>2</sub>212, BM<sub>2</sub>135, W<sub>2</sub>427, P<sub>2</sub>332, B<sub>2</sub>403, H<sub>2</sub>629, BD<sub>2</sub>790, BN<sub>2</sub>451, BM<sub>2</sub>529, BM<sub>2</sub>399, H<sub>2</sub>414, H<sub>2</sub>377, H<sub>2</sub>445, H<sub>2</sub>466, BM<sub>2</sub>380, P<sub>2</sub>367, C<sub>2</sub>732, L<sub>2</sub>497, B<sub>2</sub>331, H<sub>2</sub>228, H<sub>2</sub>592, H=847, A=868, J=369, LCR723=1136, H<sub>2</sub>167.

ای باد خوشگوار در جام تهی ۱۰۱ بر یاقی خرد تمام بند و گرهی  
هر کس که ز تو خورد آتش ندی تا گوهر او بر کف دستی نهی

O Word! in purged heart! Yea what a balm  
Which binds this raving mind and keeps it calm!  
The man who tastes thy balm will ever pine  
Until he finds his very Soul in palm.

IX. 43

1086.—H<sub>2</sub>352, H<sub>2</sub>271, S<sub>2</sub>271, BN<sub>2</sub>278, U<sub>2</sub>178, BN<sub>2</sub>209, S<sub>2</sub>186, R<sub>2</sub>280, BN<sub>2</sub>279, BM<sub>2</sub>260, BM<sub>2</sub>457, W<sub>2</sub>439, P<sub>2</sub>307, H<sub>2</sub>437, H<sub>2</sub>394, S<sub>2</sub>101, BN<sub>2</sub>22, BD<sub>2</sub>375, RP<sub>2</sub>175, H<sub>2</sub>374, H<sub>2</sub>418, BM<sub>2</sub>419, H<sub>2</sub>688, C<sub>2</sub>777, H<sub>2</sub>302, AL1318, H<sub>2</sub>373, H<sub>2</sub>512, A=835=907, J=489, N=377, W=419, L=764=1191, H<sub>2</sub>188.

من توبه کنم از همه چیز ازی نه ۱۰۰۰ از جمله گریزم بود و از وی نه  
آیا بود آن که من سلطان کردم این ترک می و مغانه گویم هت نه

I eschew all, in love I will abide,  
I flee from all, how can I flee from Guide?  
And may I hope a place in faithful men?  
But how could Love and Lord be cast aside?

IX. 44

1027.—H<sub>2</sub>767, BN<sub>2</sub>451, S<sub>2</sub>31, BM<sub>2</sub>288, P<sub>2</sub>378, B<sub>2</sub>312, H<sub>2</sub>678, B<sub>2</sub>675, C<sub>2</sub>801, AL1695, H=954, A=881, J=373, L=738.

روزیکه دلم برنگ آید یابی ۱۰۲۷ در کنج دلم بے خواجه یابی  
در بحر دو دینده ام اگر لوطه خودی کر گم تسوی مردم آید یابی

The day my mind is tinged with holy rays,  
My heart perceives the world a ruined place;  
If you then dive in ocean of my eyes,  
And be not lost, you see the grace of grace.

IX. 45

498.—Pb.220, Ba.164, Hb.313, Hg.220, Hw.1006.

Fajr: Zahedi [Rumpā 116].

کرانده خورد کدابه پیری برسد ۴۹۸ روز دوشکے خورد بشیری برسد  
 ود پیر خورد جوانی از سر گیرد روز آنکه خورد جوان به پیری برسد

In love a pauper gets a noble heart,

A cunning fox will play a lion's part;

And age will change in love to youth and dance,

To youths in love a sage will grace impart.

499.—BDa.92, BNa.124, LN.136, Pb.260, Ba.227, Hb.375, Pg.406, CR.1050. IX. 54

ی سرخ شکر و قدح کفایت مگر ۴۹۹ دودشچ یلور لعل تابست مگر  
 یافت کدایت دواست مگر مهتاب حجاب آفتابست مگر

Is love the lotus—is its juice the heart?

Or pearl—its rays through crystal casing dart?

Perhaps the emerald swimming in its rays?

Or sun embracing moon, his counterpart?

501.—Hf.444, BNa.16, BDa.171, Hb.261, Sd.382, BNa.240, BNa.200, Sd.191, BNa.238, HCa.271, LN.102, Wba.160, Pg.490, Ba.440, Pb.347, BDa.314, Hb.313, BNa.424, BNa.468, BNa.360, Hb.378, Hg.337, Hg.368, HCa.363, Hb.401, Hb.412, BNa.336, Pb.24, Ck.717, BNa.168, Sd.446, Sd.312, HCa.236, ALA.654, Hb.344, Hb.356, Hb.398, A.760, J.470, N.359, W.426, L.470, BNa.112. IX. 61

از دوس علوم و زهد بگریزی به ۵۰۱ وندد سر زلف دایر آوری به

زان پیش که روزگار خونت دزد تو خون صراحی بفتح ریزی به

Tis meet ye fly from pious show and lore,

And draw your Beloved closer core to core;

Before the Time would bathe you in your gore

The Master's Sacrament in soul ye store.

502.—Hf.416, BDa.99, Sd.324 and 253, Hb.310, Sd.300, BNa.307, Sd.343, U.120, BNa.131, Sd.212, BNa.204, Ba.173, Pb.379, Sd.132, Pb.47, BNa.146, HCa.296, LN.152, BNa.239, Wba.150, Pb.301, Ba.248, Pb.368, BDa.216, Hb.137, BNa.271, BNa.328, Sd.100, Hb.128, Hb.261, Hb.262, BNa.239, Hb.246, Pb.403, Sd.427, Ck.481, BNa.101, Sd.281, Hb.173, BNa.29, Hb.307, ALA.603, Hb.336, Hb.226, Hb.311, A.508, L.326, N.270, W.309, L.483, BNa.93, Hb.238. IX. 62

Fajr: (1) 'Kamal Isma'ili' [M.S. d. 990 H.]. (2) 'Abdullah Anvari' [Z].  
 (3) 'Sahib Din Khajandi' [R.S.] [A=4].

کردیم ذکر شیوه دندی آغاز ۵۰۲ تکبیر همی ز نیم بر پنج غار  
 هر جا که پداله است مارا بینی کردن چو صراحی سوی او کرده دراز

Again I take myself to mystic ways,

Yea, He is great I shout for nights and days;

And where a heart is eager like a cup,

To fill with love, as jar I bow in praise.

751.—Hs. 340, Wms. 100, Ps. 377, Rs. 322, BNS. 359, Hs. 313, Hs. 316, Hs. 338, Hs. 343, Hs. 344, Chs. 18, Is. 370, Is. 374, Hs. 459, Hs. 449, A. 672, L. 365.

در دامنِ یارِ بی وفا چنگِ زبیم ۱۰۷ می نوش کنیم و نامِ بونسکِ زبیم  
سجاده یک پداله می بفروشیم ۱۰۸ موس بنی دهم و بونسکِ زبیم

We grasp His skirt who seems unyielding Friend,  
We drink His potions so in shame we wend;  
For heart we sell our prayer-mats and all,  
For love our gown we throw and hoods we rend.

IX. 90

157.—Hs. 40, Hs. 40, Hs. 234, J. 117.

در حلقه دشتِ خاورانِ گر خاریست ۱۰۹ آغشته بخون عاشقِ عیاریست  
هر جا که بری زخمو بگی زخاریست ۱۱۰ ماز احمد در غورست مشکلی کار نیست

The lover cares no thorns which prick his feet,  
But pours his blood for Him he longs to meet;  
For master's grace we wear a crown of thorns,  
Since troubles that we bear for Him are sweet.

IX. 91

849.—Hs. 379, Hs. 323, BNS. 322, Hs. 334, Hs. 381, Chs. 41, ALI. 387, Hs. 519, Hs. 326, Hs. 709, A. 710, J. 406, N. 329, W. 570, L. 609.

Page (1) Lutfallah Nishapuri [Doodat]. (2) Asim Shadi [Hs.].

دوش از سرِ صدقِ از صفایِ دل من ۱۱۱ در میکده آن روحِ فزایِ دلِ من  
جا می بمن آورد که بستان و بنوش ۱۱۲ گفتم نخورم گفت برایِ دلِ من

He saw me true and pure, saw through my heart,  
That Soul elating Friend, my deer my hart;  
And said "Come closer, drink and prove thy love"  
So shy I felt, He used me on his part!

IX. 92

*To the lover.*

14.—Hs. 4, Hs. 112, BNS. 5, Hs. 179, Hs. 192, Hs. 192, BNS. 190, Hs. 4, BNS. 5, Hs. 140, BNS. 168, Hs. 2, Ps. 1, S. 92, BNS. 119, BNS. 4, Hs. 100, BNS. 100, Wms. 3, V. 400, Hs. 8, Hs. 8, BNS. 3, Hs. 64, BNS. 7, Hs. 3, RP. 35, BNS. 8, BNS. 3, Hs. 8, Hs. 8, Hs. 8, Hs. 8, Hs. 8, Hs. 8, BNS. 3, L. 3, Hs. 4, Hs. 1, Ps. 263, Hs. 4, Chs. 4, BNS. 4, RP. 48, Is. 3, Hs. 3, ALI. 3, Hs. 8, Hs. 4, A. 10, J. 8, N. 8, W. 7, L. 3, BNS. 38.

Page 'Asim [M.N.].

چون عهد نمیشود کسے فردا را ۱۱۳ حالی خوش کن تو این دلِ شیدا را  
می نوش بنورِ ماهِ ای ماه که ماه ۱۱۴ بسیار بشاید و نباید ما را

As none can drill the morrow left or right,  
Thy perplexed heart may once and now delight.  
Effulge, O Moon, Thy joyous light, for moon  
May wax and glow but never reach our height?

IX. 93

49.—H<sub>g</sub> 51, BN<sub>g</sub> 12, H<sub>g</sub> 24, BM<sub>g</sub> 12, H<sub>g</sub> 17, HER<sub>g</sub> B<sub>g</sub> 36, ALI 37, H<sub>g</sub> 17, H<sub>g</sub> 31, A 39, J 25, N 17, W 21, L 34.

دو روزے دوسہ مہلت ست میخوردی باب۔ مگر عمر گذشتہ در نہای در باب  
دانی کہ جهان دو بخرابی دارد نو یز شب و روز می نوش شراب

One day of grace! Partake the Bread He gave,  
And know that second lost you cannot save;  
As world is marching, lo! to ruin sure,  
Be thou as well as dead in body's grave.

IX. 34

72.—H<sub>g</sub> 190, BN<sub>g</sub> 12, S<sub>g</sub> 100, L 205, S<sub>g</sub> 400, P<sub>g</sub> 73, BM<sub>g</sub> 31, BM<sub>g</sub> 246, W<sub>g</sub> 1346, P<sub>g</sub> 41, H<sub>g</sub> 41, BE<sub>g</sub> 107, RP<sub>g</sub> 18, BN<sub>g</sub> 107, P<sub>g</sub> 34=144, BM<sub>g</sub> 113, BE<sub>g</sub> 147, BM<sub>g</sub> 72, H<sub>g</sub> 101, H<sub>g</sub> 36, H<sub>g</sub> 60, H<sub>g</sub> 20, H<sub>g</sub> 107, H<sub>g</sub> 39, H<sub>g</sub> 34, H<sub>g</sub> 25, BM<sub>g</sub> 36, H<sub>g</sub> 105, P<sub>g</sub> 22, B<sub>g</sub> 200, Ch 198, L 100, B<sub>g</sub> 92, H<sub>g</sub> 290, ALI 210, H<sub>g</sub> 179, H<sub>g</sub> 60, H<sub>g</sub> 200, A 219, J 38, N 68, W 71, L 208.

اکنون کہ بگل سعادت پُر باوست سے دست تو ز جام می بجا بیکارست  
می خود کہ زمانہ دشمن غداوست در یافتن روز چین دشوارست

Now Lord be praised! Thy fortune rose expands,  
Without the Grail why sit with folded hands?  
Yea drink! for Time has rallied bandit bands,  
Such day could never dawn by magic wands.

IX. 35

78.—H<sub>g</sub> 167, S<sub>g</sub> 77, BM<sub>g</sub> 63, W<sub>g</sub> 1318, P<sub>g</sub> 35, H<sub>g</sub> 33, BN<sub>g</sub> 42, BN<sub>g</sub> 82, H<sub>g</sub> 87, BM<sub>g</sub> 46, BE<sub>g</sub> 106, BM<sub>g</sub> 42, H<sub>g</sub> 78, H<sub>g</sub> 28, H<sub>g</sub> 72, H<sub>g</sub> 25, H<sub>g</sub> 20, P<sub>g</sub> 315, H<sub>g</sub> 96, H<sub>g</sub> 73, BM<sub>g</sub> 78, H<sub>g</sub> 82, B<sub>g</sub> 176, Ch 179, BE<sub>g</sub> 138, RP<sub>g</sub> 109, B<sub>g</sub> 89, B<sub>g</sub> 80, ALI 187, H<sub>g</sub> 80, H<sub>g</sub> 72, H<sub>g</sub> 188, A 198, J 81, N 71, W 74, L 182.

Pari Sheep-Die Quat. [A.R.].

امروز کہ آدینہ مراودا نام ست و می نوش کنی از قدح چہ جای جام است  
هر روز اگر بیک قدح میخوردی امروز دو خورد کہ سید الایام ست

Today is Sunday, Sabbath so they speak,  
Rejoice in ecstasy, and do not sneak.  
If daily you returned one act of love,  
Do two today, 'tis leader of the week.

IX. 36



785.—Hq.31, Sa.91, Ha.216, Sa.216, BNa.214, Sa.74, L.137, Sa.136, Ra.13, Pa.38, BMa.40, HCa.207, BMa.128, BNa.32, Wba.31a, Pa.31, Ha.13, BCa.80, BNa.80, Hb.136, BMa.103, RPa.167, BEBa.104, BMa.40, Ha.76, Ha.78, Ha.18, HCa.11, Ha.81, Ha.71, Pa.121, BMa.72, Ha.81, Ha.39, Ca.24, La.79, Sa.67, Ha.247, ALI.62, Hq.78, Ha.38, A.81, L.66, Ha.106=144.

ای آمده از عالم روحانی گفت در حیران شده در پنج و چهار و شش و هفت  
می خور چون ندانی ز کجا آمده خوش باش ندانی بکجا خواهی رفت

Ye made ye came, from spirit world ye hail!  
With four and five with six and seven wail!  
Do taste His Word. Ye know not whence ye came,  
Be calm, ye know no harbour where ye sail.

IX. 91

786.—Hq.182, Sa.72, Sa.232, Ha.190, Sa.190, BNa.188, Sa.89, Sa.138, BNa.32, Ra.21, Pa.71, BNa.220, BMa.31, HCa.183, LN.263, BMa.313, Wba.297, Pa.62, Hb.61, RPa.17, Hq.43, BNa.36, Ha.109, BMa.63, BEBa.129, BMa.83, Ha.90, Hq.43, Ha.90, HCa.28, Ha.110, Ha.43, BMa.46, Ha.95, Pa.204, Ca.159, RPa.160, La.93, Sa.81, Ha.289, ALI.205, Hq.118, Ha.201, A.211, W.119, L.198, BEBa.64, Ha.78.

با یاد نشین که ملک محمود این است از چنگ شتو که لحن داؤد این است  
از آمده و رفته دگر یاد مکنی حال خوش باش ز آنکه مقصود این است

Sit calm with Word, 'tis kingdom of the freed,  
Your heart then sounds the David's harp indeed;  
Remember not what comes or how it goes,  
But stay at present staid. 'Tis all ye need.

IX. 92

178.—Hq.177, Sa.174, BDe.26, Sa.11, Ha.124, Sa.125, BNa.120, Sa.34, BNa.28, Sa.231, BNa.34, Pa.85, HCa.312, LN.199, BMa.271, Wba.23=114, Pa.110, Ha.108, BDe.91, RPa.43, BNa.91, Ha.94, BMa.63, RPa.271, BEBa.120, Ha.87, Ha.201, HCa.1, Hq.80, Ha.43, Ha.105, Ha.80, Ha.88, Pa.319, Sa.106, Ca.183, BEBa.41, La.86, Ha.249, ALI.197, Hq.87, Ha.43, Ha.196, A.206, J.95, Na.5, W.87, L.192, BEBa.55.

در باب که از روح جدا خواهی رفت در بردن اسرار خدا خواهی رفت  
می خور که ندانی ز کجا آمده خوش زی چه ندانی که بکجا خواهی رفت

Ye go from soul asunder this ye know,  
And that ye creep, behind His curtain low;  
Hence sing His Name, ye know not whence ye came,  
And live sedate, ye know not where to go.

IX. 93

263.—Hy.173, Sc.136, BDe.35, Sh.199, Hs.268, Sd.268, BDe.273, Sc.460, BDe.36, Sc.183, BDe.175, BDe.264, BDe.66, HGe.217, LN.284, WDe.304, Sh.152, BDe.67, FJ.112, BDe.187, 346.80, BDe.61, RPe.282, BDe.116, BDe.46, Hs.81, Hs.70, Hs.344, Hs.42, HGe.20, Hs.109, Hs.77, Hs.84, Pz.482, BDe.162, Ch.179, BDe.319, RPe.398, Is.80, Is.73, Hs.28, ALI.193, Hs.84, Hs.192, A.202, J.151, W.100, L.188, BDe.302

میں خود کہ بزرگئی ہے خواہی خفت ۲۶۳ بے مونس و بے حریف و بے مردم و جفت  
ز ہمارے ہنس مگر تو این داز تہمت ہر لاکہ بزم زدہ نخواہد شکفت

Partake His word, for long you sleep below  
The earth, without a mate or friend or foe;  
Beware, and mind your own, and seal your lips,  
The rose that fadeth once will never blow.

IX. 189

264.—Hy.75, Sh.156, Hs.208, Sd.269, BDe.276, Sc.184, BDe.285, HGe.238, LN.191, BDe.427, WDe.305, BDe. Fh.155, HJ.227, RPe.339, 346.80, Hs.93, Hs.128, BDe.80, Ch.34, BDe.18, Hs.268, ALI.79, Hs.71, A.113, L.91, BDe.176

میں خود کہ ہمیشہ راحت روح نواست ۲۶۴ آسائش جان و دل بھرج روح نواست  
طوفان غم از در آید از پیش و پشت در بادہ کر بگشتی روح نواست

Do taste His Word, He is thy bliss of soul,  
Thy pining heart and life He would console;  
When grief on right and left as tempest blows,  
His Word's thy Noah's Arc to reach thy goal.

IX. 191

485.—Hy.221, Hs.296, Sd.295, BDe.293, Sc.384, BDe.314, HGe.284, BDe.273, BDe.143, RPe.338, Hs.198, Hs.136, Hs.196, BDe.193, BDe.210, Ch.254, Hs.296, ALI.242, Hs.156, Hs.210, A.298, J.273, N.193, LCR.237+350, Hs.191.

Page 'Amar' [2].

زان پیش کہ نام تو ز عالم برود و نام میں خود کہ چو میرسد بدل نام برود  
بگشای سر زلف بتھے بند ز بند زان پیش کہ بند بدست از ہم برود

Before your name is from this world effaced,  
His blissful name you keep in heart encased;  
And see your doubts and questions all are solved  
Before your body may dissolve in waste.

IX. 192

486.—H<sub>p</sub> 373, S<sub>a</sub> 150, BM<sub>a</sub> 177, W<sub>ind</sub> 1338, P<sub>b</sub> 203, B<sub>a</sub> 147, H<sub>b</sub> 298, BN<sub>1</sub> 200, H<sub>b</sub> 220, BN<sub>6</sub> 219, BM<sub>6</sub> 182, H<sub>a</sub> 180, H<sub>a</sub> 160, H<sub>i</sub> 161, H<sub>p</sub> 206, H<sub>b</sub> 148, H<sub>c</sub> 39, H<sub>a</sub> 183, H<sub>b</sub> 173, BM<sub>1</sub> 141, H<sub>a</sub> 154, B<sub>a</sub> 366, C<sub>a</sub> 330, R<sub>P</sub> 229, S<sub>a</sub> 194, AL<sub>1</sub> 393, H<sub>p</sub> 213, H<sub>a</sub> 163, H<sub>w</sub> 363, A<sub>1</sub> 434, J<sub>1</sub> 238, N<sub>1</sub> 160, L<sub>1</sub> 393.

شاد بیاکن که آشفتهان خواهد بود / جسم همه در خاک نهان خواهد بود  
رو باده خور و غم جهان بویج خود / خود هم خورد آنکه در جهان خواهد بود

Remain in joy, and gain ye what is worth,  
In dust your body has reserv'd a berth;  
Regale on Word, but do not swallow grief;  
For grief will swallow all that goes on earth.

DC 100

486.—H<sub>p</sub> 274, S<sub>a</sub> 57, S<sub>a</sub> 86, H<sub>a</sub> 218, S<sub>a</sub> 218, BN<sub>6</sub> 217, S<sub>a</sub> 131, U<sub>1</sub> 140, BN<sub>1</sub> 116, S<sub>a</sub> 158, B<sub>a</sub> 130, S<sub>a</sub> 98, BN<sub>6</sub> 237, BM<sub>6</sub> 160, H<sub>c</sub> 209, BM<sub>1</sub> 139, W<sub>ind</sub> 1347, P<sub>b</sub> 166, B<sub>a</sub> 156, H<sub>b</sub> 260, BD<sub>6</sub> 137, R<sub>P</sub> 27, H<sub>p</sub> 298, BN<sub>1</sub> 137, H<sub>b</sub> 238, H<sub>i</sub> 24, R<sub>P</sub> 169, H<sub>a</sub> 192, H<sub>b</sub> 186, H<sub>a</sub> 183, H<sub>b</sub> 409, H<sub>b</sub> 230, P<sub>b</sub> 244, B<sub>a</sub> 293, C<sub>a</sub> 282, S<sub>a</sub> 189, AL<sub>1</sub> 339, H<sub>p</sub> 307, H<sub>a</sub> 163, H<sub>w</sub> 307, A<sub>1</sub> 253, J<sub>1</sub> 344, N<sub>1</sub> 168, W<sub>ind</sub> 1393, L<sub>1</sub> 292, BD<sub>1</sub> 138-190, H<sub>b</sub> 155.

P<sub>ers</sub> (1) Majid Hanger (M.F.) [A.K.]; (2) Alder (194).

عمرت تا که بخود پرستی گذرد / هم یا در پی نیستی و هستی گذرد  
می خورد که چنین عمر که غم در پی اوست / آن به که خواب یا بستی گذرد

How long ye admire self and frisk and dance,  
And after "Is" or "Is not" play and prance?  
When hordes of grief pursue this life, 'tis meet  
For man to rest in sleep or run in trance.

DC 101

821.—H<sub>p</sub> 297, BD<sub>6</sub> 76, S<sub>a</sub> 6, H<sub>a</sub> 308, S<sub>a</sub> 307, BN<sub>6</sub> 305, S<sub>a</sub> 146, BN<sub>1</sub> 168, S<sub>a</sub> 248, BN<sub>6</sub> 39, P<sub>b</sub> 130, BN<sub>6</sub> 160, BM<sub>6</sub> 131, H<sub>c</sub> 296, L<sub>N</sub> 238, BM<sub>1</sub> 193, W<sub>ind</sub> 72, P<sub>b</sub> 233, B<sub>a</sub> 179, H<sub>b</sub> 329, H<sub>i</sub> 396, BN<sub>6</sub> 163, H<sub>a</sub> 167, BM<sub>6</sub> 164, R<sub>P</sub> 212, H<sub>a</sub> 13, BM<sub>6</sub> 148, S<sub>a</sub> 166, H<sub>a</sub> 112, H<sub>p</sub> 212, H<sub>b</sub> 246, H<sub>b</sub> 119, H<sub>c</sub> 354, S<sub>a</sub> 170, H<sub>a</sub> 161, BM<sub>1</sub> 130, H<sub>b</sub> 149, H<sub>a</sub> 316, C<sub>a</sub> 313, R<sub>P</sub> 299, S<sub>a</sub> 178, S<sub>a</sub> 396, H<sub>p</sub> 300, H<sub>w</sub> 331, A<sub>1</sub> 378, J<sub>1</sub> 191, L<sub>1</sub> 315, BD<sub>1</sub> 168, H<sub>a</sub> 210=214.

مگر از که غصه در کثارت بگردد / و اندیشه جود روزگارت بگردد  
می خورد بکنار سبزه و آب روان / زان پیش که خاک در کثارت بگردد

Just hold Him fast, lest grief would clutch your heart,  
Or seeing cruel times you only smart;  
And fix yourself on Him with flowing gaze  
Ere earth would drag you—as you played your part.

DC 101

529.—Fp.263, Hs.187, Sd.187, BNa.185, Sd.203, L1108, BNa.104, Sd.137, Rn.316, BNa.217, BNa.199, HCa.178, BNa.98, Wb.342, Sd.69, Hs.217, Sg.73, BNa.217, Hs.240, BNa.240, Rp.83, BNa.178, Hs.190, Hs.187, Hs.148, Hs.152, Hs.221, Hs.134, HCa.118, Hs.211, Hs.192, BNa.173, LE.68, Hs.187, Pz.336, Bz.374, Cl.378, Rp.249, Ls.218, Hs.284, ALI.290, Hs.272, Hs.148, Hs.256=966, A.342, J.223, N.142, LCR.281=917.

می باید خورد و کلام دل باید راند و چه در دل توان درخت اندوه کشاند  
هزاره کتاب صرف میباید خواند پیدا است که چند در جهان خواهی ماند

Betake thyself to Word for mellow sheaf,  
And never plant in heart the Tree of Grief;  
The Book of Essence thou should learn by heart,  
'Tis clear thy stay in world is very brief.

DC. 186

532.—Hs.273, BNa.79, Sd.123, Hs.265, Sd.265, BNa.272, Sd.140, BNa.91, Sd.266, BNa.221, Pz.120, BNa.281, BNa.126, HCa.233, BNa.291, Wb.193, Pz.227, Sd.171, Hs.122, HCa.168, Hs.200, BNa.361, Hs.177, BNa.170, BNa.131, Hs.145, Hs.199, Hs.126, Hs.324=194, Hs.99, HCa.175, Hs.150, Hs.142, BNa.121, Hs.202, Pz.467, Bz.374, Cl.283, Rp.199, Ls.137, Sd.130, Hs.378, ALI.340, Hs.180=247, Hs.308, A.354, J.284, LCR.283=1001, BNa.295.

می خورد که نشت خاک در دزد شود چه خاکت پس از آن پیاک و نغمه شود  
از دوزخ و از بهشت فارغ میبایست غایت بچین روز بکا غم شود

Partake the Word, thy vest in dust subsides,  
Thy dust as cup and jar in love abides;  
So seal thy mind to thoughts of Heaven or Hell,  
Devotees luckless go with all their prides.

DC. 191

533.—Hs.287, Sd.116, BNa.77, Sd.95, Hs.267, Sd.267, BNa.274, Sd.147, BNa.89, Sd.258, BNa.152, Pz.123, Sd.123, BNa.280, BNa.149, HCa.236, Ls.136, BNa.266, Bz.173, Hs.320, BNa.172, Hs.99, BNa.173, BNa.272, BNa.173, Hs.156, Hs.180, Hs.227, Hs.285, HCa.76, Hs.161, Hs.153, BNa.124, Hs.197, Pz.478, Bz.306, Cl.301, Rp.210, Ls.178, Hs.259, ALI.332, Hs.192, Hs.178, Hs.320, A.366, J.264, N.173, W.194, LCR.325=1167.

Fpp. Majid Nangar [Z].

می خورد که ز دل کثرت و قلت برد چه و اندیشه عفتاد و دولت برد  
برهنه مکن ز کیمانی که ازو یک جوعه خودی هزار علت برد

Partake the Word, thy heart will soon be freed,  
From excess or decrease and feuds of creed;  
And do not shun this mead, a drop thereof  
Will cure ten thousand banes. 'Tis what you need!

DC. 192

534.—Hy.270, Ha.188, Sa.186, BNa.186, BNa.187, Ra.142, HCa.179, LA.168, BM.414, Pa.251, Ba.178, Hb.328, Hc.193, Hg.291, Hb.255, Hc.37, Hc.125, Bb.281, Ch.279, 344.267, ALL.304, Hc.308, A.349, L.388, BER.157, Ha.266.

می خورد که منم بپس سما خواهد شد همه خوش زری که سسی بپس سما خواهد شد  
بر طرب چمن ز زندگانی برخیز زیرا که چمن بپس چوما خواهد شد

By love our Jasmine blows to utmost height,

A pleasant life keeps moonlight all the night;

In garden side we taste our fruit of life,

For garden tunes its song to our delight.

537.—Hy.286, Sa.362, Sa.179, Sa.383, Pa.122, BM.148, LA.270, BM.216, Pa.226, Ba.170, Ha.211, BD.179, BNa.199, Ha.107, Hg.223, Pb.199-196, BM.122, Hc.159, Bb.303, Ch.350, Hb.282, ALL.391, Hg.226, Hc.319, A.363, L.364, Hc.132.

می نوش که تاغم از بهادت برود همه شغل دوجهان جمله زیادت برود  
رو آتش تر گزین که این آب حیات آنکه که شوی خاک زیادت برود

Partake the Word! so grief from heart would go,

You then forget the worlds, their teasing show;

Lave in this Fiery Stream it giveth life,

When you are dust with gentle breeze will blow.

539.—Hy.334, Sa.246, Wba.219, Pb.234, Ba.184, Hb.394, BD.193, BNa.225, Hb.257, BM.240, RPa.288, BM.184, Hc.202, Hc.103, Pb.196 + 387, HCa.122, Ha.217, Hc.198, BM.190, Hc.198, Bb.283, Ch.366, RPa.249, L.218, 344.267, ALL.297, Hg.245-278, Hc.398, A.403, L.374.

Page 'Amr (M.N.).

نے جامہ عمر کھندہ نو خواهد شد همه نے نیز جهان بکام تو خواهد شد  
می خورد بسوز کوزه اندوه بخور کین کوزه چو شکند سپو خواهد شد

A tattered coat will not be new again,

The world will not be as you wish in plain;

Aye! fill your heart and soul with love divine,

A broken jar as pitcher may remain.

544.—Sa.37, Ha.253, Sa.253, BNa.253, Sa.234, U.157, BNa.132, Sa.398, BNa.200, Ra.162, Pa.144, BNa.286, BM.187, HCa.248, LA.153, BM.132, Wba.170, Pa.253, Ba.212, Hb.352, Sp.94, BNa.31, BNa.293, Hb.196, Hg.249, Hc.234, BM.214, Ch.423, Hb.283, Hg.274, Ha.193, Hc.470-473, A.406, L.283, N.196, Hc.164.

546.—Hy.411, BNa.287, BM.347, Hc.293, Hg.278, HCa.247, Hc.288, Bb.463, BER.107, ALL.423, Hc.326, A.368, L.472 *Part of rhyme of 564.*

آن می که حیات جاودانیست بخور همه سرمایه لذت جوانیست بخور  
سوز نده چو آتشست لیکن غم دا زانده چو آب زندگانیست بخور

Imbibe His love, which means eternal life,

The store where joys of youthful days are rife;

We burn in it of course, but then His Love

Is very fount of life that ends our strife.

878.—H<sub>7</sub>386, S<sub>2</sub>349, LN211, BMA357, P<sub>2</sub>261, B<sub>2</sub>208, H<sub>2</sub>358, BN<sub>2</sub>16, RP<sub>2</sub>348, H<sub>2</sub>123, B<sub>2</sub>390, C<sub>2</sub>434, ALI399, H<sub>2</sub>400, A<sub>2</sub>403, J<sub>2</sub>301, L<sub>2</sub>404.  
Page Also Said [205].

با یار چو آریمده باشی همه عمر خواهی باشد که دیده باشی همه عمر  
هم آخر عمر رحلت باید کرد لذات جهان چشیده باشی همه عمر

If you would sit with Friend throughout your days,  
Your waking life will seem a dreamy phase;  
You have to part at last with body here,  
Then make the best of world, in all your ways.

DC. 113

580.—H<sub>7</sub>389, S<sub>2</sub>352, H<sub>2</sub>214, S<sub>2</sub>254, BMA266, S<sub>2</sub>228, U<sub>2</sub>152, BN<sub>2</sub>117, S<sub>2</sub>379, BN<sub>2</sub>55, R<sub>2</sub>357, BN<sub>2</sub>267 + 290, BMA175, HC<sub>2</sub>240, LN262, BMA145, W<sub>2</sub>357, P<sub>2</sub>262, B<sub>2</sub>209, H<sub>2</sub>359, S<sub>2</sub>401, BDA201, BN<sub>2</sub>254, BMA364, BMA223, H<sub>2</sub>241, H<sub>2</sub>218, H<sub>2</sub>203, H<sub>2</sub>254, H<sub>2</sub>179, HCB161, H<sub>2</sub>246, H<sub>2</sub>242, BMA227, P<sub>2</sub>266, B<sub>2</sub>400, C<sub>2</sub>426, BDA36, RP<sub>2</sub>278, L<sub>2</sub>259, B<sub>2</sub>155, H<sub>2</sub>216, ALI404, H<sub>2</sub>328, H<sub>2</sub>204, H<sub>2</sub>404, A<sub>2</sub>408, J<sub>2</sub>297, N<sub>2</sub>205, L<sub>2</sub>407 = 5116 = 5111, H<sub>2</sub>361.

Page (1) Hake [2]. (2) Name of Dīr Gajari [H<sub>2</sub>].

با یار خوشم جام شراب اولیتر ده و ز دست نهش دیده برآب اولیتر  
چون عالم دون وفا نخواهد کردن در عالم دون مست و خراب اولیتر

To drink the wine He gives is highest treat,  
To pine and weep for Him is greatest feat;  
The world is base and plays a traitor sure,  
So here to go as paupers, that is meet.

DC. 114

584.—H<sub>7</sub>390, S<sub>2</sub>214, R<sub>2</sub>34, W<sub>2</sub>313, B<sub>2</sub>209, B<sub>2</sub>216, H<sub>2</sub>368, BDA210, BN<sub>2</sub>259, BMA297, BMA5224, H<sub>2</sub>308, H<sub>2</sub>349, BMA293, H<sub>2</sub>299, P<sub>2</sub>257, B<sub>2</sub>411, C<sub>2</sub>491, L<sub>2</sub>267, B<sub>2</sub>162, ALI417, H<sub>2</sub>357, H<sub>2</sub>207, H<sub>2</sub>402, A<sub>2</sub>479, J<sub>2</sub>399, N<sub>2</sub>208, W<sub>2</sub>250, L<sub>2</sub>418.

جانی صاف صاف پیش میخور سده بر باد جان غم و دلکشی میخور  
می خون و ز دست دز ترا میگوید خون بر تو حلال کرد دام خوش میخور

O Life! imbibe the mead which keeps awake,  
And think of graceful forms which He would take;  
The wine is blood of Vine who tells you so:  
He offers His own blood—and for your sake.

DC. 115

583.—Ss.228, Ps.148, Wsod.111, Ps.273, Bz.220, Hs.376, BCh.204, BSt.255, BMS.302, Hs.23, BMS.30=14224, Hs.242, Hg.279, HCh.162, Hs.247, Hs.240, BMS.228, Hs.235, Ps.150, Bz.401, CL.427, RP.42=14278, Ls.260, Bz.156, 144.478, ALL.403, Hp.310, Hs.483, A.469, J.288, W.254, LCh.408=1010, BMS.462, Fag. Aadd (Hs.).

در دایرهٔ سپهر ناپیدا عوَر دیده می‌نوش بخوشدلی که دوست به جوَر  
نوبت چو بشوید نوزد آه مکن جامیست که جمه را چشاند بدوَر

This world is blind and bare, so do not fear;  
But fill thy heart with love and goodly cheer;  
And drink we must the poison in our turn,  
When comes your turn, then gladly drink it clear.

IX. 114

438.—Bz.1, Hp.413, Ss.117, Ss.386, Hs.225, S4.273, BMS.282, Ss.242, Ss.351, BMS.163, Ps.44, BMS.299, BMS.201, HCh.265, Ls.162, BMS.258, Wsod.117, Ps.307, Bz.254, Hs.404, RP.6, BMS.270, BMS.316, Hs.215, 14Ch.173, 14s.278, Hs.299, BMS.196, Ps.528, Bz.423, Ch.449, Ls.278, Bz.172, BMS.67, ALL.457, Hp.352, Hs.234, Hs.396, A.301, J.331, N.255, L.491.

وقت صهرست خیز ای مایهٔ ناز همه ترمک ترمک باده خورد و چنگ نواز  
کانه که بخواهند که بایند دراز و آنها که شدند کسی نمی آید باز

'Tis time of dawn. Arise! O graceful boy,  
Breathe slowly, when the heart will sing in joy;  
For those who sleep, cannot obtain this bliss,  
And these who drown, can never catch a buoy.

IX. 117

684.—Hp.493, Ss.128, Ss.17, 14.322, S4.319, BMS.317, Ss.276, U.221, BMS.166, Ss.360, BMS.36, Bz.191, Ps.172, BMS.319, HCh.308, Ls.198, BMS.241, Wsod.191, Ps.394, Bz.282, Hs.412, BMS.245, BMS.305, RP.198, Hs.288, Hg.283, 14Ch.251, Hs.292, BMS.170, Hs.401, Ps.371, Bz.467, Ch.496, Ls.319, Bz.202, ALL.475, Hp.400, Hs.364, A.555, L.476, BMS.30, Hs.292.

روحی که منزواست ز آلاشی خاک هر چه مهبان تو آمده است در عالم خاک  
از بادهٔ صلاب ناب میکن مددش زان پیش که گوید انعم الله مساک

The Soul immune from all the filth of clay,  
Arrives as guest in dusty booth you stay;  
So entertain Him with the purest love,  
Before He bids adieu and goes away.

IX. 118

695.—H<sub>p</sub>.465, Sh.46, H<sub>a</sub>.300, Sh.299, Bn<sub>a</sub>.397, Sh.299, U.165, Sh.397, B<sub>a</sub>.185, Bn<sub>a</sub>.307, Bn<sub>a</sub>.221, H<sub>Ca</sub>.298, W<sub>Ca</sub>.494, P<sub>a</sub>.340, B<sub>a</sub>.299, H<sub>a</sub>.408, B<sub>Ca</sub>.246, Bn<sub>a</sub>.308, Bn<sub>a</sub>.398, R<sub>P</sub>.284, H<sub>a</sub>.22, Bn<sub>a</sub>.253, H<sub>a</sub>.268, H<sub>i</sub>.237, H<sub>p</sub>.299, H<sub>Ca</sub>.236, H<sub>a</sub>.297, H<sub>a</sub>.298, Bn<sub>a</sub>.278, H<sub>a</sub>.282, P<sub>a</sub>.235, B<sub>a</sub>.479, Cl<sub>a</sub>.356, BERN.115, R<sub>P</sub>.307, L<sub>a</sub>.313, B<sub>a</sub>.206, H<sub>i</sub>.295, ALL.486, H<sub>p</sub>.436, H<sub>a</sub>.252, H<sub>a</sub>.376, A.368, J.335, N.217, W.298, L.466, H<sub>a</sub>.207  
*Pap. Kamāl Ismā'īl [A.K.]. Pap. Ashraf Mawlūt [H<sub>a</sub>].*

باسرو قدسے تازہ تر از خرمین گل ۶۹۵ از دست مدد جام می و دامن گل  
 زان پیش که تا که شود از یاد اجل پیرانِ عمرِ ما چو پیرانِ گل

That Lofty Fair—aye fairer far than rose,  
 With Him in garden-side I would repose;  
 I cannot part with Him, for blast of death  
 Will blow my petals, and in gale dispose.

IX. 117

696.—H<sub>p</sub>.465, Sh.46, H<sub>a</sub>.300, Bn<sub>a</sub>.120, W<sub>Ca</sub>.111, P<sub>a</sub>.340, B<sub>a</sub>.287, H<sub>a</sub>.407, B<sub>Ca</sub>.249, Bn<sub>a</sub>.307, Bn<sub>a</sub>.398, Bn<sub>a</sub>.212, H<sub>a</sub>.264, H<sub>p</sub>.287, H<sub>Ca</sub>.235, H<sub>a</sub>.296, H<sub>i</sub>.297, Bn<sub>a</sub>.278, H<sub>a</sub>.299, P<sub>a</sub>.213, B<sub>a</sub>.475, Cl<sub>a</sub>.304, L<sub>a</sub>.316, B<sub>a</sub>.207, ALL.482, H<sub>p</sub>.407, H<sub>a</sub>.372, A.364, L.464.

بگذار دلا وسوسه فکر محال ۶۹۶ درکش قدحِ باد و بگذر ز ملال  
 آزاده شو بگرد و باد و برست تا مرد شوی دمی بسرحل کمال

Reject all fantasies and chummy cares,  
 Accept His love and keep thy heart from tares;  
 Love Him in solitude, and bravely climb  
 To high perfection by this flight of stairs.

IX. 120

697.—H<sub>p</sub>.466, B<sub>Ca</sub>.107, Sh.225 and 224, Sh.280, Bn<sub>a</sub>.142, Sh.213, Bn<sub>a</sub>.207, Bn<sub>a</sub>.214, Bn<sub>a</sub>.151, W<sub>Ca</sub>.134, P<sub>a</sub>.341, B<sub>a</sub>.289, H<sub>a</sub>.409, B<sub>Ca</sub>.247, H<sub>i</sub>.276, Bn<sub>a</sub>.309, Bn<sub>a</sub>.360, Bn<sub>a</sub>.254, H<sub>a</sub>.266, H<sub>p</sub>.289, H<sub>Ca</sub>.257, H<sub>a</sub>.298, H<sub>i</sub>.298, Bn<sub>a</sub>.278, P<sub>a</sub>.213, B<sub>a</sub>.480, Cl<sub>a</sub>.305, BERN.115, R<sub>P</sub>.304, L<sub>a</sub>.317, B<sub>a</sub>.208, Bn<sub>a</sub>.75, H<sub>a</sub>.214, ALL.487, H<sub>p</sub>.466, H<sub>a</sub>.377, A.369, W.394, L.465, BERN.104, H<sub>a</sub>.71.

تا که زاهدِ حقیقت زانی ز ازل ۶۹۷ بگذشت ز انداز مرا علم و عمل  
 می خورد که شرابِ ناب و نیست بدل هر مشکلی را شرابِ کودکانِ حل

How long you Zealot! talk of coming day?  
 I'm sick of common cant and pious play;  
 Yea love Him, He and Love are not apart;  
 And every feud His love will wipe away.

IX. 121



698.—Hq.482, Sh.307, Hs.306, Sh.305, BSh.303, Sh.277, U.218, BSh.144, Sh.290, Hs.196, BSh.319, HCs.294, BSh.209, Wms.132, Ph.345, Hs.291, Hs.441, BSh.348, Hs.196, BSh.306, BSh.357, Rp.310, Hs.30, BSh.290, Hs.289, Hs.238, Hq.290, HCs.354, Hs.295, Hs.295, BSh.273, Hs.273, Ph.278, Hs.474, Ch.302, Rp.302, Hs.314, Hs.295, Hs.242, ALI.483, Hq.409, Hs.237, Hs.357, A.363, J.396, N.236, L.483.

چند از غم و غصه جهان آفاقال ۶۹۸ برخیز یشادی گذران حالا حال  
از سبزه چو شد روی زمین میلایمیل در کش می لعل از قدح مالا مال

How long ye pine or fret for wordy world?  
Arise and feast with flags of bliss unfurled;  
See earth attires herself in lawn and pink,  
So let thy ruby heart with grace be pearled.

IX. 133

700.—Hq.473, Sh.4089, BSh.363, Hs.259, Ph.354, Bh.485, Hs.258, Hs.503, A.374, J.337, N.239, W.299, L.494.

در سر مگذاز هیچ سودای محال ۷۰۰ می بخور همه ساله ساغر مالا مال  
با دختر رزقین و عیشی مکن دختر بجلال به که مادر بجلال

Aye, purge thy mind of fancies dull and vain,  
And let thy heart with Him for ev'r remain;  
'Tis better now than thou enjoy the wine,  
Than woman, who thy mother is again.

IX. 133

704.—Hq.486, Sh.49, BSh.202, Ph.346, Bh.294, Hs.444, Hs.139, Hs.432, BSh.476, Ch.313, Hs.287, ALI.483, Hq.412, Hs.373, A.367, L.487, BSh.21200.

می خود که نه علم دست گیرده عمل ۷۰۴ الاکرم و رحمت حق عزوجل  
آن طاقت که از خری می نخورند از چه انعام شمر بلم اصل

Love Him—for words and beads will not avail,  
But for His Grace our efforts only fail;  
The faithless fools who fail to sing His Name,  
Have lost their head and heart—their pan and pail.

IX. 134

820.—Hq.380, Wms.483, Ph.422, Hs.371, Sh.308, BSh.310, BSh.382, BSh.490, BSh.322, Hs.338, Hs.317, Hq.349, HCs.317, Hs.363, Hs.377, BSh.323, Sh.382, Ch.342, Hs.407, Bh.280, ALI.388, Hq.409, Hs.316, Hs.210, A.711, J.427, N.319, W.262, L.684.

ای آنکه نوبی خلاصه کن و مکن ۸۲۰ بگزار دیه و سوسه سود و زبان  
بکجام می از ساقی باقی بستان تا باز دهی تو از غم مرد و جهان

O thou the quintessence of Time and Space!  
Let loss and gain alone to run their race;  
Just taste His Name and His Eternal grace,  
And cross through both the worlds at single pace.

IX. 135

851c.—H<sub>2</sub>591, BD<sub>2</sub>306, BML<sub>2</sub>432, FM<sub>2</sub>314, BML<sub>2</sub>313, P<sub>2</sub>394, B<sub>2</sub>399, Ch<sub>2</sub>553, AL<sub>2</sub>605, H<sub>2</sub>332, H<sub>2</sub>328, A<sub>2</sub>725, J<sub>2</sub>445, N<sub>2</sub>386, W<sub>2</sub>373, LCR<sub>2</sub>616=1100=1100, F<sub>2</sub>ap<sub>2</sub> Rasi Dars [Rasmi Fap. 170].

دیده‌ام کسیست بر روی زمین که نی کفر نه اسلام نه دنیا و نه دین  
نه حق نه حقیقت نه شریعت نه یقین اندر دو جهان گزاید زهره این

I saw a mystic, strange! he did not heed  
For caste or creed, for faith or worldly greed;  
And free from truth and quest, from path and goal,  
He sat at ease, from earth and heaven freed.

DC. 116

860.—H<sub>2</sub>576, S<sub>2</sub>274, H<sub>2</sub>238, S<sub>2</sub>327, BN<sub>2</sub>324, BN<sub>2</sub>461, BN<sub>2</sub>333, LN<sub>2</sub>232, P<sub>2</sub>452, B<sub>2</sub>402, H<sub>2</sub>359, H<sub>2</sub>468, RP<sub>2</sub>235, H<sub>2</sub>341, H<sub>2</sub>368, H<sub>2</sub>378, Ch<sub>2</sub>446, H<sub>2</sub>240, AL<sub>2</sub>584, H<sub>2</sub>340, H<sub>2</sub>306, A<sub>2</sub>707, J<sub>2</sub>451, N<sub>2</sub>348, L<sub>2</sub>600, BER<sub>2</sub>183, S<sub>2</sub> Rasmi, 74.

مشتو سخن زمانه ساز آمدگان و نی گیر مرقی ز طراز آمدگان  
و نقد یکان یکان فراز آمدگان کسی می ندهد آسای باز آمدگان

Heed not the tales of fickle minded maids,  
Impart His love, and leave the rest which fades;  
These fancy girls go spinning fairy tales,  
But none would know the yarns of other jades.

DC. 117

865.—H<sub>2</sub>564, S<sub>2</sub>462, BD<sub>2</sub>128, S<sub>2</sub>221=231, H<sub>2</sub>204=330, S<sub>2</sub>204, BN<sub>2</sub>262, BN<sub>2</sub>192, S<sub>2</sub>148, BN<sub>2</sub>207, R<sub>2</sub>253, H<sub>2</sub>Ca<sub>2</sub>178, LN<sub>2</sub>35, H<sub>2</sub>Ca<sub>2</sub>178, BN<sub>2</sub>25, W<sub>2</sub>Ca<sub>2</sub>178, P<sub>2</sub>455, B<sub>2</sub>405, H<sub>2</sub>342, BD<sub>2</sub>314, H<sub>2</sub>314=297, BN<sub>2</sub>376, BML<sub>2</sub>487, RP<sub>2</sub>278, BN<sub>2</sub>316, H<sub>2</sub>330, H<sub>2</sub>342, H<sub>2</sub>370, H<sub>2</sub>192, H<sub>2</sub>371, S<sub>2</sub>492, H<sub>2</sub>340, P<sub>2</sub>521, B<sub>2</sub>367, Ch<sub>2</sub>491, BER<sub>2</sub>116, B<sub>2</sub>368, S<sub>2</sub>274, H<sub>2</sub>185, AL<sub>2</sub>572, H<sub>2</sub>492, H<sub>2</sub>343, H<sub>2</sub>694, A<sub>2</sub>679, J<sub>2</sub>454, N<sub>2</sub>344, W<sub>2</sub>382, L<sub>2</sub>380, BER<sub>2</sub>303=194, H<sub>2</sub>98.

توان دل شاد را بیم فرسودن و وقت خوش خود را بسنگ محنت سودن  
کسی غیب چندانکه چرخ را بدوین می باید و معشوق و یکام آسودن

Why wear our blissful heart in woeful ways?  
And crush with stones of toils our blissful days?  
Who knows what crops up from the hidden stores?  
Hence we should love Him, sing our happy lays.

DC. 118

870.—H<sub>2</sub>604, H<sub>2</sub>216, S<sub>2</sub>216, BN<sub>2</sub>256, S<sub>2</sub>284, BN<sub>2</sub>273, H<sub>2</sub>Ca<sub>2</sub>230, LN<sub>2</sub>248, BN<sub>2</sub>197, P<sub>2</sub>408, B<sub>2</sub>418, H<sub>2</sub>333, RP<sub>2</sub>237, BN<sub>2</sub>602, Ch<sub>2</sub>694, H<sub>2</sub>253, AL<sub>2</sub>612, H<sub>2</sub>245, A<sub>2</sub>748, J<sub>2</sub>462, L<sub>2</sub>628, H<sub>2</sub>217.

چون باد و خوری ز عقل یگانه مشو و نه مدهوش میاش و جهل را خانه مشو  
خواهی که می اهل حلالت باشد آزاد کسی بجوی و دیوانه مشو

If ye would love, be sober, wise and cool,  
And keep your mind and senses under rule;  
If ye desire acceptance of your love,  
Injure no person, never act a fool.

DC. 119

892.—Hy.446, BD.133, Sa.201, Fl.243, Sa.245, BNa.244, BNa.202, Sa.319, BNa.49, Ba.266, Sa.13, HCa.221, LN.236, BNa.164, W.44451, Fl.478, Ba.428, Fl.363, BD.334, Fl.140, BNa.422, BNa.486, RP.242, BNa.358, Fl.376, Fl.356, Fl.386, HCa.364, Fl.401, Fl.412, BNa.369, Hc.356, Po.27, Ch.720, L.443, B.311, Fl.223, ALI.632, Fl.340, Fl.353, Fl.370, A.792, J.469, N.394, W.404, L.672, BER.172, Hc.179. *Pari Nasr Days* [MS.].

از هر چه نه خرمست کوتهی به ۸۹۲ بی هم ز کتب پتان سرگامی به  
مستی و قلندری و گمراهی به یک سره بی ز ما تا ماهی به

To shun what gives no grain of bliss is meet,  
His word from gypsies even I would greet;  
'Tis meet for love we leave our creeds and forms,  
His Word would save, and all the rest would cheat.

DC. 130

893.—Hy.621, BD.138, Sa.12, Hc.217, Sa.217, BNa.216, Sa.318, U.140, BNa.227, Sa.289, BNa.160, Ba.269, BNa.236, HCa.208, BNa.132, Fl.486, Ba.403, Fl.374, BD.348, Fl.312, BNa.404, RP.168, Hc.360, Fl.389, Fl.169, BNa.358, Hc.353, Po.264, BNa.4, Ch.669, Fl.169, ALI.691, Hc.359, Hc.360, A.768, N.362, W.402, L.647, BER.116, Fl.148.

اندازد عمر پیشی بر شست منه بهود هر جا که قدم نهی بجز است منه  
زان پیشی که کثرت کوزه کند دوزخ ز دوش و کینه از دست منه

One lives to sixty years, but seldom more,  
Thy feet should ply to only mystic's door;  
And ere they mould thy pan to serve as pot,  
Lift up His pitcher, serve Him, scrub the floor.

DC. 131

894.—Hy.634, Fl.319, Sa.318, BNa.316, U.221, BNa.211, Sa.220, Ba.271, BNa.318, HCa.306, BNa.202, Sa.112, RP.155, Po.229, BNa.620, Ch.704, BNa.68, Hc.200, ALI.644, Hc.778, A.780, L.600, Hc.227.

برے دیدم بخواب مستی خفته ۸۹۴ وز گرد شعور خانه تن رفته  
نی خورده و مست خفته و آشفته الله لطیف بیاده گفته

I saw a sage of yore, enrapt he slept,  
The dust of sense of body he had swept;  
And drunk in love he sang with vacant gaze,  
"How blissful is the Lord," and so he wept!

DC. 132

999.—Hs.617, Ws.21, Ss.22, BDs.137, Ss.39, Hs.199, Ss.189, BNs.187, Ss.216, U.103, BNs.206, Ss.261, Ra.273, BNs.218, BMs.238, HCs.181, BMs.104, Pts.485, Ss.453, Hs.372, Ss.71, BDs.346, BNs.429, BMs.473, RPs.84, Ss.364, Hs.591, Hs.77, BMs.148, Hs.354, Pts.231, Hs.611, Ch.683, Hs.246, ALI.627, Hs.563, Hs.281, A.764, J.479, N.367, Ws.612, L.643, BERS.580.

تن در غم روزگار بیدار مده ۹۰۹ جانرا ز غم گذشتهگان یاد مده  
دل جز بسیرت لب پر زار مده بے پادہ میاش و صبر بر باد مده

For unjust world let not thy body blast,  
Let not thy soul recall the events past;  
On curls of Fairest Fair thy mind should fast,  
Waste not without His love thy moments last.

DC. 139

922.—Hs.619, Ss.103, Ss.233, Ss.313, U.214, BNs.46, Ra.279, BMs.231, LN.204, Ws.195, Pts.501, Bs.452, Hs.569, BDs.312, Hs.71, BNs.408, RPs.100, BMs.346, Hs.363, Hs.373, Hs.388, Hs.393, Bs.619, Ch.700, Hs.241, ALI.648, Hs.376, Hs.377, N.376, LCR.639=1128, BERS.628.

کم خود غم روزگار ساز شده ۹۲۲ می خود کف ساقی در ساز شده  
کل کرشمی مادر آمد امروز برون فردا بینی بکون زنی باز شده

Sink not, for fear of adverse times, in gloom,  
But taste the mead from Master's hand and bloom;  
To-day ye came ye know from mother's womb,  
And, fie! in woman's womb ye seek a tomb!

DC. 139

939.—Hs.713, Ws.24, Ss.24, Hs.236, Ss.226, BNs.214, U.198, BNs.236, Ss.163, Ra.256, BNs.242, HCs.219, LN.287, BMs.111, Ws.182, Pts.301, Bs.482, Hs.629, Hs.103, BNs.473, BMs.540, RPs.262, Hs.96, Hs.426, Hs.398, Hs.413, Hs.473, BMs.198, Pts.307, Ch.353, Ls.307, Ss.363, Hs.236, ALI.699, Hs.661, Hs.397, Hs.529, A.898, J.513, N.462, Ws.443, L.745, BERS.297, Hs.103.

از آمدنِ بهار و از رفتنِ دے ۹۳۹ اورانی و چو دما می کردد طے  
مے خود بخوردند و که گفته است حکیم نغمهای جهان چو زهر و تریا کشی مے

As spring is springing, autumn droops away,  
And book of life will moulder day by day;  
Love God thy Lord. To cure the banes of world,  
A sage has said "Love only can allay."

DC. 139

960.—Hj.293, Wa.32, Sa.13, BDa.143, Sh.176, Ha.189, Sh.189, BNa.178, Sa.327, BNa.219, Sc.131, BNa.129, Jha.293, Sh.122, BNa.239, FCGa.176, LN.196, BMa.278, Ph.528, Ra.479, Hs.617, BNa.389, HJ.318, BNa.466, BNa.534, HP.462, Ha.419, HJ.383, Hg.412, HCGa.286, Ha.436, Hs.470, BNa.491, Po.103, Ba.664, Ch.756, BEJa.289, La.502, B.333, H4.275, Hg.598, Hs.379, Jha.553, A.876, J.497, N.583, W.427, L.719, SERD10, S. Rumpia 71.

ای دل تو به سیراین مبعاً ز می ۹۶۰ در نکته زبرکتن دانا ز می  
اینجا ز می و جام پستی میسازد کاجا که پشت ست دستی با ز می

O heart! you cannot know this wordless speech,  
Unless some sages come and care to teach;  
For here with loving heart a heav'n is made,  
To heav'n in books you may or may not reach.

IX. 114

961.—Hj.479, W.447, Ph.321, Ba.471, Ha.668, HCGa.463, BNa.449, BMa.384, Ha.492, HJ.383, HCGa.366, Jha.472, Hs.436, Po.584, Ba.644, Ch.742, La.494, Ch.742, H4.462, ALL687, Hg.382, Hs.382, Hs.425, A.847, J.499, N.586, W.428, L.704.

ای دل چو به زیم آن صم بشتی ۹۶۱ از خویش بریدی و بدو پیوستی  
از جام فنا چو جرعه نوشیدی از بود و نبود آن به گلی دستی

O mind! you once attend the beloved's court,  
And cling to Him and leave me and your sport!  
And as you sip a drop of Word he gives,  
You neither sail nor drown but reach the port.

IX. 115

962.—Hj.491, W.438, Sa.8, Sh.36, Ha.179, Sh.179, BNa.177, U.64, BNa.234, Sc.394, Ba.501, BNa.228, HCGa.174, LN.300, BNa.179, Ph.544, Hs.470, Ph.603, Sp.40, HJ.129, RPa.49, Hs.408, Hg.423, Hs.435, Po.324, Ba.657, Ch.794, Hs.199, Hs.402, Hs.442, A.865, J.526, N.412, L.720, BEJa.513.

پری دیدم بگناه ترازے ۹۶۲ گفتم ندھی زد فغان اخبارے  
گفتائی خود که هجو ما بسیارے دقت و کبی باز قیامد بارے

I asked a sage in front of Master's door  
The news of pilgrims who had gone before;  
He said: "Sing out His Name, for those who soar  
To higher realms, return to earth no more."

IX. 116

1994.—Hs.773, Hs.215, Sd.215, BNa.215, U.142, Ss.155, Rn.304, HCa.206, BNa.134, BNa.31, Wms.291, Ps.333, Rn.306, Hs.642, BNa.376, Hs.106, BNa.477, RPs.99, Hs.438, Hs.414, Hs.459, Hs.479, Hs.103, Hs.79, Hs.302, Ps.248, Hs.689, Ch.378, Is.513, Bn.364, Sd.249, ALI.719, Hs.625, Hs.413, Hs.689, A.908, J.593, N.408, W.497, L.763, BEn.1283, Hs.130.

ن زَن چو برِ غلکِ بیاکی مر، می نوش چو در جهان آفت ناک  
چون اول و آخرت بجز خاک نیست انگار که پر خاک نی در خاک

First cease to think of body, be ye brave,

Drink deep in love—for love from woes would save;

No more than dust you are from first to last,

So feel yourself within the dusty grave.

IX. 117

1995.—Hs.695, Ss.337, BNa.138, Wms.279, Bn.340, Hs.678, BNa.464, BNa.552, BNa.398, Hs.487, Hs.627, HCa.383, Hs.446, Ps.589, Hs.426, Hs.543, A.967, J.547, N.440, L.734. Pers. Tajvid Din Buhārī [A.967].

نو آمدی ای راحت جاتم که تویی ۱۰۰۶ نو آمدی و من بر آنم که تویی  
از بهر خدا نه از برای دل من چندان می خود که من ندانم که تویی

O Coming Guest! Thou filled my heart with glee,

But still I think that I am seeing Thee;

Now not for me but Him imbibe His mead,

That I may never make out Thee and me.

IX. 118

1996.—Hs.214, Sd.214, BNa.212, Ss.328, U.138, BNa.217, Ss.114, Rn.307, BNa.295, HCa.205, BNa.130=461, Wms.280, Ps.346, Bn.315, Hs.657, Ss.437, BNa.386, BNa.467, BNa.527, RPs.99, BNa.402, Hs.422, Hs.418, Hs.426, HCa.389, Hs.497=448, Hs.471, Hs.101, BNa.403, Ps.386, Ch.375, BEn.1193, Is.503, Bn.356, Sd.260, Hs.597, Hs.417, Hs.636, A.877, N.422, L.734, Hs.146.

خواهی که اساس عمر محکم یابی ۱۰۰۶ بکنند بپالم دل بیغم یابی  
فارغ متشن ز خوردن باده لعل نالالت عمر خود دمامم یابی

If you desire for gist of life in plain,

Let heart devoid of strife for once remain;

And waste no time without His Word and love,

Thus breath by breath the bliss of life you gain.

IX. 119

1997.—Hs.698, Hs.261, Sd.261, BNa.268, Ss.309, Rn.311, BNa.582, HCa.249, LN.252, BNa.134, Ps.379, Rn.310, Hs.678, RPs.279, Bn.672, Ch.378, Hs.650, A.878, J.541, N.412, W.487, L.737.

دو پیغمبری گزین اگر با خبری ۱۰۰۶ تا از کفستان ازل باده خوری  
تو پیغمبری پیغمبری کار تو نیست هر پیغمبری را نوسد پیغمبری

If you are wise, then go with simple heart

To mystics' doors, for they His love impart;

Love comes of grace, that trance is not for fools,

In trance no senseless sot can have a part.

IX. 120

1648.—Hj.286, Hs.219, Ss.219, BNL315, U.148, Ss.159, Rn.323, HGs.216, BNL137, Sp.88, BNL34, BDL398, BNL433, BNL518, BPL173, BML390, Hs.408, HGL372, Hs.482, Hs.368, BML413, Pn.448, BSL32, Ch.347, Ls.491, Rn.347, Hs.240, Hs.388, Hs.497, A.858, L.715, Hs.159.

گر هست ترا درین جهان دست دے ۱۰۰۰ هائی تا نری بے بی و ساقی نفسے  
بش از من و نو یا ز مود ندیے دنیا نکند کرای آزاد کنیے

If you can have in world some solid gold,  
'Tis when ye breathe with love in Master's fold;  
Before us sages tried to tame this World,  
But found her only worst to scratch and scold.

DX. 143

1657.—Hj.721, BNL16, Ss.84, WBL466, Pn.507, Bn.554, Hs.691, Hs.457, Hs.451, Hs.577, BSL375, Ch.789, ALJ.708, Hs.494, Hs.877, A.896, J.559, N.451, L.753.

می خود که حریفان جهان را در و سے ۱۰۰۰ بر کرد با گوش ذی می بی خو سے  
تا کی کوئی توبه شکست می می صد توبه شکست به که يك شیت می

Be loved, and love, O sage! this magic bait  
Will draw thy awry foes and make them straight.  
Away with making or with breaking vows,  
Break hundred vows, but break no heart in hate.

DX. 144

1660.—Hj.705, Rn.526, BNL513, WBL281, Pn.600, Hs.558, Hs.695, BDL387, BNL468, BML515, BPL121, Hs.421, Hs.440, Hs.408, Hs.473, BML404, Pn.591, Ch.358, Ls.564, Rn.337, Hs.398, Hs.442, Hs.897, A.879, J.564, N.456, W.483, L.736.

هان تا برستان بدرشتی تشوی ۱۰۰۰ یا از در نیکوان برشتی تشوی  
می خود که بخوردن و نا خوردن می کر آله دوزخی بهشتی تشوی

Beware of being harsh to mystic so,  
Or leaving doors of saints from habits low;  
Be drunk in love, for though you drink or not,  
If booked for hell, to heav'n you cannot go.

DX. 145

972.—BNL106, Ss.43, BML362, Pn.553, Bn.484, Hs.622, Hs.260, Hs.433, Hs.558, A.825, Ch.1148, BML368.

ایست طریق رندی و او باشی ۱۰۰۰ گر زهر بر از بلا بود خوش باشی  
دروغ خوش خود همه کس خوش باشند باید که یوقت نا خوشی خوش باشی

Such is the path the wreckless lovers lead,  
The gall which world bestows, they greet as mead;  
In fortune every creature happy feels,  
'Tis pleasure in distress we mostly need.

DX. 146

832.—CAL. 386, Hs. 365, L. 590, B. 268, Hp. 466, Hw. 710,  
Farr. 'Amr. [M.N.].

تا چند درین مقام بیداد گران ۱۱۲ روزی شبی شبی روزی گردان  
هین کاسه می که عمر در بے خبری از کیمه مای شود ای یخچران

Enough of halting in this robber's place,  
They carry days to nights and nights to days;  
But taste His cup of love, for unawares,  
Our cash of life is stolen in the ways.

IX. 141

969.—Hs. 366, BMJ. 396, Hs. 365, Hw. 3128, J. 482, N. 368, CUL. 1121.

تا باد نه گلگونست درین کاشانه ۱۰۹ آمیزش از آن جبهه کن ای نرزان  
کز خاک نوهر ذره که بر باد دهند سرمست رود تا بدر میخانه

So long thy heart can foster life, and glow,  
'Tis meet it pours on Him in running flow;  
And thus the atom of thy dust in trance  
With dancing pace to Master's shrine may go.

IX. 142

### The Icon.

716.—Hs. 323, W. 6134, Fl. 386, B. 330, Hs. 407, BD. 288, BMJ. 346, B. 366, 400,  
B. 366, 288, Hs. 322, Hs. 321, Hs. 291, Hs. 313, Hs. 331, Ch. 606, BER. 137,  
L. 398, B. 243, AL. 340, Hp. 446, Hw. 317, A. 259, L. 352.

در چکونه عشق نوازی داریم ۱۰۸ با شمع رخس سوز و گدازی داریم  
آنکه بمی عشق طهارت کرده با روی بت خویش نوازی داریم

In shrine of love, what humbleness we feel!  
A glance of His will melt our hearts of steel,—  
Thus laved in flames of love and free from rust,  
We see our Icon's face, to pray we kneel.

IX. 143

12.—Hs. 8, Hs. 19, B. 6, Ch. 62, AL. 3, Hs. 6, AL. 2, J. 14, W. 14, L. 7,  
Farr. (1) Maghribi [Hs.], (2) Afshar [9].

بت گفت به بت پرست کائے عابد ما ۱۲ دانی ز چه دوے گشته ساجد ما  
بر ما بچال خود نخل کرده است آن کسی که زُست ناطر و شامد ما

The Icon spake:—"O servant of my shrine!  
What urges thee to worship me?—Divine!  
Behold in me is glorified His grace,  
Who poureth on me through thy pupils' fire."

IX. 144



37.—Hs.35, BNs.72, Bk.29, Ck.75, ALJ.31, Hs.38, A.37, J.26, L.32.

برای تو یوسف دادن اے شمعِ طرب ۴۴  
بدان باشد که دیگران را بر لب  
دست من و دامنِ خیالت هر روز  
بای من و جستنِ وصلت همه شب

I kiss Thy lotus feet, Thou light of joy!  
If maidens kiss my lips they would annoy;  
I grasp the borders of Thy vests in days,  
At nights in seeking Thee my feet employ.

IX. 151

42.—MA.75, Ss.15, BNs.10, BMs.15, BERA.26, Hs.12, Hs.23, Hs.54, J.27, CR.788.

صد بار بگفتنت که ای درخوشاب ۴۲  
مارا در یاب و خویش را هم در یاب  
کایام جهان رود که شها گذرد  
کنز دور خیال هم نه یقیم بخواب

How oft I tell thee O my lustrous pearl!  
In me realise thy self and rays unfurl;  
So passeth time—we may not meet in dreams—  
The nights estrange us—thoughts revolve and whirl.

IX. 152

848.—Sf.66, BMs.296, Ws.4517, Pl.443, Ss.395, Hs.590, Hs.63, Hs.329, Hs.383, Hs.331, Pl.353, Ck.510, Hs.214, ALJ.602, Hs.185, Hs.528, Hs.722, J.436, N.31, W.172, CR.1075, BERA.369.

در عالم خاک از کران تا بکران ۴۸  
چندانکه نظر کنند صاحب نظران  
حاصل ز جهان بیوۃ چیزی نیست  
آلای لعل و عارضِ غوغا پسران

In dusty world for precious pearls they seek,  
Pure eyes and pearly hearts of gems can speak;  
This faithless world can give no precious gems,  
Excepting purest love and baby cheek.

IX. 153

48.—Hs.43, Ss.43, BNs.45, U.90, Ss.324, Bk.37, BNs.61, Hs.39, LN.38+217, BMs.382, Ps.20, Hs.29, Hs.51, RPs.27, Hs.110, Hs.113, Ps.67, Bk.38, Ck.83, Ss.29, ALJ.44, Hs.146, Hs.128, A.58, J.123, L.43, Hs.223.

آن بت که دلم ز بهر او زار شده است ۴۸  
او بجای دیگر بتم گرفتار شده است  
من در طلب علاج خود چون گو شم  
چون آنکه طیبِ ماست پیاورده است

That Icon for whose love I ever pine,  
Has languished in the thought of Soul Divine,  
My chronic illness has no hope of cure,  
When doctor's stage is far advanced than mine.

IX. 154

N\*

298.—HMs.140, Bn.49, Hb.202, Hb.255, Hb.56, Hb.48, Hb.141, Hb.88, Hb.454, A.281, CR.90. *Faḡl Majmū Balaḡat* [Rampā 75].

آنکه بذهب ناسخ کردند دی مشتری و ترا نظر میکردند  
سوگند بجان یکدیگر میخوردند این یوسف مصر است که باز آوردند

Experts in transmigration of the soul  
Saw Jupiter, and saw Thy palm and sole;  
And how they swear by dearest lives, and say  
That Joseph has returned and plays Thy role.

IX. 133

59.—Hb.19, Ck.106, CR.802.

آی که دم مسیح یارت شده است و بخشیدن جان همیشه کارت شده است  
جان بخشش است اگر ندای تو کنم هم کو هر گنج خود کارت شده است

Thy breath inspires a life to lifeless hute,  
This life-imparting task to Thee would suit;  
Thou gave me life—I lay it at Thy feet—  
A ruby from Thy stores adorns Thy boot.

IX. 144

100.—Hb.147, Hb.104, Hb.65, Hb.77, Bn.136, Ck.149, Hb.117, ALI.162, Hb.106, A.176, L.162, BER.152.

بر روی تو زلف را قامت هوس است ۱۰۶ سر زلف روم را قامت هوس است  
ز آبروی تو هراب تشنه شد چشمت آن کافر مست را اقامت هوس است

Thy face is shadowed by thy curls I say,  
Does that intend to bring the final day?  
The eye awaits within thy eyebrow arch,  
It means to lead, direct me by the way?

IX. 157

449.—Hb.358, Bn.114, Hb.197, Hb.278, Bn.287, Ck.359, Hb.150, ALI.177, Hb.348, A.437, L.176, BER.169.

زلفین تو با مشک خن بازی کرد بهم بالعل لب نوروح د مسازی کرد  
بالای تو اسرو نسبت کردم زان روز صبی سرو سرازای کرد

Now musk has scented only thy perfumes,  
Thy Word imparted life which Soul assumes;  
I likened cypress to thy stature, Dear!—  
'Tis thence that cypress with its stature phumes.

IX. 158

723.—H<sub>2</sub>546, Bn<sub>2</sub>131, Bn<sub>2</sub>148, Ch<sub>2</sub>367, ALI135, H=553, A=576, J<sub>2</sub>390, L<sub>2</sub>569.

باز لب تو کرد دست درازی کردم از روی حقیقت نه بھازی کردم  
 در لب تو دیدم دل دیوانه خویش من بادل خویش دست بازی کردم

I stroked thy curls, my Dear, in fond caress,  
 Not wantonly,—I earnestly confess;  
 For in thy locks I saw my maddened heart  
 In tumult—which of course I must suppress.

DC. 159

647.—BER135, P<sub>2</sub>306, P<sub>2</sub>319, J<sub>2</sub>123, H=102.

لب تو که شب رویت دایم کلوش داد که دزد نهد نام که بھارش  
 مگر از کز یسان سر خود گیرد باز در بند بھوشن فرو مگذارش

The lovely tress methinks parades at night,  
 That rogue and thief so robs my eyes of sight;  
 How can I bear to leave it free to roam?  
 Aye catch it to Thy Self and hold it tight.

DC. 160

286.—H<sub>2</sub>43, Bn<sub>2</sub>39, H<sub>2</sub>211, S<sub>2</sub>211, Bn<sub>2</sub>209, Bn<sub>2</sub>445, S<sub>2</sub>132, R=85, HCG=200,  
 LN122, BM449, H<sub>2</sub>143, H<sub>2</sub>368, RP=144, H=62, H<sub>2</sub>69, P=472, B<sub>2</sub>53, Ch<sub>2</sub>23,  
 H<sub>2</sub>180, ALI52, H=133, A<sub>2</sub>76, J<sub>2</sub>332, W<sub>2</sub>109, L<sub>2</sub>58, BER135.

لبی تو ی مذهب و ساحر کلان است . چشم تو ییگانه و شرابی جان است  
 آن جام بلورین که ز می خندان است اشکے است که خون دل در او پنهان است

Thy word is pearl, born in Thy ruby mine,  
 A cup's Thy eye where love and life combine;  
 That crystal cup which smiles and overflows?  
 Contains a tear, a drop from Heart Divine.

DC. 161

872.—H<sub>2</sub>501, Bn<sub>2</sub>112, W<sub>2</sub>ed136, P<sub>2</sub>459, B<sub>2</sub>408, P<sub>2</sub>545, BER319, Bn<sub>2</sub>395,  
 Bn<sub>2</sub>406, Bn<sub>2</sub>333, H<sub>2</sub>371, H<sub>2</sub>393, H<sub>2</sub>371, HCG329, H<sub>2</sub>373, H<sub>2</sub>393, BM1344,  
 H=70, H=342, P=115, B<sub>2</sub>399, Ch<sub>2</sub>665, L=424, B=294, H<sub>2</sub>524, ALI609, H<sub>2</sub>524,  
 H<sub>2</sub>349, H=342, A<sub>2</sub>745, J<sub>2</sub>463, N352, W394, L=626.

ای آبجیات مضمر اند لب تو . مگذار که بوسه لب ساهر لب تو  
 گر خون صراحی نخورم مرد نیم او خود که بود که لب نهد بر لب تو

Thy lips the fount of life and holy Word  
 Should kiss no cup. To malice I am stirred.  
 I'd drink the blood of jar for daring thus  
 To kiss thy sacred lips—aye how absurd!

DC. 162

418.—Hy.355, BNs.126, 5638, Pk.155, Bn.128, Hk.380, Hs.225, Hs.297, Pk.297, Bn.370, Ch.374, Hd.126, ALI.372, Hs.345, A.450, L.369, BERE.138.

Page 'AS Shamsi' (M.F.). Pers. 'Am'iq Bakhshi' (A.K.).

خطی که زدوے باز برخاسته شد . ام توطن نیری که حسن او کاسته شد  
در باغ رخس چهر تماشا که جان کی بود و بسیر و نیز آراسته شد

A beard has graced His holy beloved face,  
You should not think that it can mar His grace.  
The garden of His face which we survey  
Has flowers wherein lawn would interlace.

DC. 163

148.—BNs.461, Hs.32, Hd.126, Hs.345. Page Added (79).

خطی که خطت بر لب دلخواه نوشت . ام بر برک مکی از بقیه ناگاه نوشت  
خودشید به بندگیش میداد خطی کاغذ مگرش نبود بر ماه نوشت

Thy down is writ on luscious lips—I think  
The violet lingers on the rosy pink;  
The Sun his greetings wrote to you, but then,  
On Moon he wrote his love in golden ink.

DC. 164

469.—Ss.246, Ws.120, Pk.287, Bn.374, Hs.384, BNs.215, 376-3, Bn.275, Bn.374, Hs.231, HCs.210, Hs.283, BM.240, Pk.290, Pk.146, Hs.367, Hs.320, Hs.1017, J.517, N.223, W.261, CR.1094.

ای خوش پسر عشوه کردنگ آمیز . ی بشین و هزار قه بستان و غیز  
تو حکم می کنی که در من منگر آن حکم چنان بود که کج دار و مرور

Thou Dainty Lad well nigh Thou burnt a Rome!  
Sit down, abate Thy pranks and do not roam;  
For how can I refrain from seeing Thee,  
When in my eye Thou hast now found a home.

DC. 165

376.—Hy.479, Ws.230, Pk.394, Bn.341, Hs.468, BNs.529, Bn.414, Bn.385, Hs.283, HCs.279, Hs.315, Hs.315, Hs.295, Bn.305, Pk.318, Hs.379, B.225, Hs.428, A.624, W.306, L.517.

فرزین صفا که دست نصیحت شدم . ام و ز اسب یاد و بیجاها ت شدم  
از بازی قبل و شاه چون در ماندم رخ بر رخ تو نهاده و مات شدم

O Chief! I feel entranced to meet Thy play,  
Thy Knights have bid me pace as Pawn today;  
I feel exhausted playing Bishop—King  
So face Thy Castle,—thus checkmated stay.

DC. 166

841.—BB.83, 141.350, Hw.354.

ای سبزه تر از غله که در دامن گشت مهر ای خویتر از منبر و محراب بهشت  
مادر که ترا زاد بهمنر بهر شست خون من بچاره به بوی تو نوشت

Thou fresher than the sheaves of mellow corn!  
Thou fairer than the thrones which heav'n adorn!  
What mother bred Thee in her amber womb?  
Thy scent I caught and then my Self was shorn.

EX. 140

421.—BN.102, DER.170, HJ.144, FB.279, P.354, 141.132, Hw.390, CR.305.

در باغ شدی دل ز نو در خون افتاد ۲۱م و ز پرده عالیت به بیرون افتاد  
پیش قدم تو سر و پیرا بجد نکرد این بجد سهو سر و را چون افتاد

Thou goest, Dear! in woods, my heart is sore,  
The hidden secret from my eyes would pour;  
The cypress really wished to kiss Thy feet,  
But when it saw Thee was upset in core.

EX. 141

721.—BN.129, DER.144, BN.200, RP.131, 141.134, Hw.482, CR.1008.

با دلبر خود دست در آغوش کنم ۲۱م نیک و بد ایام فراموش کنم  
مست آنچه کلام عارفان کم شنود این نکته بیان عالمان گموش کنم

Now hand in hand with Dearest One I stroll,  
I read no Times, but I would burn the scroll;  
A drunkard may not heed precepts of wit,  
But I would heed this like a sober soul.

EX. 142

486.—HJ.232, H192, B1.268, Ch.239, ALL.326, Hw.294, A.336, J.200, L.273.

زان سر بگی که پر دهقان دارد ۲۱م پر کن که دلم عیل فراوان دارد  
از سر بگی آرزو بند کن که جهان در زو بگی آرزو فراوان دارد

"With panais which the rustic brings up first,  
I long to deck my hair, adorn I must."

*Reply*

"Tear off thy mind the bud of lust, the world  
When longing still, is sinking deep in dust."

EX. 143

*Love Experience.*

914.—Hs.638, Wood.234, Ph.462, Bz.462, Hs.579, Bz.467, Hs.368, Hs.396, BMJ.340, Ph.364, Bz.612, Ch.688, ALJ.628, Hs.367, Hs.362, A.363, J.484, N.371, L.646.

در مجلسِ عشاقِ نستیم همه سرور از محبتِ ایام برستیم همه  
از بادِ شوقش نفسِ نوشیدیم آزاده و آسوده و مستیم همه

We lovers sit in conclave full of glee,  
To save from troubling times 'tis here we flee;  
We drink a cup of His eternal love,  
Enrapt in Him we stay, sedate and free.

DC. 171

631.—Hs.411, Ss.244, Ph.136, Bz.46, BMJ.20, Wood.198, Ph.308, Bz.212, Hs.402, BDz.215, Bz.274, BMJ.322, Hs.20, Hs.229, Hs.200, Hs.289, BMJ.248, Hs.246, Ph.305, Bz.426, Ch.496, BERJ.303, Ls.280, Bz.174, Hs.194, Hs.232, Hs.242, A.304, J.379, N.219, W.272, L.614, Compare. 923.

ما عاشقِ و آشفته و مستیم امروز ۶۳۱ در کویِ معانیِ بادِ پرستیم امروز  
از هستیِ خورشیدِ بختی دستم پیوسته به نهرابِ نسیم امروز

Today entranced in love, I sorely pine,  
I found this purest love in Masser's shrine;  
Completely freed from bonds of Self I kneel  
Before the Lord and pray "Lord! I am thine."

DC. 172

688.—Hs.444, Ss.270, Wood.130, Ph.317, Bz.264, Hs.414, BDz.258, Hs.31, Bz.299, BMJ.340, Ph.251, Hs.368, Hs.245, Hs.286, Hs.287, Ph.214, Bz.496, Ch.488, Ls.305, Bz.197, ALJ.471, Hs.396, Hs.348, A.347, L.463.

بگرفت مرا عشقِ نگاری خوش خوش ۶۸۸ گفتا که من آمدم تو را بیرون کش  
آتش چنان سوخت دلم از غم او کاش همه عیزم شد و عیزم آتش

I loved His graceful face and loved so dire,  
He said, "I come, so now thou should retire."  
My heart was burning for Him in the pyre,  
So fire was changed to wood and wood to fire.

DC. 173

699.—Hs.465, Ss.271, BMJ.252, Ph.342, Bz.290, Hs.446, Bz.67, Ch.312, Hs.111, ALJ.484, Ph.374, A.566, L.486.

چون بادِ بزلِ او رسیدن مشکل ۶۹۹ وز دستِ نعلش بدان کشیدن مشکل  
گفتند پدیده روی او نتوان دید کرد دیده ماست دیده دیدن مشکل

Mind cannot reach His feet—He is so high,  
The knot He tied, my heart cannot untie;  
They say that eyes cannot behold His face,  
He is my eye! and who can see the eye?

DC. 174

468.—Hf. 243, Hs. 37, Sd. 37, BNa. 37, Sa. 213, U. 32, BNa. 114, Sa. 269, Ra. 127, Sd. 104, BNa. 32, BNa. 137, Hs. 31, BNa. 54, W. 2215, Ph. 204, Hs. 148, Hf. 299, Hf. 292, BNa. 213, Hs. 344, BNa. 237, RPa. 12, Hs. 38, BNa. 176, Hs. 193, Hs. 122, Hf. 162, Hf. 207, Hs. 213, HNa. 114, Hs. 200, Hs. 191, Hs. 54, BNa. 163, Hs. 163, Ph. 395, BNa. 254, Ch. 373, RPa. 242, Ls. 209, Hs. 510, Hf. 270, Hs. 161, Hs. 396, A. 321, J. 259, N. 161, W. 179, L. 260, BNa. 169, Hs. 54. Page Abu Sa'ad [Rumla 118].

شب نیست که غل در خیر نشود ۶۶ و ز کوبه کنار من پر از ذر نشود  
پر می نشود کاسه سراز سودا هر کاسه که سرنگون بود پر نشود

With fancies fraught, amazed I stare in night,  
My skirt then gathers tears, which dim my sight;  
This cup of skull will never fill with love,  
Inverted cups are dry and empty quite.

IX. 115

372.—Hf. 217, Ss. 44, Sa. 123, Pa. 100, W. 2473, Hs. 109, Hf. 257, BNa. 136, BNa. 136, Hs. 159, BNa. 134, BNa. 213, BNa. 134, Hs. 128, Hs. 27, Hf. 162, Hs. 314, Hf. 93, HNa. 43, Hs. 134, Hs. 124, BNa. 93, Hs. 34, Hs. 125, BNa. 227, Ch. 227, RPa. 185, Hs. 133, Hs. 113, BNa. 93, ALJ. 232, Hf. 162, Hs. 249, A. 294, L. 233.

بوی خوش گل بر خم خار سے از د ۶۷ و کرباده خودی هم بخار سے از د  
دار سے که از دوزار جان تازه شود انصاف بد که انتظار سے از د

The fragrant rose demands we bear the thorns,  
His Word commands that we should bear with acorns;  
Our Friend who makes a thousand men alive,  
'Tis meet we wake for Him till many moons.

IX. 116

425.—Hf. 321, Sa. 63, Ss. 243, Hs. 67, Sd. 67, BNa. 66, Sa. 181, U. 73, Sa. 48, BNa. 115, Ra. 117, BNa. 128, HNa. 62, Ls. 171, BNa. 364, W. 2232, Ph. 190, Sa. 157, Hs. 289, Sp. 47, BNa. 153, Hf. 75, BNa. 354, BNa. 271, Hs. 17, BNa. 207, Hs. 223, Hs. 155, Hf. 151, Hf. 200, Hs. 257, Hs. 116, HNa. 149, Hs. 202, Hs. 273, BNa. 203, Ls. 74, Hs. 193, Ph. 344, BNa. 341, Ch. 408, BNa. 66, RPa. 267, Ls. 346, Hs. 144, Hs. 114, ALJ. 314, Hf. 296, Hs. 133, Hs. 418, A. 401, J. 228, N. 150, W. 173, L. 309, BNa. 32, Hs. 62.

Page Sayyid Mustada, [Rumla 114].

درد هر کسی بگم از د سے تر سید ۶۸ و تار دلش از زمانه خار سے تر سید  
دروانه نگر تا که بعد شاخ نشد دستی بسیر زلف نگار سے تر سید

None ever saw in world His beaming face,  
Before his heart was lanced by human race.  
Behold the hive is bored in thousand holes,  
'Tis then that honey therein finds a place.

IX. 117

418.—Hs.352, BER.346, Hs.182, Bn.371, Cl.355, ALJ.373, Hs.344, A.401, L.320.

خون از دل افکار برون می آید و ز دیده خونبار برون می آید  
گر خون بچکد از مژه ام نیست عجب زیرا که گل از خار برون می آید

My heart has sores, blood oozes from its throes;  
And from the eye a ruddy river flows.  
No wonder these eyelashes trickling blood:—  
For see you not the rose from thorn arose?

OX. 178

160.—Hs.143, Hs.29, Hs.94, Hs.937.

Pap. (1) Sayyid Husain Shadab [R.S.], (2) Asad Husaini Sadat [Hr.].

درد والم از شمار دفتر بگذشت ۱۶۰ وین قصه بهر محفل و محضر بگذشت  
این واقعه در جهان نکرده است کسی من تشنه زار و آیم از سربگذشت

Alas! my sorrows swell and bounds have burst,  
My tale is known to all from hill to hurst;  
And none has seen this wonder in the world,  
Within the Sea of Life I die of thirst.

OX. 179

327.—Bn.16, Cl.163, CR.922.

صد خانه ز غروب دلم و برانست ۳۲۷ و ز گریه زار بهم صد چندانست  
از هر مژه ناودان خون است روان گریمن مژه را بهم زخم طوفانست

My tears have washed a hundred ports from shore,  
My wails have blown in air a hundred more;  
My lashes send out constant streams of gore,  
A wink will drown the world by storms in store.

OX. 180

294.—BER.302, Bn.377, S.53, Hs.226, Hs.285, 144, 107, Hs.391, CR.924.

چشمم ز فراق دمیضم می گرید همه از فوق سرم تا بقدم می گرید  
می گریم زار و می نویسم نامه از گریه زار من قلم می گرید

Bereft of Thee my eyes in torrents flow,  
From head to feet I'm drowned in river, lo!  
I moan and cry, and then I write my tale  
And as I weep, my pen is weeping so.

OX. 181



443.—Hs.73, Bz.296, ALL.10, Hw.298, A.308, J.103, W.201, L.242.

دل چرا نیست که نور از رخ دلم گیرد بهیچم و در بید ز عیش و ننگی از سر گیرد  
صفت صبح بر وانه دلم باید گفت کاین حدیثی است که در سوغتکن در گیرد

The heart's a taper, by His face it glows,  
It dies for Him, in newer life it flows;  
To heart of moth ye tell the worth of light—  
In language which a heart in burning knows.

IX. 101

423.—Hs.145, Hs.145, Hw.999, J.221, N.144, CR.396.

'Amr [M.N].

دردا که دلم بهیچ در میان ز سید بهیچم چنانم چلب آمد و بچانان ز سید  
در پیخوری عمر بیابان آمد افسانه عشقی او بیابان ز سید

Alas! my tattered heart will never mend,  
Tho' life expires, to Him it can't ascend;  
My days have ended but I know Him not,  
The tale of love for Him will never end.

IX. 101

379.—Hs.247, Ws.7, Ss.43, Hs.1, Ss.51, Bz.60, Ss.128, U.80, Ss.42, Bz.146, Pz.110, Bz.97, Hs.37, LN.36, BM.440=81, Ws.1307, Pz.154, Bz.94, Hs.247, Ss.52, Bz.146, Bz.149, Ss.213=217, Hs.9, Bz.314, Pz.267, BM.122, Hs.138, Hs.90, Hs.114, Pz.315=418, Pz.56, Ss.218, Hs.142, Hs.133, Pz.379, BM.111, Hs.127, Pz.419, Bz.238, Ck.238, Pz.190, Ss.145=245, Ss.123, Hs.156, Hs.10=158, Hs.114, Hw.280, A.328, J.1768, N.113, W.142, LCR.265=513-997, S. Romp. 72, BEJO.249; Fagn. (1) Fakhr Razi [M.F.], (2) Asad [B.] [100].

تا بود دلم ز عشق محروم نشد و کم بود ز اسرار که مفهوم نشد  
اکنون که می تنگم از دوی نرد معلوم شد که هیچ معلوم نشد

I thought my heart had caught His lovely glow,  
I thought His secrets were as what I trow;  
But now with wisdom's eyes I scan myself  
And see that know I naught for aught I know.

IX. 101

900.—Hs.628, Bz.152, Hs.287, Ss.288, Bz.395, Bz.1201, Bz.106, Bz.300, Hs.275, LN.100, BM.430, Pz.482, Bz.452, Hs.308, Hs.249, Pz.562, Pz.25, Ck.703, Hs.307, ALL.639, Hs.361, Hw.272, A.375, J.479, Ss.364, W.409, L.614, BEJA.120.

ای من در میخانه به سبب رفته و ترک بد و نیک هر دو عالم گفته

گر هر دو جهان چو گوی افتد به گوی بر من بجوئے چو مست باشم خفته

With brows the dust of Mystic Shrine I sweep,  
And drop this world and that in darkest deep;  
If both the worlds come rolling as cycloids  
On me, I care a grain, enapt in sleep.

IX. 101

9301.—Hs.411, Cal.403, BM.402, LE.89, Hs.413, Le.403, Hs.403, Hs.414,  
Hs.408, J.554, W.401, CL1132.

آدم چو صراحی بود در روح چو میے ، سوہ قالب چون نے بود عیدای دق و نے  
دانی چہ بود آدم خاک کی خیام قانوس خیالی و پیرانی دروے

Now Man's the Chalice, there the Soul is Wine,  
And heart with lute is singing songs divine;  
Khayyam! The man of clay is Chinese lamp,  
A flimsy film, through which His light can shine.

## X. PERSONAL.

## شخصی

*Folk and their opinions.*

43.—BNS.382, Hb.148, Hb.44, Hb.535. Page: (1) Kamsi Isma'ili (Hb.), (2) Rami (Hb.), (3) Afsar (29).

آحداث زنده را چو پایانی نیست به احوال جهان را سرو سامانی نیست  
چنین غم پیوده بخود داد مده کین مایه عمر نیز چندان نیست

THE PEOPLE'S prate without a root would grow,  
All worldly weal is nothing as you know;  
Why should you fret and foam with idle grief?  
In life's mirage, why speak of ebb or flow?

X. 1

243.—MA.173, Hb.165, BMS.165, Pz.181, Hb.478, CR.910.

بادست حدیث خلق بکسر مه یاد هم آن کزیکه شیوروز دلت دارد شاد  
بر باد مه بگفت هر کی بنیاد کین عالم همچو مابسی دارد یاد

Their words are winds—are cent. per cent. discount,  
Be calm and cheerful, but on no account  
Build castles in the air, for aught they say;  
For world had many who have ceased to count.

X. 2

362.—Hb.319, Sd.339, Hb.100, BNS.341, LN.219, BMS.440, Bz.31, Hb.254, RPS.281, Hb.296, Hb.171, CR.336, Hb.131, Hb.349, J.321, S.133, W.136, CR.908, Hb.276. Page: Ibn Sina (M.F.), (R.S.), (Hb.).

با این دوسه نادان که جهان دارند هم از جهل که دانی جهان ایشانند  
خوش باش که از خوی ایشان بپدل هر کوه خست کاغوش میداند

As world-reformers' fools will go about  
In self-esteem, at others they will flout;  
Be calm—if you be not an ass with them—  
They call you faithless, and will ban you out.

X. 3

241.—Hy.113, BNs.107, 56.41, BMs.137, Wms.153, Ps.136, PB.134, HJ.128, 146.148, Bk.142, Ch.140, ALI.143, Hw.122, A.182, J.47, L.148, BNs.428, BEBs.173, Hs.73. Pap. Afsh. [Hs.].

کز غلج بخت باز آرندت در ویر سر تازی به نیاز آرندت  
فانجله به تو جمل تا برفانی آزار بجوی تا نیاز آرندت

In dust they cast you if you soar in skies,  
If you are free they bind with thousand ties;  
Emerge from darkness into light. Avoid  
Hurling His creatures.—This will save your sighs.

X. 4

83.—Hy.238, Ps.94, BNs.29, BMs.112, Wms.136, Ps.16, PB.88, BCh.121, RPs.17, BNs.123, BNs.140, Hs.87, BEBs.190, Hs.22, BNs.159, Hw.117, Hs.47, Hs.73, Hs.79, HCh.34, Hs.89, PB.108, BMs.88, Hs.114, Ps.96, Bk.238, Ch.206, BEBs.31, RPs.177, Ls.121, Bk.194, ALI.234, Hy.140, Hs.73, Hw.127, A.237, J.44, N.74, W.26, L.224.

Pap. Sharaf Din Qasbi [Hs.].

از آتش این طاقه جز دود نیست به وز هیچ کس امید به دود نیست  
دسته که ز دست برخ بوسردارم در دامن هر که میزنم سود نیست

Men try to glow in love but end in smoke,  
I hold no hope of good from all this folk;  
I lift my hands, He shields me from His fate,  
I clutch at men, then comes the fatal stroke!

X. 5

887.—Hy.387, Hs.41, 52.43, BNs.43, 52.544, Ps.232, BNs.63, HCh.42, LN.46, BMs.122, Wms.153, Ps.447, Bk.397, PB.334, PB.393, BMs.413, RPs.218, Hs.86, Hs.133, 146.364, Bk.373, Ch.634, Ls.405, Hs.308, ALI.373, Hy.313, Hs.354, Hs.497, A.688, J.443, N.397, L.391, BEBs.190.

Pap. (1) Shah Sanjari [Z]. (2) Afsh. [359].

نوعی متفکرند در مذهب و دین و به جمعی متعجبند در شک و یقین  
تا کجا نادیده برآمد ز کین کای پیخبران واهمه آست و نه این

Some roam in paths of creed, its form and rite,  
Some grope in doubts and dogmas and their plight;  
Then comes a voice from unseen "Know ye not  
The way, for neither this nor that is right."

X. 6

577.—Hj.391, Hs.38, Ss.38, BSt.38, Ss.325, U.38, Ss.38, Rs.156, Ps.146, BMs.168, HCs.53, LN.53, WMs.373, Ps.256, Rs.203, Hs.553, BSt.250, BMs.285, RPs.13, BMs.219, Hs.337, Hs.216, Hs.198, Hs.250, HCs.157, Hs.242, Hs.238, BMs.213, Ps.45, Hs.405, Ch.422, RPs.276, Ls.231=256, Rs.151, Hs.499, ALs.407, Hs.323, Hs.197, Hs.471, A.473, J.250, N.198, W.242, L.412, Hs.99.

Page: 'Amr [M.N.].

این اهلِ قبر خاک گشتند و غبارِ همه هر ذره در هر ذره گرفتند کنار  
آه این چه شرابست که تا روزِ شمار بخود شده اند و بے خیر از همه کار

Fellows of Graves pursue their dusty course,  
Their atoms each repulse the rest by force.  
O what a spell this wine of Death has cast,  
It strips them from their "Selves" and worldly cares.

X. 7

536.—Hj.246, Ss.214, Rs.145, BMs.138, WMs.441, Ps.140, Rs.80, Hs.213, BMs.216, Hs.240, BMs.208, RPs.117, BMs.177, Hs.198, Hs.162, Hs.183, Hs.354, Hs.383, HCs.113, Hs.210, Hs.189, BMs.173, Ps.530, Rs.259, Ch.377, Ls.208, ALs.289, Hs.273, Hs.184, Hs.280, A.327, J.278, N.184, W.199, L.266, BERS.34.

Page: (1) Rumi [Z]. (2) 'Abdallāh Anasī [Z]. (3) Maghribī [Hj.1].

تا برده بصبح در طلب شایم چند در بهم تپاده بروم ز خوشن گفتم چند  
در کسوتِ خاص آمده از عالم چند بد نام گشته نکو نامی چند

In search of Him no night the fool has spent,  
And stripped of self and pride he never went;  
An ass in lion's skin he goes, and brays,  
And slanders noble souls—that is his bent.

X. 8

499.—Hj.339, Ss.403, BSt.72, Ss.228, Hs.319, Ss.158, BSt.344, Ss.156, Ss.490, BMs.210, Ss.29, BMs.165, LN.179, BMs.157, WMs.334, Ps.371, Hs.153, Hs.306, Hs.153, BSt.189, Hs.191, BMs.198, RPs.218, Ls.27, Hs.169, Hs.113, Hs.176, Hs.212, Hs.281, HCs.88, Hs.174, Hs.164, BMs.146, Ps.428, Rs.158, Ch.314, RPs.281, Ls.181, Hs.507, ALs.562, Hs.203, Hs.173, Hs.312, A.418, J.259, N.175, W.190, L.337, BERS.94, Hs.74. Page: Addal [152].

کس مشکلی آسرا از دلِ دا نکشاد بهم کس یک قدم از نهادِ بیرون نهاد  
من میگریم ز میندی تا استاد بجزست بدست هر که از مادیوزاد

We can't untie this knot of tangle-land;  
For stripped of Self we cannot step or stand.  
From pupils to the masters I survey  
And each, since he was born, has naught in hand.

X. 9

492.—Hs.327, Sc.202, BMs.150, Wms.182, Ps.392, Bz.156, Hs.307, Hs.195, BMs.204, Hs.225, BMs.223, Hs.34, Hs.45, BMs.166, Hs.184, Hs.128, Hs.178, Hs.213, Hs.277, Hs.121, HCs.103, Hs.189, Hs.179, BMs.159, Ps.428, Bz.347, Cs.365, BMs.288, Hs.212, B.198, Hs.302, ALL.274, Hs.260, Hs.177, Hs.305, A.406, J.261, N.177, W.192, L.345, BMs.367.

Pap. (1) Mohammed Ghazali [M.F.], (2) Adil [R.S.].

کسی را پس پرده قضا راه نشد و هم از سرِ قدر هیچکس آگاه نشد  
هر کس ز سرِ قیاس چیزی گفتند معلوم نگشت و قصه کو تاہ نشد

Behind the curtain none has found his way,  
His secret is not such as we could say;  
And each repeats the dirge his fancy taught,  
Which has no sense—but never ends the lay.

X. 10

493.—MA.176, Hs.362, BMs.137, Ps.417, Hs.406, CR.370.

Pap. Asnawi [Lachin 1397 A.D.].

نومیکه درین سفر ترا همراهند و هم از تعبیه زوایه کی آگاهند  
ملی کوشیم و آسمان میگوید نقش آن خواہید کہ نقشیدان خواہند

Your fellow pilgrims lead you far astray,  
The blind they know not night from light of day;  
And as you ply your path the sky would say:  
"The truth will soon in Mystic eyes display."

X. 11

494.—Hs.214, BMs.33, Sc.198, Sc.175, Hs.34, BMs.178, BMs.348, Wms.359, Bz.73, Hs.238, BMs.201, Hs.221, BMs.226, Hs.44, BMs.165, Hs.91, Hs.121, Hs.160, Hs.290 = 347, HCs.100, Hs.186, Hs.176, Ps.428, Bz.344, Cs.304, Hs.228, Bz.190, Hs.301, ALL.218, Hs.218, Hs.371, A.423, L.342.

Pap. 'Amu [M.N.].

نومی کہ بخواب مرگ سر باز نهد و هم تاخیر ز قیل و قال خود باز دهند  
آکی گوی خبر کسی باز نداد و پیچیدی از چه خبر باز دهند

Some say, that when they die they go to sleep,  
And till they rise, a perfect silence keep;  
No wonder, none of them has told his tale,  
Bereft of sight thro' light how could they peep?

X. 12

466.—Hy.261, Sb.266, Sc.175, Wb.211, Bz.72, Hs.125, Bb.242, Hs.179, Hs.6, Bb.201, Sb.221, Hs.130, Hs.166, Hs.179, Hs.293, Hs.294, Hs.295, Bb.130, Pz.416, Bz.272, Ch.403, Bb.190, RPs.221, Is.250, Hs.286, Hs.367, Hs.293, A.340, J.246, N.367, W.184, L.179. Page Also See [Rumie 91].

نومے ز کزکاف در غرور افتادند نومے زی حورو قصور افتادند  
معلوم شود چو پردہا بردارند کزکوی نو دور دور دور افتادند

Some secus, through knowledge, fall a prey to pride;  
And others pray and pine for Heuri beside;  
Isis unveiled! and each and all will know,  
How far and farther from Thy path they stride.

X. 11

459.—Hs.336, Hs.393, W.204, Ch.910.

زاهد به نماز و روزه غیبطے دارد عاشق ہی دو سالہ ریطے دارد  
معلوم کنند کہ یاد مسرور بکیست هر کسی بخوال غویس غیبطے دارد

The zealot from his prayer won't advance,  
The mystic loves his trance and even dance;  
But no one knows with whom the Lord is pleased,  
Yet each affirms that He bestowed a glance.

X. 12

378.—Hy.211, Is.32, Bb.24, Hs.66, Bz.249, RPs.39, Bb.432, ALI.261, Hs.268, Bb.406, A.309, L.246. Page Also [Hs.] (160). (2) Real Days (261).

بوشیدہ مرتفع طبع خایے چند دیر نازقہ رہ صدق و صفا گایے چند  
بگرفتہ زطامات الف لایے چند بدنام کنند نگو نامے چند

The fool in motley hides a greedy heart,  
As pure and true he never made a start,  
But chants some meagre phrases which he stole,  
Thus mars some noble souls—that's all his art.

X. 13

358.—Hy.285, Sc.158, Pz.121, Bb.140, Wb.258, Bz.31, Hs.184, Bb.171, Bb.172, Bb.198, Hs.193, Hs.195, Hs.123, Hs.391, Hs.163, Hs.273, Hs.160, Hs.152, Bb.120, Bz.304, Ch.299, RPs.206, Is.169, ALI.190, Hs.197, Hs.318, A.364, W.227, L.301.

این خلقی همه نگران با الفسوس اند بر مشغله و میان ہی چون کوس اند  
خواهی کہ کتب ہی ترا بوسہ دهند خوش نام یزی کہ بدناموس اند

These folks are sorry asses, they will bray  
Like busy hollow sounding drums at fray;  
O! if you wish that they should kiss your feet,  
Acquire a fame, so Kudos they will pray.

X. 14

256.—Hs.46, Sd.45, BNs.46, Sd.33, Rg.96, BNs.67, HCs.43, LN.41, BMd.387, RP.292, Hs.127, Hs.407, Hs.221, P.69, Is.143, Hs.382, Hs.127, Hs.407, J.182, N.126, W.153, CR.907, Hs.236.

این جمیع اکابر که صاحب دارند *همه از غصه و لغم زیان خود بزارند*  
و آنکس که اسیر حرص چون ایشان نیست *این طوط که آدمیش می کشارد*

These Noble Lords who lead the worldly van,  
Are sick of life, their hides alone they tan;  
But strange! I shun the yoke of greed they bear:—  
The beasts! they call me "beast" and not a man.

X. 17

327.—Hs.244, Hs.37, Sd.37, BNs.36, Sd.268, Rg.66, P.606, Sd.208, BNs.66, BMs.109, HCs.34, LN.52, Ws.343, Rg.26, Hs.178, BDs.192, Hs.127, BNs.132, Hs.182, BMs.199, RP.259, Hs.10=51, BMs.110, Hs.124, Hs.84, Hs.263, Hs.182, Hs.121, BMs.100, Hs.190, P.72, Bs.255, Cs.234, BEPs.63, RP.189, Is.150, R.110, Hs.403, ALI.263, Hs.159, Hs.278, A.322, J.231, N.464, W.209, L.264, BEPs.197, P.61, Major (Bilgah) [Hs.].

آنها که محیط فضل و آداب شدند *همه در کشف علوم جمیع اصحاب شدند*  
و در زمین شب تاریک نورند برون *گفتند قنانه و در خواب شدند*

Belletristis filled themselves with learned lore,  
In friends' assemblies what a light they bore!  
But could not step outside this shady night,  
They spun a yarn, and then—began to snore.

X. 18

328.—TK.1, Hs.223, K.11, Sd.124, Sd.163, Hs.47, Sd.47, BNs.47, Sd.372, Rg.63, BNs.13, BNs.68, HCs.44, LN.42=225, Bg.39, Hs.190, Hs.178, RP.240, Hs.231, HCs.61, Hs.31, P.71=121, Bg.255, Cs.256, Is.143, BNs.48, Hs.531, ALI.246, Hs.303, Hs.257, A.302, L.240, BEPs.343, P.61 (1) *غصه* [Hs.], (2) *Afah* [145].

آنها که کهن شدند و آنها که نو اند *همه هر يك بمراد خویش يك يك بروند*  
این سله جهان یکس نماد جلود *رقند و روند و دیگر آیند و روند*

The Old or New have all their passage booked,  
And each will eat the porridge he has cooked.  
This World is base, will bind herself to none,  
On all who came and went she coldly looked.

X. 19

329.—Hs.269, BDs.48, Sd.198, Hs.183, Sd.180, BNs.181, BNs.66, Sd.184, BNs.178, Sd.16, BNs.214, HCs.170, LN.180, BMd.261, Bg.45, Hs.198, Hs.273, RP.275, Hs.186, Hs.107, Hs.272, P.16, Bg.280, Cs.278, Hs.306, ALI.333, Hs.300, A.148, W.222, LCR.287=992, BEPs.160.

آنها که گشتند شراب ناب اند *همه و آنها که شب مدام در محراب اند*  
بر خشک یکی نیست همه در آب اند *یداز یکی ست دیگران در خوابند*

Some boozers pull their pure and sober wine,  
Some watch at nights in niches of their shrine;  
But both are drowned in undercurrent flows,  
The One alone awakes, the rest supine.

X. 20



324.—H<sub>p</sub> 227, S<sub>a</sub> 101, BD<sub>a</sub> 56, S<sub>b</sub> 105, H<sub>b</sub> 50, S<sub>d</sub> 53, BN<sub>b</sub> 49, U 201, BN<sub>d</sub> 74, S<sub>c</sub> 39, BN<sub>b</sub> 225, S<sub>d</sub> 28, BN<sub>b</sub> 79, HC<sub>a</sub> 47, LN 45, BM<sub>d</sub> 384, W<sub>b</sub> 4313, H<sub>b</sub> 46, H<sub>b</sub> 199, H<sub>b</sub> 238, A 305, J 198, W 213, L 224. *Pers. Antiqu. Des. Mss.* [d. 745 PL.] [R.S.]. *Index Farsi* [Rough 74].

آنجا که نیک دیده و دهر آراند برهم آیند و روند و باز با دهر آیند  
در دامن آسمان و در زیر زمین خلیه است که با خدای در دهر آیند

The men who scan the skies, and earth adorn,  
Would come and go, with earth they shall be born.  
But higher spiritual planes retain the souls  
Of saints who rise with Lord in future Morn.

X. 21

325.—BN<sub>b</sub> 422, H<sub>b</sub> 302, H<sub>b</sub> 408, H<sub>b</sub> 994.  
*Pap. Add.* [H<sub>p</sub>] [142], *Alm. S<sub>a</sub>* [157].

آنجا که ز معبود خیر یافته اند برهم از جمله کائنات رخ آفته اند  
در یوزه همگام ز مردان نظر می مردان همه از قرب نظر یافته اند

Those men to whom the Master's tidings reach,  
Withdraw from world, and at His door beseech;  
And when they see the Master through the door,  
They get their sight, go nigh, and lose their speech.

X. 21

326.—H<sub>p</sub> 229, S<sub>a</sub> 40, S<sub>a</sub> 124, W<sub>b</sub> 439, B<sub>a</sub> 23, H<sub>b</sub> 176, BD<sub>a</sub> 143, BN<sub>d</sub> 144, H<sub>b</sub> 173, BN<sub>b</sub> 166, BN<sub>b</sub> 118, H<sub>b</sub> 132, H<sub>b</sub> 146, H<sub>p</sub> 122, H<sub>b</sub> 313, H<sub>b</sub> 93, HC<sub>a</sub> 214, H<sub>b</sub> 198, H<sub>b</sub> 128, BM<sub>d</sub> 129, P<sub>a</sub> 46, B<sub>a</sub> 245, Ch 231, RP<sub>a</sub> 189, S<sub>a</sub> 139, S<sub>a</sub> 117, ALI 291, H<sub>p</sub> 166, H<sub>b</sub> 262, A 302, J 164, W 207, L 246, BEH 142. *Pap. Add.* [141].

آنجا که در آمدند در جوش شدند برهم آشفتن ناز و طرب و نوش شدند  
خوردند پیاله را و مدهوش شدند در خاک ایند جمله هم آغوش شدند

Some strove as friends and mates from time of birth,  
They had their balls and dances full of mirth,  
They drank their potions, and were deadly drunk,  
So slept at last in bosom of the earth.

X. 21

327.—H<sub>p</sub> 306, S<sub>a</sub> 167, B<sub>a</sub> 22, W<sub>b</sub> 422, B<sub>a</sub> 36, H<sub>b</sub> 199, BN<sub>d</sub> 232, BN<sub>b</sub> 253, BN<sub>b</sub> 199, H<sub>b</sub> 301, F<sub>a</sub> 121, H<sub>b</sub> 402, H<sub>b</sub> 126, HC<sub>a</sub> 131, H<sub>b</sub> 226, H<sub>b</sub> 212, BN<sub>d</sub> 196, H<sub>b</sub> 46, H<sub>b</sub> 35, BN 328, Ch 394, RP<sub>a</sub> 295, S<sub>a</sub> 299, B<sub>a</sub> 141, ALI 249, H<sub>p</sub> 299, H<sub>b</sub> 121, H<sub>b</sub> 404, A 303, J 179, N 120, W 142, LCR 326=901.  
*Pap. Read* [2].

آنجا که خلاصه جهان ایشانند برهم براوچ ملک بر اق همت راندند  
در مغرب ذات نوانند نیک سرگشته و سرنگون و سرگردانند

Some saints, the pick of world and all therein,  
Have mounted skies and see all things within;  
But then in knowing Thee, like starry spheres,  
They roll their heads, and turn away, and spin.

X. 21

320.—Hs.376, Hs.44, Ss.44, BNh.44, Ss.208, U.46, Ss.32, R.84, BNh.82, BMh.137, HCz.41, LN.39, BMh.262, Wbod.213, Bz.40, Hs.191, Ss.31, Ss.204, BNh.211, Hs.240, BMh.234, RPz.30, BMh.373, Hs.193, Hs.123, Hs.132, Hs.303, Hs.124, HCz.110, Hs.396, Hs.186, Hs.89, BMh.184, Hs.161, Pz.70, Ss.355, Ch.371, RPz.295, Ss.155=225, ALL.389, Hs.267, Hs.123, Hs.388, A.453, J.180, N.128, W.151, L.354, BERf.299, BNh.408, Hs.236, Page Added [149].

آنها که جهان زیر قدم فرسودند      و نذر طلبش هر دو جهان بپسودند  
آگاه نیشوم که ایشان هرگز      زین حال چنانکه هست آگاه بودند

Some rovers plod the earth and wear it out,  
In both domains they ever scour and scout  
In search of Him—I know not if or ever  
They know the truth, and what they beat about.

X. 13

319.—Hs.360, Ss.43, Ss.191, BMh.124, Wbod.77, Hs.37, Hs.190, BCh.194, BNh.193, Hs.197, BMh.204, BMh.138, Hs.172, Hs.198, Hs.131, Hs.241, HCz.92, Hs.178, Hs.168, Hs.138, Pz.86, Ss.372, Ch.323, RPz.223, Ss.168, ALL.389, Hs.208, Hs.351, A.440, W.220, L.378.

آنها که بکنه ندی موصوف اند      دایم بکنی آب و در آن موقوف اند  
گویند که شیل و جنیدیم همه      شیل نه ولی در کونی معروف اند

Some men surnamed as "Tattered Felts" we meet,  
They drink a gill, a crust of bread they eat;  
And they have claimed to be some pious saints:—  
No saints—we know that these are feints to cheat.

X. 14

318.—Ss.378, Bz.26, Hs.179, Hs.67, Hs.299, Hs.479, Hs.189, Hs.445, A.278.

آنها که بکام دل جهان داشته اند      تا کام جهان بجای بگذاشته اند  
نوینداری که جاودان خواهی ماند      پیش از توهم ایشان چو تو پنداشته اند

Some ruled the world, they wished to make it tame  
But left it here and went the way they came.  
You think that you will stay for ever here,  
Your fathers too from first had thought the same!

X. 17

317.—Hs.347, Ss.59, Ss.58, Ss.99, BNh.95, Ss.204, Ss.73, BNh.54, R.80, Pz.136, Ss.50, BNh.77, BMh.181, HCz.52, BMh.66, Wbod.199, Bz.33, Hs.188, BER.177, Hs.398, BNh.178, Hs.299, BMh.188, RPz.30, Hs.19=35, Hs.42, BMh.144, Hs.161, Hs.167, Hs.179, Hs.20, Hs.109, Hs.156, Hs.42, BMh.133, Hs.226, Pz.83, Ss.366, RPz.233, Hs.197, ALL.368, Hs.338, A.426, J.223, L.365, BERf.296.

آنها که بکار عقل در میکوشند      تا آسوس که جمله گاو ز میروشند  
آن به که لباس ابلیس میپوشند      تا امروز بعل نیر می پروشند

In training intellect some people toil,  
In end they yoke their oxen, till the soil;  
'Tis meet they wear the motley of a fool—  
Then go in gown and hood when hawking oil.

X. 19

316.—H<sub>2</sub>307, S<sub>2</sub>166, R<sub>2</sub>21, W<sub>2</sub>224, B<sub>2</sub>42, H<sub>2</sub>193, BDe187, BNL213, 146,266, BML294, BML192, H<sub>2</sub>210, 180A,170, H<sub>2</sub>223, BML195, H<sub>2</sub>40, H<sub>2</sub>192, P<sub>2</sub>26, R<sub>2</sub>127, C<sub>2</sub>199, ALL349, H<sub>2</sub>409, A<sub>2</sub>386, W<sub>2</sub>236, L<sub>2</sub>123.

آنها که بفکرت دُرِ معنی سُختند ، و در ذاتِ خداوند صَحفا گفتند  
سر رشتهٔ اسرارِ خداست کسے اولِ ذیجی زدند و آخرِ غفقتند

Some strung the pearls of thought by searching deep,  
And told some tales about Him,—sold them cheap;  
But none has caught a clue to secret realms,  
They cast an horoscope and fall in sleep.

X. 13

317.—S<sub>2</sub>119, BDe30, S<sub>2</sub>166, H<sub>2</sub>259, 54,261, BNL195, S<sub>2</sub>149, L<sub>2</sub>199, BNL268, S<sub>2</sub>274, BNL164, P<sub>2</sub>187, S<sub>2</sub>126, BML138, HCa192, W<sub>2</sub>241, R<sub>2</sub>32, H<sub>2</sub>183, BDe133, H<sub>2</sub>253, BNL133, H<sub>2</sub>160, BML133, BML113, H<sub>2</sub>123, H<sub>2</sub>85, H<sub>2</sub>126, H<sub>2</sub>173, HCa62, H<sub>2</sub>151, BML98, H<sub>2</sub>193, P<sub>2</sub>13, C<sub>2</sub>213, 144,263, ALL266, H<sub>2</sub>244, H<sub>2</sub>27, A<sub>2</sub>123, W<sub>2</sub>216, L<sub>2</sub>262, BERJ128.

آنها که اسپرِ عقل و تخیل شدند ، و در حسرتِ هست و نیست ناچیز شدند  
دو باخبرِ ثوابِ انگورِ گزین کاین بے خبرانِ بغورِ میوہِ شدند

Entangled in their mind some men have thought,  
Their search for "Is" or "Is not" came to nought.  
Go! Know that He exists, so take His Word,  
For unripe minds are only made to rot.

X. 14

318.—H<sub>2</sub>295, S<sub>2</sub>95, BDe37, S<sub>2</sub>140, H<sub>2</sub>344, 54,341, BNL193, S<sub>2</sub>113, L<sub>2</sub>163, BNL175, S<sub>2</sub>471, BNL206, R<sub>2</sub>82, P<sub>2</sub>133, S<sub>2</sub>55, BNL298, BNL164, BML160, W<sub>2</sub>2473, B<sub>2</sub>34, H<sub>2</sub>187, H<sub>2</sub>211, BNL188, 146,190, BML197, RP<sub>2</sub>186, H<sub>2</sub>168, H<sub>2</sub>128, H<sub>2</sub>244, HCa67, H<sub>2</sub>173, BML196, H<sub>2</sub>146, P<sub>2</sub>50, B<sub>2</sub>114, C<sub>2</sub>369, H<sub>2</sub>300, ALL199, H<sub>2</sub>260, H<sub>2</sub>228, A<sub>2</sub>174, W<sub>2</sub>236, L<sub>2</sub>113, BERJ101, H<sub>2</sub>187.

آنها که اساسِ کُز پر رزقِ نهند ، و میانِ جان و تنِ فرقِ نهند  
بر فرقِ نهمِ سیوے می من پس ازین کز همچو خروسِم اَره بر فرقِ نهند

And those who practise cheating as an art  
Maintain that life and body live apart;  
These cockcomb fools! I'll stake my jug for head,  
If cock's comb on my pate they could impart.

X. 15

307.—Hy.374, BNEJ1, Ss.179, U.239, BNEJ134, Ss.341, Pz.27, BM4.208, Wood.78, Bz.40, Hb.196, BNEJ194, Hb.198, BM5.205, RPa.101, BMc.134, Hs.174, Hs.179, Hb.113, Hg.103, Hb.251, Hs.129, HCa.93, Hs.179, Hs.169, BM5.142, Hs.194, Pz.22, Hb.385, Ch.529, RPa.224, Ss.186, Hb.401, ALL.392, Hg.209, Hs.113, Hs.362, A.453, J.170, N.114, W.140, L.392, BERJ.26, Hs.229, Papi. Addl. [H.].

آن قوم که سجاده پرستند خرد . . . زیرا که بر بار سالوس روند  
وین از همه طریقه ترک در پرده زهد اسلام فروشد و ترکا فریتراند

Men make with beads and stoles an outward show,  
Deceit with halter leads them, so I trow;  
What's more amazing, but that guised as saints,  
They sell their creed but worse than heathens go.

X. 10

366.—Hy.280, Ss.134, BM4.141, Wood.47, Bz.30, Hb.193, BNEJ.105, Hs.292, BM5.180, Hs.131, Hs.133, Hg.124, Hb.128, HCa.71, Hs.196, Hs.148, BM5.133, Pz.38, Da.298, Ch.230, RPa.3206, Ss.163, Bz.136, ALL.343, Hg.186, Hs.313, A.359, L.298.

آن قوم که در مقام نمکین رفتند . . . تا آخر کار همه مسکین رفتند  
مسکین مسکین بمرگ هم میگفتند آن طایفه کاندورده نگوین رفتند

The folk who ply to gain some rank or place,  
Go helpless paupers when they spend their days;  
Inert and feeble thus they tell the death:  
"Why make and mar—suffice His holy grace."

X. 11

397.—Hb.109, Hs.992. Papi. Sahab. [Hs.]

آنکه بحسن کار نیکو بیند ۲۹۷ کار این دو برای آن دو بیند  
ز آنگونه که دوری جامه را خیاطان این سودورزند حسن آن سو بیند

Who views a goodly act with goodly grace,  
In world he stands before Him face to face.  
Behold a tailor sows the seams one side,  
And then on other side the lace displays.

X. 12

#### Personal.

192.—Hy.156, Ss.48, BM4.348, Pz.17, Hb.36, Hs.129, Hs.78, BM5.51, BERJ.46, Hb.190, Hs.47, Hs.166, Ch.154, Hb.371, ALL.172, Hg.109, Hs.173, A.383, L.171, BERJ.108.

بدنامی من ز عرش و کرسی بگذشت ۱۰۲ وین عمر هرگز نیز از منی بگذشت  
قیال جمله خوشی نیست اگر دست دهد صد کاسه پیای که هر دمی بگذشت

My evil fame has soared above the skies,  
My joyless life above its thirty flies;  
But if I could, I'd drink a hundred toasts  
For life so safe and freed from woe's ties.

X. 13

241.—Pb.18, Cs.363, CR.800.

آنکس که بخوان لب خندان داده مستم  
خون چگر می به دردندان داده ست  
گر قسبت ما نداد شادی هم نیست  
شادیم که هم هزار چندان داده ست

The One who decks with smiling lips the fair  
Gives hearts to lovers that would bleed and wear;  
He gave no joys for me, but glad I feel  
For thousand pangs I ever have to bear.

X. 14

*To Critics.*

242.—W.4.123, B.8, H.157, R.4.23, R.4.60, B.4.25, H.68, B.4.40, B.4.35, H.4.22, H.36, H.38, L.64, B.42, R.4.42, A.140, H.36, H.4.100, A.62, L.63, N.35, W.38, L.47.

Page (1) Rumi [Hj.] [Hv.], (2) Shaki, (3) Qubani al-Hakim [Rump. 57].

ما کافر عشقم مسلمان دگرست  
ما مورد ضعیف و سلبان دگرست  
از ما دغ زرد و سبک باره طلب  
بازار چه نصب فروشان دگرست

We heathen lovers are not men of creed,  
We harness not the air, as ants we speed;  
With faces wan and with our shattered hearts,  
We call no custom, for we have no greed.

X. 15

243.—B.4.327, Pb.134, H.131, L.163, R.4.228, H.100, H.4.100, H.36, H.4.100, H.4.100, CR.853, B.4.136. Page Ba. Sim [Hv.].

گر باده نمیخورم نشان خامی ست  
و در نیز ندانم می خورم بد نامی ست  
بی شاه و حکیم ورنه میا بد خورد  
و درین سه نه خورد که دشمن کلیمی ست

If wine I shun, ill-bred as beer I go,  
By drinking oft in world would slander grow;  
A prince or sage or saint should drink his wine,  
If thou be none of three, 'tis deadly foe!

X. 16

244.—S.34, B.4.339, S.402, S.403, M.A.104, B.4.100, B.4.35, H.4.208, H.4.208, H.4.148, H.4.106, H.4.211, H.4.451, A.288, H.4.212.

آ جان من از کالبدم گردد فرد  
هر کز که خوشترست آن خواهم کرد  
صد نیز بریش که ملامت کندم  
هر زن چلی را هم خود باید خورد

Before my soul and body go apart,  
I do what gives the greatest bliss to heart;  
And plague on him! who goes and slanders me,  
If I have sores, then I alone will smart!

X. 17

343.—Hs. 378, DDs. 33, Ss. 179, Hs. 304, Ss. 301, BNs. 301, L. 196, BNs. 371, Ss. 307, BNs. 310, HGs. 292, LN. 150, BM. 4. 404, Bz. 47, PB. 300, Hs. 112, BNs. 197, Hs. 200, Hs. 129, Hs. 179, Hs. 228, Bz. 297, Ch. 297, Hd. 284, AL. 1. 343, Hs. 123, Hs. 317, A. 357, J. 172, N. 122, W. 149, L. 296, BER. 129.

Page K. 1. [Rumie 60].

اکنون که زخوشدلی بجز نام نتواند  
دست طرب از ساجری باز بگیرد  
امروز که در دست بجز جام نتواند

And now to please my heart I have thy Name,  
Save Word my friends have left ah! as they came;  
I clasp it firm 'tis only joy I have,  
Save heart there's naught I have to play my game.

X. 48

*To adversaries.*

14.—Hs. 7, BER. 345, Hs. 180, Pz. 169, Bz. 7, Ch. 63, Hd. 378, AL. 1. 6, Hs. 10, A. 13, J. 18, L. 8.

بر دست بکے نیز جواب است مرا  
پوسته دل خصم کباب است مرا  
کز و سیه سال فتح با است مرا  
وز کف او جام شراب است مرا

I wield a sword, an answer, sharp utmost,  
With this I conquer all who taunt and boast;  
A broiling heart my foe has for my meat,  
His skull is full of rum—so rum my toast.

X. 49

448.—Hs. 364, Hs. 396, Hs. 318, Hs. 454.

Page Baba of Dîn Anâli [Hs.].

و ندان بگرد که ملوک زمینند و جم در میکنند با من یاد زنده  
این ز عذر و شکان تحت الحاکم در حیل و زهد و شید شاگرد منند

The mystic souls who rule over all they see,  
They drink in Master's shrine their toasts to me;  
These pietists have to learn their tricks of trade  
From me and then rehearse in galilee.

X. 50

30.—Hy.16, Sa.11, U.59, Pa.7, BM.436, W.54.33, Pl.4, Sp.38, BN.7, BD.14, BN.14, Pl.6, Pl.35, BERA.17, Pl.13, Pl.13, Hg.3, Pl.13, Pl.10, BM.11, Pl.9, Hg.16, Ch.69, RPa.78, Is.13, Is.11, ALL.17, Hg.11, Pl.43, Pl.69, A.23, J.3, N.3, W.4, L.18.

ای خواجہ بکے کام روا کی مارا و دم درکش و ذکر بخدا کی مارا  
ما راست دوم لیک تو کج بینی رو چارہ دیدہ کن رہا کی مارا

O Rector! grant a boon I beg of thee:—

Suspend thy speech, let God look after me.

My path is right, but seest thou perverse;

Ah! heal thy eyes, avoant! and set me free.

X. 41

166.—Hy.32, Sa.48, Sa.192, Pl.221, BSA.221, U.134, Sa.163, BN.163, Pa.69, Pa.47, Sl.127, BN.249, HGA.211, BM.149 + 421, W.54.191, Pl.134, BD.37, Hg.29, BN.134, BSA.130, BERA.79, BM.23, Hm.51, H.64, Hg.108, Hg.138, HGA.197, Hg.24, Pl.52, Pl.25, Pa.308, BSA.69, Ch.26, RPa.87, Is.38, Is.40, Hg.208, ALL.64, Hg.37, Hm.69, A.89, L.69, BERA.106, Sl.223.

ی کر چه بشرخ زشت آست خوشست ۲۶۶ جو در کف شاہدے غلامست خوشست  
تلخست و حرامست و خوشم ی آید درے مست کہ تاہر چه حرامست خوشست

They say that wine is foul, I like it more,

And best when served by beauties I adore;

Tho' bitter and forbidden, I relish:

We relish what they forbid, yea of yore!

X. 41

172.—Hy.409, Pl.40, W.54.582, Pa.349, B.193, Hg.345, BD.211, BN.264, BM.292, BM.227, Hg.223, HGA.166, Hg.259, H.239, Pa.98, BSA.415, Ch.412, Is.271, Is.166, ALL.408, Hg.342, Hm.466, A.483, L.422.

ای خواجہ قلبہ گر ترانیت خبر ہے چندین زحسد بر اہل معنی متگر  
ایشان ہذا از صانع و صنعتگر کو بند تو از دم حیض و از کجاسات ذکر

Expert at rites! you know not what they mean,

Don't look at mystics with your envious mien;

They think of Lord and all His graceful works,

While you would talk of filth and things unclean.

X. 42

148.—R.4, TX.4, Hy.313, K.6, W.33, Sa.14, BD.112, Sl.204, Pl.108, Sl.169, BN.166, Sa.287, U.30, BN.166, Sa.129, BN.20, B.219, Pa.180, Sl.77, Hg.36, HGA.61, LN.34, BSA.68, W.54.313, Pl.173, B.318, Sp.33, BD.265, Hg.82, BN.138, BN.184, RPa.28, BM.280, Hm.292, H.284, Hg.314, Hg.323, H.328, H.43, BM.316, Hg.287, Pa.368, BSA.323, Ch.396, RPa.323, Is.408, B.293, HGA.302, ALL.328, Hg.416, Hm.283, Hm.323, A.644, J.302, N.364, W.324, L.337.

چون نیست مقام ما درین دیر مقیم ہرے یس و مستحق خطائیت عظیم  
تا کے زحدوت و قدم ای مرد حکیم چون من دہم جہان چہ حادث چہ قدیم

Since know I not how long I hold this place,

So loveless life I feel a great disgrace;

Why talk of old or new?—O worthy sage!

I go, let world have old or new her face.

X. 42

440—44, 228, Fl. 295, 54294, B&B 292, B&B 146, S. 559, B&B 303, 197, 280, B&B 350, 16, 70.

دست چوبی که جام و ساقش میگرد. جیم حرف است که آن دفتر و میز میگرد  
نوز ابد خشتی و نیم فاسق تو آتش نشینده ام که دزد تو میگرد

With hand which grasps the grail my heart and soul,  
 'Twere shame if book and pulpit I control!  
 See thou dry canter! I'm immersed in love,  
 A fire which burns the wood will quench at sheet.

270.—Hg. 91, Se. 28, U. 19, Se. 564, Pa. 16, BM. 158, BM. 52, L. 107, BM. 10, W. 142, B. 9, BM. 29, Hg. 117, BM. 29, Hg. 44, BP. 212, Hg. 3, BM. 40, Hm. 26, Hf. 58, Hg. 100, Hg. 72, Hg. 42, Hg. 26, BM. 29, L. 16, H. 2, Hg. 58, BM. 100, Ch. 113, H. 28, H. 22, Hg. 234, AL. 98, Hg. 31=140, Hg. 28, Hm. 46, A. 48, J. 67, N. 37, W. 60, L. 109, BM. 29, Hg. 32.

نے لاقی مسجد میں درخورد گشت  
چون کاغذ و ریشم و چون قہر گشت

ازد ناند بکلی مرا از چہ سر گشت  
نے دین و نہ دنیا و نہ اہد چہ گشت

With Church or pulpit I can ne'er succeed  
He kneaded me, for what he knows indeed;  
As heathen wretch or haggard whoré I go,  
No creed, no greed—from hopes of heaven freed

771-JD6-119, B24-570, P643, CR1261.

د دوستی را بجان و دل خریدم      د دوستی توانگری را دیدم  
د دوستی از جهان بگریه دیدم      د دوستی و حشمتش طمع خریدم

Two crumbs and corner, this is all I take,  
The rest in world I leave for Beloved's sake;  
I purchased poverty with heart and soul,  
But see, in this, the fortune that I make.

889-44, 527, 564, 584, 594, 595, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

چون گفته با برسد از مطبخ لوب از کس طمع خام ندازیم خوشیم  
 بکجویم ایام ندازیم خوشیم ۹.۹ گر چاشت بود شام ندازیم خوشیم

Without a grain of grief we save sedate,  
We ate at dawn, for dinner do not wait;  
Since master's kitchen sends a dish prepared,  
We beg no crumbs from any mortal's plate.



1898.—Hq.731, Sc.38=385, Wood266, BD6373, Hs.450, B6478, Cl.368, ALL287, Hs.290, A.895, L.752.

خشنه نه نیم یا تویم بر خشنه ۱۰۰۰ زین پس من و باد و کتا در گشته  
آتش نسوم زهر هر انگشته خوبه نبود بر بوم باز گشته

I won't deceive nor ever will be vexed,  
His Word in solitude is all my text;  
I will not burn for fuel which they add,  
I'll bear with bad, for good I've no pretext.

X. 31

657.—Hq.435, Sc.379, Sc.382, Rn.164, Pn.467, Wood366, Pn.319, Bn.266, Hs.456, BD6372, BN1293, BM1317, BPn.116, Hs.265, H1241, Hq.370, HC2317, Hs.378, Hs.278, BN1257, Hs.34, Hs.264, Pn.250, Bn.447, Cl.463, L.296, Bn.190, AL1405, Hq.378, Hs.240, Hs.388, A.551, J.338, N.241, W.281, L.455, BN1313.

تا چند کنم عرصه نادانی خویش ۷۰۰ بگرفت دل من از بر شانی خویش  
ز آثار بختان که بر میان خواهم بست دانی ز چه از ننگ مسلمان خویش

How long to folk my ignorance I plead?  
My puzzled heart is blind and cannot lead.  
I long to wear these heathen stoles, and why?—  
Now know ye all—I really loathe my creed.

X. 32

665.—Hs.257, Hq.390, Hs.355.

دیگر نکتم امید بر مذ هب خویش ۶۶۰ زیرا که خطا بود دل دور اندیش  
دیگر نکتم خواب و می تاب خورم چون خوابگاه دراز دارم در پیش

Henceforward, I'd abandon this my creed,  
For foresight ends in only grief and greed;  
Henceforward, I'd abandon sleep for love,  
For later on I sleep for long indeed.

X. 33

244.—Hq.401, W.14, Sc.15, Hs.170, Sc.170, BN5568, Sc.267v432, Rn.63, BN556, Hs.464, LN.279, Pn.131, Hs.125, H1108, BM1356, Hs.256, Hs.38, H1213, Hq.284, Hs.113, Hs.123, Hs.274, Pn.446, Bn.34v473, Cl.38, L.26, Hs.368, AL138, Hq.145v97, Hs.212, Hs.123v370, A.34, J.351, N.253, W.293, L.78, BN1380.

Pap. (1) Add. (2) Ashraf Khamisi (Pamph 55).

گر نمی نبود نصیب ما خار پس ست ۷۷۰ و در نور تیرسد با نار پس ست  
گر بجه و مجاده و شیخی نبود فانوس و کلیسا و زناد پس ست

I may not find the rose but have this thorn,  
I may not gain His bliss but lie forlorn;  
Though pulpits, gowns and beads I cannot claim,  
I have His shrine and conch, and all your scorn.

X. 34

788.—BD.117, P.318, J.43, CR.323.

Page Added (Rough 327).

دل فرق نمی کند می دانه زدام و دوشش بسجدهست و دوشش بجام  
 با این همه ماوی و معشوق مدام و دوشش بخت به که در صومعه خام

The heart can never know the grain from snares,  
 One turns to songs, one has his temple cares;  
 However 'tis meet to roase in Mystic Shrine,  
 Than go in dark with light which only flares.

X. 34

810.—BN.409, H.441, Hw.660. Page Added (Hw.) 'Asar (H.).

یکچند بلم و عقل دوزگار شدم و گفتم که مگر واقف اسرار شدم  
 هم عقل عقیده بود هم علم بحجاب چون دافتم زهر دو یزار شدم

I once befriended Learned Lore and Mind,  
 I fancied I had reached at last The Find;  
 Alas! that Lore but proved a public whore,  
 And lie on Mind which acted like a blind.

X. 34

813.—H.531, W.514, P.418, B.367, H.504, BD.209, BN.368, BN.412, BN.506, H.522, H.514, H.540, H.507, H.507, H.542, H.554, P.362, B.354, Ch.625, B.380, B.263, J.4321, ALI.504, H.467, H.313, Hw.693, A.682, J.421, N.514, W.546, L.573. In Rough 73.

یکروز زیند عقل آزاد نیم یک دم زدن از وجود خود شاد نیم  
 شاگردی دوزگار کردم بسیار دوزگار جهان هنوز استاد نیم

From bonds of fancies I have never strayed,  
 Nor for a moment sung His name or prayed;  
 Apprenticed to this world through all my life,  
 I'm yet a novice in her arts and trade.

X. 37

746.—H.546, BN.17, B.349, Ch.368, ALI.536, Hw.654, A.677, J.594, W.551, L.570.

چند آنکه ز خود نیست نرم هست نرم هر چند بلند یا به نرم است نرم  
 زین طریقه تر آنکه از شراب هستی هر لحظه که هشیار نرم مست نرم

As Self would melt, Existence I attain,  
 With soaring pride I sink to lower plane;  
 And more than this with wine of Existence,  
 The more I wake, more drunken I remain.

X. 38

944c.—Hq.668, Hs.293, Sd.295, BNL.288, Ss.197, Ps.299, BNL.303, HCa.276, BMd.412, Wbod.208, Fh.520, Bc.491, Hs.605, BNs.27, BNs.444, BMs.310, BP.199, BM.377, Hs.398, Hf.384, HCa.360, Hs.436, Hs.440, BMf.395, P.110, Ch.757, L.477, B.306, Hs.334, ALf.678, Hq.576, Hs.385, Hs.816, A.838, J.320, N.387, W.406, L.899.

Fajr, Hafe [Rasmi 231] (940).

افراد مرا با می و مستی کازے سے  
ایکاش کہ ہر کدام مستی کر دے

I have my business with His Wine and trance,  
But why should folk upbraid and look askance?  
I long that folk would all be drunken fools—  
So world may once enjoy a jolly dance.

X. 19

782c.—Hs.524, Ss.80, Ss.68, Hs.236, Sd.236, BNL.214, Ss.292, BNd.180, Ss.238, BNL.256, BMs.229, HCa.226, LN.229, Wbod.211, Bc.357, BCL.281, BNL.361, BMf.397, BMs.286, Hs.299, Hq.395, HCa.288, Hs.330, Hs.330, Hs.336, Ch.602, L.356, B.240, ALf.536, Hq.461, Hs.461, A.655, L.348, BERf.148, P.460.

ما باد تلخ تلخ دیرینہ خوریم  
انگورِ حلالِ خویشِ ددغم کر دیم

For long we drank the gall of woe and waste,  
With fasts and vigils that we may be chaste!  
Our hearts are filled, O Lord! with holy vine,  
Ay do not forbid that we may not taste.

X. 20

781c.—Hq.314, Hs.272, Sd.272, BNL.279, Ss.298, L.176, Ss.187, Ps.211, P.179, Bc.55, HCa.261, BMd.168, Wbod.90, Fh.407, Bc.546, Hs.493, BCL.263, BNf.357, BNL.383, BP.176, Hs.13, BMs.278, Hs.291, Hf.279, Hq.540, HCa.281, Hs.322, Hs.322, BMf.309, Hs.312, BNL.322, Ch.599, BERf.131, L.348, B.232, Hs.308, ALf.527, Hq.493, Hs.278, Hs.622, A.649, J.377, N.279, L.576, Hs.186.

ما افسر و خان و تاج کے فروشیم  
نصیح کہ یک لشکرِ زورِ ست

When did I sell a title, post, or crown?  
But for a song I'll sell my hood and gown;  
And beads, the harbingers of evil deeds,  
I fling for Master's word lest He may frown.

X. 21

782.—Hs.509, Hs.371, Sd.271, BPa.280, U.179, BNa.173, Ss.589, Bz.232, BPa.19, BPa.280, HCa.283, BMa.172, Pa.403, Ba.349, Bz.496, Bz.23, RPa.172, 141.305, Hs.342, Bz.312, Ch.309, Hs.322, ALI.323, Hs.453, Hs.302, Bz.616, A.616, J.402, N.303, W.339, L.331, Hs.189. *Var.* Mā Ghazal [M.F.], [R.S.].

آخره زهد در سرختم کردیم همه وز خاک خرابات تهیم کردیم  
باشد که دوآن میگذا در پایم عمری که درین مدرسه‌ها کم کردیم

We tear our gowns, and dress as motley fools;  
We live in Tavern and its dust and pools;  
For in that Mystic Shrine we hope to gain  
The life we lost thro' learning in the schools.

X. 41

784.—Hs.369, Hs.281, Sd.283, BPa.270, Ss.295, BPa.276, HCa.292, LN.254, Pa.403, Bz.360, Hs.179, Bz.241, Hs.303, Hs.382, Bz.311, Ch.308, 144.429, ALI.319, Bz.364, Hs.612, A.612, J.404, N.305, W.340, L.325.

ما کرمی بخودی طرباک شدیم همه وز پایۀ دون بر سر افلاک شدیم  
آخره ز آلاشی تن پاک شدیم از خاک برآمدیم و در خاک شدیم

I fling this Self away, and joys I greet,  
I soared from dismal depths to Master's seat;  
Till cleansed at last from all my carnal grease,  
I cling as golden dust to Master's feet.

X. 41

925.—Hs.623, Wsod.257, Pa.308, Bz.636, Hs.390, BNa.412, BPa.469, BMa.349, Hs.366, Bz.173, Hs.402, HCa.340, Hs.391, BML.365, Pa.218, Bz.605, Ch.611, BPa.166, 144.105, ALI.603, Hs.374, Hs.267, A.370, J.491, L.649.

ما عاشق و زند و می پرستیم همه در کوی خرابات نشینیم همه  
بگذشته ز فیح و عین و از وهر و خیال از ما مطلب هوش که مشیم همه

We lovers all adore the Mystic Wine  
Abide in lanes which lead to Master's Shrine;  
And free of good or bad, and doubts or thoughts,  
We senseless lie, entrapt in love Divine.

X. 42

787.—Hs.534, Wsod.56, Pa.401, Bz.358, BPa.296, BNa.354, BPa.406, BPa.296, Hs.308, 141.307, Hs.376, HCa.298, Bz.108, Hs.179, BPa.294, Pa.322, Bz.337, Ch.612, BPa.149, Bz.363, Bz.249, ALI.346, Hs.452, Hs.306, Hs.644, A.663, J.406, N.307, L.539.

ما نیم که سرمست شرابیم مقام همه در مجلسی نایب مجزاده و جام  
بگذاز نصیحت من اے زاهد خام ما باده پرستیم ولی بار بکام

We are for ever rapt in spirit true,  
We merr and there have Heart and love the two;  
Raw Zealot! spare thyself from traching us,  
We worship Word of Friend who kissed us too.

X. 41

745.—Hf. 498, Sh. 18, Wb. 463, B. 336, Hb. 493, BDA. 287, BN. 528, BM. 576, BM. 262, Hs. 262, Hf. 292, HGA. 272, Hs. 314, Hs. 314, Hs. 303, Bb. 308, Ch. 368, BBA. 127, RPa. 117, L. 338, B. 224, BN. 38, ALJ. 514, 34p. 427, Hs. 291, Hs. 607, A. 627, J. 392, N. 292, L. 329.

سر حلقه دندان خرابات من و ده افتاده بهصوت ز طاعات من  
آنکس که شب دراز با باد ناماب از خون جگر کند مناجات من

I am the crown of mystics of the shrine,  
I fell from right to wrong, so I repine;  
Through all the weary night I sing His name,  
And pray with bleeding heart "Lord! I am thine."

X. 66

494.—BN. 68, BM. 508, P. 224, B. 168, Hb. 313, BDA. 182<sup>100</sup>, Hs. 147, Hs. 226, Hs. 238, P. 419, Hb. 264, 34p. 967, A. 263, Ch. 373, BBA. 172.  
Page: See See (34p.). [141.]

کفر از چو منی گرفت آسان نشود بهر حکم تو از ایمان من ایمان نشود  
در دهر چو من بکس و آنهم کافر پس در عهده دهر یک مستهان نشود

My Ego leads to pride and disbelief,  
For faith my Ego is support in chief;  
The world has Ego, that an infidel,  
Can one attain to faith and right belief?

X. 67

979.—Hf. 712, U. 93, BN. 248, Sh. 111, B. 298, Sh. 109, BN. 344, BM. 459, Wb. 423, P. 345, B. 498, Hb. 636, 34p. 52, BDA. 385, BN. 472, BM. 579, Hf. 95, Hs. 44, Hs. 425, 34p. 406, Hs. 474, Hs. 64, P. 392, B. 608, Ch. 762, BBA. 192, Hf. 30, L. 506, B. 339, Hb. 378, ALJ. 688, 34p. 602, Hs. 403, Hs. 897, A. 887, J. 322, N. 410, W. 480, L. 744, BBA. 123.

با من تو هراچه گوی از کین گوئی و ده بپوش مرا ملحد و بدین گوئی  
من معقولم هراچه هست لیکن انصاف بده ترا رسد کین گوئی

You slander me, in spite of your assaults,  
I thank you for I wake, and see my faults;  
I admit all my faults, but think awhile,  
It seems you store this malice in your vaults!

X. 68

389.—Hf. 336, BN. 42, Sh. 200, BM. 180, Wb. 472, P. 170, B. 112, Hs. 264, BN. 203, 34p. 224, BM. 221, BM. 145, Hs. 183, Hf. 314, Hs. 186, Hb. 349, BDA. 302, Hs. 188, Hs. 178, BN. 138, Hs. 158, P. 240, Bb. 348, Ch. 362, L. 197, ALJ. 373, Hs. 238, Hs. 133, Hs. 373, A. 408, J. 291, N. 134, W. 350, L. 344.

تا یار شراب جالغرام دهد مرا عذ بپوشه فلک بر سرو یاریم دهد  
گویند که چون پر شوی تاب شو چون توبه کنیم تا که خدایم دهد

When Guide will give His life imparting glow,  
If fortune kissed my feet, I spurn it so!  
You say I should in mature age recant,  
How could that be when Lord would not allow?

X. 69

769.—H<sub>p</sub>300, BNa36, BDa114, Ss218, Hs308, Sd208, BNa208, BNa366, Ss151, BNa378, BNa234, HCa199, LN90, BMa280, Wsd1370=379, Pk380, Ba334, Hs471, Hg48, BNa364, BMa301, Hs313, H1289, Hg319, HCa302, Hs344, Hs347, Hs324, Pk313, Bs310, Cs318, Ls372, Bs236, Hs388, AL1316, Hg400, Hs288, Hs608, A429, J386, N289, W329, L322, BBR1209.

دنيا چو فاست من بجزئی نکم ۷۷۰ جزایاد نشاط وی روشن نکم  
گویند خدا ترا ز می توبه دهاد او خود ندعد و گرد هد من نکم

The world's a cipher—Here's a cipher mine—  
I only think of love and lucid wine.  
They say may He everi thee from thy wine,  
He wont—and if he would, then I resign.

X. 31

774.—H<sub>p</sub>487, Hs18, Sd116, BNa36, Ss303, U16, Ss14, Ba286, BNa12, BNa240, HCa14, LN14, BMa26, Wsd139, Pk368, Bs313, Hs464, Sg13, BDa270, Hg20, BNa300, BMa410, BPa296, BMa373, Hs377, Hg308, HCa268, Hs359, Hs308, Hs17, BMa231, Hs308, Pk237, Ss498, Cs382, Ls391=394, Bs219, BNa444, AL1364, Hg422, Hs399, J419, W336, L309, BBR111, Hs28.

تا غن نبری که من بخود موجودم ۷۷۵ یا این ره خو خوار بخود بیمودم  
این بود و نبود من ز بود او بود من خود که بدم یکا بدم کی بودم

Think not that I exist myself, beware!  
Nor that I chose this den of beast and bear;  
"To be or not to be" is of His Being  
What was the Ego, when was it, and where?

X. 71

### On Heaven and Hell.

286.—H<sub>p</sub>179, Ss399, Ss221, Hs17, Sd117, BNa17, Ss38, U11, BNa49, Ss15=414, Ba12, Pk47, Sd134, BNa18, BMa38, HCa15, BNa18, Wsd404, Ba15, Hs468, Sg4, BDa93, Hg21=299, BNa93, Hs98, BMa67=149, BPa297, BBR122, Hs49, Hs11, H1100, Hg117, Hs177, HCa28, Hs100, Hs82, Hs12, BMa130, Ls28, Hs98, Pk357, Bs188, Cs395, BBR144, Ls31=90, Bs78, Hs398, AL179, Hg89, Hs300, Hs198, A39, J114, N39, W100, L194, BBR12, Hs28.

زردان جیوگی وجود ما را آراست ۲۸۶ دانست ز فعل ما چه بر خواهد خواست  
بی حکش نیست هر که را می که مراست پس سوختن قیامت از چه خواهد خواست

Creator, when He moulded first my clay,  
Knew all the parts which I would have to play;  
Had He decreed the good or bad in me,  
Why should He burn me then on Furnace-day?

X. 31

5271.—Hb.512, BERb.58, Hs.598.

مومن بجهنم و سفر کے سوزد ۷۷۰ لیکن گنہ و معصیت وے سوزد  
من تھربہ کردہ ام یاتش صمدار دستی کہ ہی آلودہ بود مے سوزد

The faithful never burns in fire of hell,  
But all his sins are burnt, and that is well.  
I dipped my hand in wine and held in flame  
It burnt the wine, not hand, and so I tell.

X. 73

5272.—Hb.176, BSt.141, Ss.152, BML.96, Wb.4393, Hb.142, BDs.112, BSt.112,  
Hb.147, BML.188, BSt.156, BML.77, Hs.108, Hb.41, Hg.98, Hb.139, Hb.44, Hs.82,  
Hb.162, Pz.421, Bk.306, Ch.204, ALL.216, Hg.112, Hs.215, A.225, L.212.

کم گوی کہ فضل حق یاسانی نیست ۷۷۱ وز توبہ بگویی کالجہ میدانی نیست  
چندین پسر شکر لب و شیرین گوی چون توبہ توان کرد مسلمان نیست

Say not that Grace with ease cannot be sought,  
Repent, for He is not as what you thought;  
Such youthful lads and with such lovely voice,  
If now they vow, then faith will count to naught.

X. 74

4511.—LE.64.

روزیکہ قد از بار کہ خم گردد ۷۷۲ بندار کہ لطف او مقدم گردد  
دانی کہ پراکز بفردا افتاد تا قاصد روز غضب کم گردد

The day ye bend beneath your sinful weight,  
You find His grace alone a faithful mate;  
He carries dealing with you for a time,  
So may, by lapse of time, His wrath abate.

X. 75

506.—Hb.398, Ss.124, Ss.185, U.246, BSt.397, BML.237, Wb.4236, Pb.219,  
Bk.163, Hb.314, BSt.34, BSt.182, Hb.126, Hb.41, BML.213, Hs.229, Hb.124, Hb.179,  
Hb.303, Hb.149, Hs.206, Hb.147, BML.287, L.145, Hb.210, BSt.317-319, Ch.311,  
L.304, Bk.115, ALL.361, Hg.183, Hb.178, Hs.390, A.377, J.282, N.178, W.193,  
LCR.316-325, BER.138, Hb.124.

Page: (1) Abu Sa'ad, (2) Saif ud Din Balkhara, (3) Isma'il Din Kandi. [Rumie  
126].

گویند بهشتر گفتگو خواهد بود ۷۷۳ وان یار عزیز کند خو خواهد بود  
از غیر محض جز نکونی ناید خوش باش کہ عاقبت نکو خواهد بود

They say on judgment day when we would meet,  
That Beloved Friend in anger will mistreat.  
That Perfect Grace bestoweth not but good,  
Be happy, in the end you see His feet.

X. 76

121.—Hq. 998, Sa. 70, BDa. 18, Sb. 247, U. 141, BNa. 20, Sa. 404, BNa. 192, Ra. 20, Sa. 20, BNa. 201, LN. 125, BMd. 222, Wbd. 158, Pb. 73, Hq. 73, BDa. 116, Hq. 134, BNa. 116, Hq. 134, BNa. 121, BEBa. 160, BNa. 97, Ha. 110, Sa. 42, Hq. 53, Hq. 172, Hq. 76, HCa. 48, Hq. 120, Hq. 100, Hq. 100, Pb. 228, Sa. 208, Cb. 207, RPa. 172, Lq. 116, Sa. 99, ALJ. 208, Hq. 137, Ha. 212, W. 111, L. 214, BEBa. 92, Hq. 119.

تا چند زخم بروی دریاها گشت ۱۲۱ نوید نیم جو بت پرستان گشت

امشب من و سیم بر جوانان گشت بی خواهم و معشوق چه دوزخ چه بهشت

Away with vanities, or paving sea,

No idols I worship, so I am free;

To-night I stay with graceful lads of Shrine,

In hell or heav'n I see Him, Him I see.

222.—Sa. 322, Sa. 322, BNa. 220, U. 134, Sa. 160, Ra. 71, BNa. 200, BMd. 147, Sa. 93, Hq. 100, Hq. 136, Pb. 342, Cb. 23, ALJ. 61, Ha. 61, Hq. 39, Aq. 220, J. 32, N. 62, W. 63, L. 67.

هر چند که از گناه بد بچم و زشت ۲۲۲ نوید نیم جو بت پرستان گشت

اما صحرای که میرم از خودی بی خواهم و معشوق چه دوزخ چه بهشت

Unlucky, ugly, though with sins I swell,

But like a heathen do not languish—Well—

In trance I die, I crave for Him and Word,

Let Heaven or Hell be quarters where I dwell.

253.—Hq. 73, BDa. 40, Sa. 196, Sa. 39, BNa. 40, BNa. 47, Ra. 67, Pb. 87, Sa. 4, LN. 200, Wbd. 427, Hq. 140, BDa. 111, Hq. 372, BNa. 111, Hq. 204, BNa. 127, RPa. 108, BEBa. 158, BNa. 78, Hq. 100, Sa. 40, Hq. 73, Hq. 100, HCa. 40, Hq. 88, Hq. 99, BNa. 60, Pb. 100, Pb. 473, Sa. 81, Cb. 29-32, BEBa. 40, RPa. 100, Lq. 110, Hq. 325, ALJ. 76, Hq. 133, Hq. 93, Hq. 20, A. 104, J. 107, N. 62, W. 64, L. 69, BEBa. 100.

من هیچ ندانم که مرا آنکه مرگت ۲۵۳ کرد اهل بهشت خوب یا دوزخ زشت

جایم و نی و بر چلی و لب گشت هر چار مرا قد و ترانیه بهشت

I know not when He made me from his Word,

If bliss on Heav'n or bane on Hell conferred.

A cup, His image, lute, and jungle site,

I hold this cash, thy Heav'n is bill deferred.

128.—Hq. 34, BDa. 45, Ha. 191, Sa. 191, BNa. 100, BNa. 40, Sa. 139, BNa. 20, BNa. 221, HCa. 184, LN. 88, Hq. 17, Hq. 170, Sa. 140, Hq. 27-34, Hq. 99, Hq. 88, Hq. 72, Sa. 32, Cb. 16, Ha. 328, ALJ. 14, Hq. 128, A. 12, J. 40, L. 37, BEBa. 60 + 122.

جای و می و ساقی و لب گشت ۱۲۸ این همه مرا نقد و ترانیه بهشت

مشو سخن بهشت و دوزخ از کسی که رفت بدوزخ و که آمد ز بهشت

My loving heart, with Guide, and garden site,

This cash I count, let Heaven go in plight;

Why list the gossip of some Heaven or Hell?

Who goes to Hell, or comes from Heaven's height?



1491.—Hy.80, W.1, Sa.4, BD.25, SL188, H.331, SL190, Sa.67, U.234, BN.27, Sa.224, BN.141, Ra.47, P.34, BN.338, BM.40, BM.440, W.412, P.113, H.113, Sa.114, BD.73, H.270, BN.73, H.125, BM.55, HP.100, BER.83, BM.37, Ha.82, HF.81, Hg.83, H.12, H.32, H.34, H.36, H.37, H.38, H.39, H.40, H.41, H.42, H.43, H.44, H.45, H.46, H.47, H.48, H.49, H.50, H.51, H.52, H.53, H.54, H.55, H.56, H.57, H.58, H.59, H.60, H.61, H.62, H.63, H.64, H.65, H.66, H.67, H.68, H.69, H.70, H.71, H.72, H.73, H.74, H.75, H.76, H.77, H.78, H.79, H.80, H.81, H.82, H.83, H.84, H.85, H.86, H.87, H.88, H.89, H.90, H.91, H.92, H.93, H.94, H.95, H.96, H.97, H.98, H.99, H.100, H.101, H.102, H.103, H.104, H.105, H.106, H.107, H.108, H.109, H.110, H.111, H.112, H.113, H.114, H.115, H.116, H.117, H.118, H.119, H.120, H.121, H.122, H.123, H.124, H.125, H.126, H.127, H.128, H.129, H.130, H.131, H.132, H.133, H.134, H.135, H.136, H.137, H.138, H.139, H.140, H.141, H.142, H.143, H.144, H.145, H.146, H.147, H.148, H.149, H.150, H.151, H.152, H.153, H.154, H.155, H.156, H.157, H.158, H.159, H.160, H.161, H.162, H.163, H.164, H.165, H.166, H.167, H.168, H.169, H.170, H.171, H.172, H.173, H.174, H.175, H.176, H.177, H.178, H.179, H.180, H.181, H.182, H.183, H.184, H.185, H.186, H.187, H.188, H.189, H.190, H.191, H.192, H.193, H.194, H.195, H.196, H.197, H.198, H.199, H.200, H.201, H.202, H.203, H.204, H.205, H.206, H.207, H.208, H.209, H.210, H.211, H.212, H.213, H.214, H.215, H.216, H.217, H.218, H.219, H.220, H.221, H.222, H.223, H.224, H.225, H.226, H.227, H.228, H.229, H.230, H.231, H.232, H.233, H.234, H.235, H.236, H.237, H.238, H.239, H.240, H.241, H.242, H.243, H.244, H.245, H.246, H.247, H.248, H.249, H.250, H.251, H.252, H.253, H.254, H.255, H.256, H.257, H.258, H.259, H.260, H.261, H.262, H.263, H.264, H.265, H.266, H.267, H.268, H.269, H.270, H.271, H.272, H.273, H.274, H.275, H.276, H.277, H.278, H.279, H.280, H.281, H.282, H.283, H.284, H.285, H.286, H.287, H.288, H.289, H.290, H.291, H.292, H.293, H.294, H.295, H.296, H.297, H.298, H.299, H.300, H.301, H.302, H.303, H.304, H.305, H.306, H.307, H.308, H.309, H.310, H.311, H.312, H.313, H.314, H.315, H.316, H.317, H.318, H.319, H.320, H.321, H.322, H.323, H.324, H.325, H.326, H.327, H.328, H.329, H.330, H.331, H.332, H.333, H.334, H.335, H.336, H.337, H.338, H.339, H.340, H.341, H.342, H.343, H.344, H.345, H.346, H.347, H.348, H.349, H.350, H.351, H.352, H.353, H.354, H.355, H.356, H.357, H.358, H.359, H.360, H.361, H.362, H.363, H.364, H.365, H.366, H.367, H.368, H.369, H.370, H.371, H.372, H.373, H.374, H.375, H.376, H.377, H.378, H.379, H.380, H.381, H.382, H.383, H.384, H.385, H.386, H.387, H.388, H.389, H.390, H.391, H.392, H.393, H.394, H.395, H.396, H.397, H.398, H.399, H.400, H.401, H.402, H.403, H.404, H.405, H.406, H.407, H.408, H.409, H.410, H.411, H.412, H.413, H.414, H.415, H.416, H.417, H.418, H.419, H.420, H.421, H.422, H.423, H.424, H.425, H.426, H.427, H.428, H.429, H.430, H.431, H.432, H.433, H.434, H.435, H.436, H.437, 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H.724, H.725, H.726, H.727, H.728, H.729, H.730, H.731, H.732, H.733, H.734, H.735, H.736, H.737, H.738, H.739, H.740, H.741, H.742, H.743, H.744, H.745, H.746, H.747, H.748, H.749, H.750, H.751, H.752, H.753, H.754, H.755, H.756, H.757, H.758, H.759, H.760, H.761, H.762, H.763, H.764, H.765, H.766, H.767, H.768, H.769, H.770, H.771, H.772, H.773, H.774, H.775, H.776, H.777, H.778, H.779, H.780, H.781, H.782, H.783, H.784, H.785, H.786, H.787, H.788, H.789, H.790, H.791, H.792, H.793, H.794, H.795, H.796, H.797, H.798, H.799, H.800, H.801, H.802, H.803, H.804, H.805, H.806, H.807, H.808, H.809, H.810, H.811, H.812, H.813, H.814, H.815, H.816, H.817, H.818, H.819, H.820, H.821, H.822, H.823, H.824, H.825, H.826, H.827, H.828, H.829, H.830, H.831, H.832, H.833, H.834, H.835, H.836, H.837, H.838, H.839, H.840, H.841, H.842, H.843, H.844, H.845, H.846, H.847, H.848, H.849, H.850, H.851, H.852, H.853, H.854, H.855, H.856, H.857, H.858, H.859, H.860, H.861, H.862, H.863, H.864, H.865, H.866, H.867, H.868, H.869, H.870, H.871, H.872, H.873, H.874, H.875, H.876, H.877, H.878, H.879, H.880, H.881, H.882, H.883, H.884, H.885, H.886, H.887, H.888, H.889, H.890, H.891, H.892, H.893, H.894, H.895, H.896, H.897, H.898, H.899, H.900, H.901, H.902, H.903, H.904, H.905, H.906, H.907, H.908, H.909, H.910, H.911, H.912, H.913, H.914, H.915, H.916, H.917, H.918, H.919, H.920, H.921, H.922, H.923, H.924, H.925, H.926, H.927, H.928, H.929, H.930, H.931, H.932, H.933, H.934, H.935, H.936, H.937, H.938, H.939, H.940, H.941, H.942, H.943, H.944, H.945, H.946, H.947, H.948, H.949, H.950, H.951, H.952, H.953, H.954, H.955, H.956, H.957, H.958, H.959, H.960, H.961, H.962, H.963, H.964, H.965, H.966, H.967, H.968, H.969, H.970, H.971, H.972, H.973, H.974, H.975, H.976, H.977, H.978, H.979, H.980, H.981, H.982, H.983, H.984, H.985, H.986, H.987, H.988, H.989, H.990, H.991, H.992, H.993, H.994, H.995, H.996, H.997, H.998, H.999, H.1000.

در فصل بهار اگر بخت خود سرشت دهد، يك كوزه ای دهد مرا و لب گشت  
 كز چه بر هر کس این سخن باشد زبشت از سگ بزم اگر بزم تمام بهشت

The spring, an angel, brook, and jug of wine,  
 Your heaven is made when four would here combine;  
 Were I to gasp for heav'n and drop this bit,  
 Excuse me please—for worse than dog I whine.

X. 41

421.—Hy.322, BD.64, SL204, Sa.182, BN.181, BN.1, H.119, LN.40, T.163, H.104, H.250, BD.154, W.219, BN.133, BN.273, HP.116, BM.208, H.226, H.177, H.132, H.181, H.599, H.346, H.200, H.216, BM.203, H.191, BN.342, Ch.400, H.241, H.141, ALL.308, H.297, H.152, H.419, A.400, J.229, N.111, W.172, L.340, H.117.

دو سر هوس بانی چون خودم باد بزم بر دست همیشه آب انگورم باد  
 گویند مرا که از دست تو به دهد او خود ندهد من به گفتم دوزم باد

My mind may ever dwell on Grace Divine,  
 My heart may ever fill with holy wine;  
 Ye say that Lord may make me once repent—  
 He won't, of course I won't, for I decline.

X. 42

187.—H.47, H.548,  
 N.45 [R.S.].

زاهد جوانی غلغله سرگردان است ۱۸۷ دوزخ محک تجربه مردان است  
 گویند که دود و غم نباشد به بهشت معلوم شد که جای بیدردان است

The zealot longs for heav'n, his zeal is spent,  
 To hell, for testing, lovers may be sent,  
 They say no grief or pain is felt in heav'n,  
 'Tis then the place where hardened souls are pent.

X. 43

2441.—BM. 166, BER. 205, Hs. 371, Hs. 220, Hs. 203, Hp. 248, Hw. 458, CR. 609.

یاد دل گفتم بهشت چون و چندند بهم گفتا عقل چینی سخن نیستند  
گفتم که همه جهان بر آنند که هست گفتا که همه پریش خود می‌خندند

I asked my heart: "What heavens should I seek?"  
The heart replied: "The wise thus never speak."  
I said: "But all affirm that there's a heaven!"  
Replied "Of course they all will eat the leek."

X. 84

### On Sexual Heaven.

507.—Hy. 268, Wa. 36, Sa. 2, Sb. 134, Hs. 317, Sb. 116, BNB. 384, Sc. 192, Sc. 491, BNA. 2, R. 107, P. 118, S. 650, BNB. 196=322, BM. 161, HCG. 309, LN. 185=291, BML. 229, Wms. 341, Ph. 314, B. 158, Hs. 309, BNA. 361, Hs. 171, BML. 162, Hs. 179, Ph. 31, BML. 171, RP. 124, Hs. 15, BNA. 132, Hs. 146, Hs. 39, Hs. 109, Hs. 215, Hs. 323, Hs. 151, Hs. 149, BML. 123, Hs. 204, P. 412, B. 278, Ch. 248, BEJ. 68, RP. 203, B. 158, B. 351, Hs. 181, Hs. 168, Hw. 442, A. 346, J. 247, N. 168, Wms. L. 289, BER. 316, Hs. 121.  
Page (1) Hs. (2) Majold Hs. [2].

گویند بهشت و سرور عین خواهد بود برده و آنجایی تاب و انگیزن خواهد بود  
کرمایی و مشوق برستم رواست چون عاقبت کز همین خواهد بود

They say "In Heaven Hours come to greet,  
And rivers flow with honey pure and sweet."  
'Tis meet we worship then our wife and wine,  
For in the end with wife and wine we meet.

X. 85

508.—Hy. 279, Sb. 70, Hs. 295, Sb. 215, BNB. 231, Sc. 247, P. 119, HCG. 322, BML. 43, Wms. 338, Ph. 323, B. 167, Hs. 318, BNA. 364, BML. 163, Hs. 298, BNA. 176, RP. 288, Hs. 147, Hs. 103, Hs. 170, Hs. 323, Hs. 304, Hs. 112, Hs. 144, BML. 112, Hs. 206, P. 450, B. 298, Ch. 249, BEJ. 69, RP. 231, B. 166, B. 152, AL. 344, Hs. 162, Hs. 169, Hs. 312, A. 388, J. 248, N. 169, L. 297, BER. 132.

گویند بهشت و خوض و کوزر باشد برده و آنجایی تاب و شهد و شکر باشد  
بر کنی قدح باده و برستم نه قندی ز هزار نسیه بهتر باشد

They say that Heaven has golden ruby parks,  
And nectar streams with ever singing larks;  
No thanks.—Just fill a jug of beer for me:—  
A groat is more than thousand Paper Marks.

X. 86

782.—Hs.474, Hs.399, Ss.338, Ss.364, Rs.197, LN.230, BMs.130, Ps.344, Bz.292, Hs.442, Hs.81, RPs.282, Ps.490, Bz.406, Ch.332, Hs.343, ALL.462, Hs.581, A.375, J.363, L.495, BERU.366.

کسی غلدر و جیم رفته بده است ابدل و . . . کو کسی که از آن جهان و عویده است ابدل  
امید و هراس مایچه یست گزان جز نام تشائے نه بدیده است ابدل

None ever saw the "Heaven" or the "Hell,"  
And none has thence returned, so who can tell?  
We hope and fear for places which forsooth  
Are merely words, where none can ever dwell.

X. 40

864.—Hs.564, Ss.399, BDs.127, Ss.151, L.169, BMs.189, Ss.241, BMs.131, Rs.256, Hs.51, Ss.125, BMs.340, LN.57, BMs.162, Ps.410, Bz.403, Hs.543, Ss.105, Hs.83, RPs.102, Hs.340, Hs.563, Hs.329, Ps.474, Bz.586, Ch.678, BEPs.134, Hs.237, ALL.592, Hs.513, Hs.399, Hs.714, A.713, J.482, N.342, W.581, Ls.608, BERU.86, Hs.799.

می خوردن و کرد مکرخان گردیدن ۸۶۴ به زانکه برقی زاهدی و دریدن  
گر مردم میخواند بد و زخ باشد پس روی بهشت کسی نخواهد دیدن

Better to drink and dance with rosy fairs,  
Than cheat the folk with doubtful pious wares;  
Tho' drunkards, so they say, are doomed to hell,  
To go to heaven with cheats who ever cares?

X. 41

866.—Hs.610, Ws.17, Ss.21, L.279, BMs.199, Rs.284, Ss.79, BMs.223, Ws.4465, Ps.471, Bz.421, Hs.558, Hs.118, BMs.400, BMs.463, RPs.178, BMs.340, Hs.566, Hs.339, Hs.342, Hs.580, Hs.400, BMs.179, Ss.348, Ps.163-352, Ch.672-671, Ls.429, Bz.398, ALL.619, Hs.129, Hs.252, Hs.350, A.754, J.466, N.355, W.597, LCP.637-1111, BECH.134, Hs.116.

768 (s.7).—Ps.468, Bz.413, Hs.350, BDs.326, CAL.429, Hs.378, Hs.374, ALL.617. *Variation of 826.*

ماشم خریدار می گفته و نو ۸۸۶ و انکه فروشنده جنت بدو جو  
گفتی ز پس مرگ بکا خواهی رفت می پوی من آرد و هر بکا خواهی دو

Word old or new is good to stock and use,  
I long for Word, throw heaven as base refuse,  
Ye ask me after death where I'd abide:—  
Give me His Word and go to—where ye choose!

X. 42

999.—Hq.664, BDa.151, Ss.210, Hs.243, Ss.244, BNh.391, U.217, BNh.227, Ss.472, BNh.40, Pz.201, LN.239, BNh.215, Wms.276, Pz.337, Bz.511, Hs.649, HDa.401, Hq.214, BNh.454, BMh.526, RPz.307, BNh.389, Hs.407, 391.456, HCL.371, Hs.417, Hs.461, BMh.414, BS.650, Ch.746, BERh.184, Lz.490, Hs.146, 344.348, ALh.694, Hq.587, Hs.403, Hs.836, A.836, J.531, N.423, W.459, L.213, BERh.179, Hs.112=281.  
 Par: "Amr [M.N.]."

چند آنکه نگاه میکنم هر سوئے ۱۱۱ از سیزه بهشت است و ز کوز جوئے  
 صحرای بهشت است ز دوزخ کم کوئے      بنشین به بهشت با بهشتی روئے

Where'er I see I find His holy grace,  
 This lawn is heaven, His love is filled in space;  
 His kingdom comes in forest, do not mope,  
 Stay here in heaven with an angel face.

X. 91

251.—Hq.143, Ss.153, Ss.37, Ss.245, BNh.29, Rz.63, Pz.44, BNh.31, BNh.129, BMh.103, LN.220+221, Wms.11/194, Hs.138, BDh.54, Hq.70, BNh.65, BMh.24, RPz.196, BERh.25, Hs.65, Hh.65, Hq.94, Hs.37, HCL.203, Hs.31, Hs.49, LE.26, Hs.67, Hs.152, Ch.143, Lz.65, B.33, Hs.190, ALh.157, Hs.64, Hs.65, Hs.362, A.172, J.24, N.84, W.67, L.158, BERh.66.

مارا گویند دوزخی باشد مست ۱۱۱ تو نیست خلاف و دلبران توانیست  
 گر عاشقی مست دوزخی خواهد بود      فردایی بهشت همچون کف دست

They say "In hell will all the drunkards land"  
 Absurd! this cant will not to reason stand;  
 If love and drink would bring a man to hell,  
 Then heaven is vacant like an empty hand.

X. 92

249.—Hq.79, BNh.27, Ws.11, Ss.18, BDh.34, Ss.163, Hs.372, Ss.321, BNh.256, Ss.65, U.31, BNh.37, Ss.354, BNh.36, Rz.62, Pz.45, Ss.13, BNh.321, HCL.370, LN.81, BNh.203, Wms.165=166, Hs.138=140, BERh.67, Hq.184, BNh.56, BMh.140, RPz.54, BERh.25, Hs.51, Hq.96, Hs.229, Hs.59, HCL.198, Hs.69, Hs.43, Hs.177, LE.55, Hs.50, Pz.493, Hs.87, CLh.95, BERh.15, Lz.36, Bz.44, ALh.85, Hq.55, Hs.75, A.177, J.28, W.108, LCR.95=86, BERh.123, 14.225.

گویند مرا بهشت با حور خوش است ۱۱۱ من میگویم که آب انگور خوش است  
 این نقد بگرو دست از آن سیه بداز      کتاو از دهل خندن از دور خوش است

They tell "In Heaven angels come to greet!"  
 I say "The juice of Vine, in truth, is sweet."  
 Rely on cash, credits are bad assets,  
 We bear with drums when further far they beat.

X. 93

288c.—H<sub>g</sub> 277, Ss.134, Hs.303, Sd.302, BNa.300, U.191, Ss.387, BNa.308, HCa.290, LN.288, Ba.48, Hs.301, BNa.343, H<sub>g</sub> 110, BNa.164, BMa.264, Hs.199, Hs.122, H<sub>g</sub> 140, Ps.113, BNa.294, Ch.286, ALI.142, Hs.122, Hs.308, A.356, J.171, N.121, W.148, L.293, BER.234.

ازد به بهشت وعده یامای کرد  
پس در دوجهان حرام می را کی کرد  
حزه ی عرب اشتر شخصی پی کرد  
پیشبر ماحرام می بروی کرد

The Lord in Heaven promised mead Divine,  
Thus here or there when did he ban the wine?  
Hamza an Arab lamed a camel once,  
Our Prophet banned the wine for him, as fine.

X. 93

289c.—H<sub>g</sub> 174, Ss.116, BNa.36, Ss.202, Hs.246, Sd.246, BNa.253, Ss.81, U.57, BNa.42, Ss.175, BNa.3, Ps.62, BNa.261, HCa.224, LN.128, Wad.501, Hs.131, BNa.68, RPs.14, H<sub>g</sub> 322, BNa.68, Hs.91, BNa.62, RPs.149, BER.117, BMa.47, Hs.83, Hs.87, Hs.94, Hs.103, Hs.43, Hs.68, HCa.21, Hs.102, Hs.78, BMa.77, Hs.85, Ps.471, Hs.183, Ch.183, BNa.38.40, HCa.109, Ls.88, Hs.74, BNa.21, Hs.333, ALI.194, Hs.83, Hs.94, Hs.193, A.209, J.106, N.93, W.83, L.489, BER.307.

من می خورم و مخالفان از چپ و راست  
گویند بخور باده که دین را اعداست  
چون دانستم که می عدوی دین است  
باده بخورم خونِ عدو را که رواست

I drink my mead—but folk now intercede,  
"Drink not this mead, 'tis foe of faith!" they plead;  
So wine is foe of faith! By God! I drink,  
'Tis right to rid this world of foes of creed.

X. 94

407c.—H<sub>g</sub> 330, BNa.14, Ss.206, BMa.154, Wad.164, Ps.181, Hs.123, Hs.275, BNa.268, Hs.270, BNa.327, BNa.170, Hs.188, H<sub>g</sub> 193, Hs.382, BNa.307, Hs.193, Hs.183, BMa.174, Hs.211, Ch.368, RPs.236, Ls.202, ALI.280, Hs.264, Hs.365, A.402, L.351.

همی که بحدوت سرور و میبازد  
میوست همه کار عدوی سازد  
گفتی که فرابه گر مسلمان نبود  
آترا تو ثنا گو که کدوی سازد

The creature who above his level soared,  
Is hated by his foes who raise their sword;  
You say to deal in glass in faithless sin,  
Then praise the rustic who will shape a gourd.

X. 95

811.—Hy.289, Sa.49, Sa.298, Sa.138, U.217, BnA.111, Sc.299, BnA.191, Pa.138, Pa.123, Sa.130, BnA.134, BnA.162, L.N.142, BnA.217, WbA.149, Sa.73, Hs.239, BnA.243, Hs.131, BnA.168, Hs.289, BnA.177, RPa.109, Hs.140, Hs.161, Hs.161, Hs.126, Hs.130, Hs.133, Hs.143, BnA.139, Hs.134, Pa.403, BnA.308, Cl.343, RPa.202, L.162, Hs.133, Hs.133, Hs.322, A.368, J.293, L.387, BnA.191, Hs.134.  
 Var: Hs. [Hs.].

گویند هر آنکسان که با پرهیزند و زانیان که بخیرند چنان بر خیزند  
 مایه‌ی و مشوق از آنیم مقیم یو تا که بهشربا چنان انگیزند

Anon! the pious people would advise,  
 That as we die we rise up fools or wise;  
 'Tis for this cause we keep with wife and wine,  
 For in the end with same we hope to rise.

X. 94

822.—Hy.249, Sa.400, Sa.217, Hs.280, Sa.280, BnA.247, Sa.134, U.182, BnA.113, Sa.231, BnA.209, Pa.95, Pa.132, Si.120, BnA.288, BnA.303, L.N.178, BnA.150, WbA.24, Sa.39, Hs.186, Hs.132, BnA.187, Hs.189, BnA.196, RPa.183, BnA.130, Hs.167, Hs.139, Hs.182, Hs.127, Hs.242, Hs.120, Hs.388, Hs.172, Hs.163, BnA.134, Hs.146, Pa.146, BnA.200, Cl.270, BnA.82, RPa.208, L.188, Hs.323, AL.271, Hs.282, Hs.181, Hs.282, A.328, J.287, N.181, W.196, L.267, BnA.191, Hs.370.

من باده بهجام بکنی خواهم کرد و به خود را بدو جام می‌بخی خواهم کرد  
 اول سه طلاق غل و دین خواهم گفت پس دختر دزدان بخی خواهم کرد

I unite bowl and wine my heart and head,  
 By drinking twain I shall be overfed;  
 I then divorce my Faith and Wisdom thence,  
 And then the daughter of the Vine I wed.

X. 95

828.—Hy.226, BnA.78, Sa.212, Hs.266, Sa.266, BnA.273, Sa.130, BnA.400, Sa.282, BnA.30, Pa.113, Si.97, BnA.282, BnA.179, HsA.214, L.N.237, BnA.237, WbA.71, Pa.228, Sa.174, Hs.324, Hs.289, BnA.166, Hs.188, BnA.195, RPa.243, Hs.243, BnA.149, Hs.166, Hs.174, Hs.181, Hs.228, Hs.378, HsA.85, Pa.171, Hs.162, BnA.132, Pa.403, BnA.217, Cl.298, L.179, AL.247, Hs.204, Hs.180, Hs.295, A.304, J.286, N.180, W.196, L.243, BnA.270.

می‌گر چه حرامست ولی تا که خورد و به و انگاه چه مللدار دگر یا که خورد  
 هر گاه که این چهار شرط آید راست پس می‌بخور از مردم دانا که خورد

Tho' wine is forbid, Yea! but who should take?  
 How much again with whom or for whose sake?  
 These four essentials when are brought in square,  
 Who drink? The wise with reason wide awake!

X. 96

728.—Hr.301, Ss.296, BM.229, Wb.2367, Pk.370, Bz.313, Hs.470, BDs.266, BMs.311, BMs.403, BMs.292, Hs.303, Hs.278, Hs.311, HCs.259, Hs.333, Hs.337, Ls.33, Hs.323, Bz.334, Ch.609, BERS.140, Ls.362, Bz.346, ALI.343, Hs.449, Hs.277, Hs.641, A.682, Ls.336, N.278, W.328, L.535.

تا چند ملامت کنی ای زاهد خام و به ما رند خرابی و مستم مدام  
تو در خم قیج ریاض تپسی مایای و مطرب و مشوته بکام

How long, O raw devotee! wilt thou chide?

That we are wrecked, and ever in dreams abide?

Thou hast to count thy beads and show thy gowns,

While we have Ham in heart, and Holy bride.

X. 147

776.—Hr.469, Hs.227, Ss.227, BMs.225, BM.181, Ss.162, Ss.228, BMs.343, HCs.214, BMs.132, Wb.140, Pk.303, Bz.342, Ls.499, BDs.271, BMs.321, BMs.411, BMs.274, Hs.278, HCs.330, HCs.269, Hs.310, Hs.316, BMs.308, Hs.304, Pk.449, Bz.499, Ch.584, BERS.128, RP.313, Ls.332, Bz.220, Hs.299, ALI.306, Hs.423, Hs.620, A.639, Ls.311, Hs.366.

گفتم که دگر باد گلگون نخورم و به می خونِ درازست دگر خونِ نخورم  
به خورم گفت بجد می گوئی گفتم که مزاج میبکتم چون نخورم

I said "I would not drink red wine again!

'Tis blood of vine—from murders I refrain."

The Rector said "You say this by His word!"

I said "I joked, for ever I abstain!"

X. 148

781.—Hr.506, Ws.9, Ss.12, Ss.8, Ss.306, BM.243, Ss.228, Hs.51, BMs.243, BERS.128, Wb.362, Pk.406, Bz.345, Ls.492, Hs.274, Hs.190, BMs.132, BMs.378, BMs.266, Hs.286, Hs.301, Hs.399, HCs.236, Hs.312, Hs.318, Hs.303, Pk.498, Ch.514, Bz.314, Ch.591, BERS.130, RP.314, Ls.344, Bz.228, Hs.384, Hs.411, Hs.300, Hs.603, A.639, Ls.400, N.301, W.337, L.328.

Page (1) Hs. [Lachow]. (2) A. [Z].

من باده خورم ولیک منی نکم و الا بقدح دراز دستی نکم  
دانی غرضم ز می پرستی چه بود تا همچو تو غویشتن پرستی نکم

Entranced or drunk I don't create a scene,

I grasp my cup or heart, 'tis not obscene;

I worship wine or love, because like you,

I hate to worship pride and haughty mien.

X. 149

809.—Ws.37, Ss.66, BM.373, BM.253, Pk.412, Bz.351, Hs.496, Ch.546, ALI.352, Hs.627, A.608=659, Ls.40, BERS.163. Page 366 [Rough 176].

هر چند که می خلاف دین است و رهم ... از خوردن می می کشاید گر هم  
دانی که به می پرستی چنان شریم تا یوکه ز غویشتن دمی باز رهم

Despite the fact that wine is banned by creed,

I long to taste it, cure for sores I need;

I do adore it, would you know the cause?

So that from bloated pride I may be freed.

X. 150

883.—Hy.389, Fls.298, Sd.298, BNS.265, U.160, Fls.212, BNS.270, HCs.247, BMS.162, Wms.106, Fls.449, Fls.399, Fls.336, BNS.371, BMS.445, BMS.315, Fls.327, Hs.337, Fls.364, Fls.258, Fls.368, Fls.338, Fls.468, BNS.372, Cls.644, Fls.379, Fls.271, Fls.310, ALL.57, Hps.489, Fls.308, Hms.699, A.303, J.407, N.339, W.378, L.393, Fls.380.  
*Page Kamil Jami [MS. 1080 ff.]*

گویند مرا که می‌نخور دکتر ازین ۱۶۸ آخر چمد عذو بر نداری سر ازین  
 عذو دم رخ یار و باد صبحدم ست      تصاف بده چه عذو روشنی تر ازین

They tell me not to drink so deep—the cheek!  
 They ask my reasons, aye my motives seek!  
 My grounds are Beloved's face and song of Dawn.  
 "Drink deep but taste not" thus a sage would speak!

X. 189

924.—Hy.640, U.342, BNS.310, BMS.224, Wms.262, Fls.369, Fls.491, Fls.390, BNS.311, BNS.421, BMS.485, BMS.357, Fls.375, Fls.399, HCs.380, Fls.400, Fls.411, BMS.355, Cls.715, Fls.442, Fls.393, ALL.651, Hps.342, Hms.385, A.387, L.667, Fls.121.  
*Reply to 389.*

گویند حشیش بپر دل تنگی به ۱۶۹ و ز جام شراب و قلع چکی به  
 در مذہب کاملان چنین مانند است      یک قطره می‌رخونی صد بکی به

They say "Hashish is good for men in need,  
 "Tis more than wine and tunes of flute and reed;"  
 But perfect men observe the wholesome rule:  
 "Do kill these men than spill a drop of mead."

X. 194

1049.—Hy.716, Fls.238, Sd.238, BNS.217, U.170, Fls.308, Fls.314, BNS.238, HCs.238, L.N.21, BMS.169, Wms.285, Fls.387, Fls.345, Fls.687, Sp.97, BMS.372, BNS.478, BMS.340, BMS.238, Hms.479, Hs.451, Fls.478, Fls.393, BNS.271, Cls.702, Fls.310, Fls.383, Fls.209, ALL.703, Hps.694, Fls.490, Hms.511, A.891, J.352, N.443, LCR.748=1077, Fls.351.

گویند خوردنی که بلا کش بافی ۱۷۰ در دوز میکافات در آتش بافی  
 این ست ولی زهر دو عالم بهتر      این یکدمه کز شراب سرخوش بافی

They tell me not to drink for wine is dire,  
 And worse than lavage in infernal fire;  
 This is the truth: But for the wink you live  
 'Tis meet with wine you shake your "Self" O sire.

X. 199



233.—Hs.144, BNL20, Ss.99, BM.34, Wms.55, Ps.132, Hs.127, BDL106, BNL106, Hs.143, BML112, BERs.146, BM.71, Hs.160, Hs.33, Hs.89, Hs.92, Hs.106, HCs.38, Hs.89, Hs.94, Hs.104, Bs.133, Cs.146=197, RPs.167, Ss.104, Hs.34, ALI.156, Hs.128, Hs.89, Hs.103, A.173, J.103, N.66, W.92, L.136.

فاسق خوانند مردمانم پیوسته  
بر من در خلاف شرع ای اهل صلاح  
جز خمر و لواط و زنا بزم چه است

They call me "Sinner," Sir! thus they opine,  
I'm sinless Sir! see how they think in fine;  
And can they ever name against our creed  
What sins I indulged in, save lust and wine?

X. 184

720.—Hs.304, Ss.34, Ss.43, Hs.160, Ss.160, BNL138, Ss.303, U.19, BNL178, Ss.296, Rs.206, Ss.100, BM.242, HCs.152, LN.224, BML49, Wms.210, Ps.332, Ss.301, Hs.411, Ss.16, BDL127, BNL131, BML378, RPs.302, Hs.24, BML265, Hs.285, Hs.264, Hs.298, HCs.275, Hs.334, Hs.317, Hs.20, Hs.308, Bs.512, Cs.360, BERs.129, RPs.320, Ss.340=375, Hs.227, Hs.277, ALI.323, Hs.430, Hs.263, Hs.403, A.613, J.362, N.264, W.302, L.126, BER117, Hs.42.

ای مفتی شهر از تو پرکار ترم  
تو بخون کسان خوری و ما بخون دزان  
با این همه مستی از تو هشیار ترم  
انصاف بده کدام خوشخوار ترم

I labour hard, O mayor! more than thee,  
With drink in me far sober I can be;  
I fleece my lambs, but thou these honest folk,  
On whom then comes the curse, on thee or me?

X. 147

841.—Hs.185, U.190, BNL194, BML164, Ss.306, Bs.387, Cs.261, Hs.215, A.716, L.809, Hs.209.

دانی که چراست توبه ناکردن من  
بر اهل مجازست بتحقیق حرام  
می خوردن اهل دوز در کردن من  
چرا که حرام نیست می خوردن من

Thou knowest why I never eschew wine,  
Because my wine is not so banned as thine;  
For worldly goodlies wine is banned of course,  
For wine which mystics drink, I pay the fine!

X. 168

911.—R.16, Hs.414, BNL15, Ss.240, Wms.411, Ps.298, Bs.233, Hs.385, BNL176, BML373, BML239, HCs.211, Hs.264, Ps.264, BML241, Ps.149, BML425, RPs.293, Ss.280, Bs.177, ALI.434, Hs.396, Hs.527, A.503, L.403.

ای مرد خردمند یکه تو برخیز  
و انگاه بگویش که بظفات بی بر  
و ان کو در خالک بیز را بتنگیز  
مغز میر کعباد و چشم بر دوز

Look up, O Sage! don't merely catechise,  
And stop that lad from cramming earthly lies;  
For names of rotten kings and distant stars  
Have swept his brain and dimmed his dreaming eyes.

X. 149

170.—Hq.204, Sg.108, Sc.91, Pb.111, Hb.108, BDs.120, BNa.122, BMa.135, BPa.184, BMa.100, Hm.214, Hs.44, Hg.81, HCs.51, Hs.128, Hs.106, BMa.62, Hs.113, Pb.308, Bb.214, Cb.254, RPa.174, Ls.121, Hs.302, Hs.234, ALI.234, Hs.223, A.219, L.220, Page: Shah Saja [T. G. Romila 42].

در مجلس دوس سازِ مستی پست است، نه ای جنگ و نه پای و نه دلم در دست است  
 زندان همه ترک می پرستی کردند جز بحسب شهر که دایم مست است

In learned circles life is vapid, stale,  
 No harp or flute is there, no heart is hale;  
 I see the drunkards now eschew their wine,  
 Save censor, who with pride patrols his jail.

X. 118

819.—Hq.266, BNa.95, Sg.40, BMa.113, Ws.4.132, Pb.238, Bb.162, Hb.312, BPa.380, Hs.273, Bb.378, Cb.340, ALI.386, Hs.237, A.446, L.383.

گویند که مردِ راعتر میاید، نه ای نیتِ عالی پندَر میاید  
 امروز چنین شده است در نوبتِ ما کین هانده هیچ نیت زو میاید

They say we should some trade or art uphold,  
 Or title, ranks or pedigrees unfold;  
 But now the things have changed, for in our times,  
 Men do not want these honours but your gold.

X. 111

848.—Hq.338, BNa.6, Ws.16, BDs.73, Sg.191, Sg.212, BNa.100, Sg.306, BNa.180, Bb.141, Sg.62, BNa.124, BMa.136, LN.183, BMa.262, Ws.4.438, Pb.234, Bb.180, Hb.330, Sg.119, Hq.308, BNa.213, Hs.240, Hs.30, BPa.236, BMa.173, Hs.193, Hs.183, Hq.233, Hs.248, HCs.112, Hs.398, Hs.188, BMa.388, Hs.164, Pb.478, Bb.357, Cb.373, RPa.241, Ls.237, Hs.319, ALI.286, Hq.269, Hs.182, Hs.300, A.417, J.268, N.181, W.197, L.356, BERT.114.

Page: (1) Saja ad Daa Qasbi [A.K.]; (2) Talkh Asabi [2].

من می خورم و هر که چو من اهلِ یود است، می خوردنِ من بُرد اوسهل یود  
 می خوردنِ من حقِ زائلِ میداست گویِ تخورم علمِ خدا جهلِ یود

I love Him, so the worthy ones who wot,  
 With them to love is easier than not;  
 He knew me first, I loved and I conceived,  
 Science Divine, unless I love, will rot.

X. 112

347.—Hs.202, Pk.150, Bk.30, Hk.340, BSB.214, Hs.194, Hf.117, Hs.198, Hs.168, Bk.250, Ch.374, Hs.375, Hs.117, Hs.208, A.310, J.173, N.316, W.344, L.249.  
Rep. in 525. Page Number Two [Z].

ای آنکه گفتم به فرد تو سهل بود همه این نکته نگوید آنکه او اهل بود  
علم ازلی، علت عصیان کردن فرد عقلاً ز غایت جهل بود

You say that sin is innate. Not at all,  
Such formulae the wise do not forestall;  
To think that Source of Knowledge fostered sins—  
Results in "gross absurd" as wise men call.

X. 113

### *On Fasts and Prayers.*

472.—Hs.348, Bk.308, Hs.351, Bk.350, BSB.357, Ss.210, Ss.473, BSB.348, BSB.134, LN.293, BSB.229, W.4149, Pk.207, Bk.153, Hs.302, BSB.66=178, Hf.267, BSB.179, Hs.298, BSB.167, RP.268, BSB.145, Hs.162, Hs.133, Hf.163, Hs.210, Hs.260, Hf.111, HSB.81, Hs.167, Hs.138, BSB.137, Hs.219, Pk.463, Hs.367, Ch.320, BSB.81, RP.256, L.173, Hf.367, ALI.368, Hs.197, Hs.162, Hs.339, A.427, J.240, N.162, W.350, L.362, BSB.364, Hs.123.

طبعم به از روز و روزه چون مایل شد همه گفتم که مراد کفیم حاصل شد  
افسوس که آن وضو بیاد می شکست و آن روزه به نیم جرعه می باطل شد

In ways of fast and prayers I was cast,  
I thought that I had reached my goal at last;  
Alas! a wind—and ablutions were foiled—  
Alas! a sip of wine could break the fast!

X. 114

248.—Hs.36, Ss.32, Hs.173, Bk.173, BSB.173, Ss.62, Ss.327, BSB.93, Hs.64, Pk.30, Ss.66, BSB.260, HSB.167, LN.173, BSB.319, Hs.159, BSB.68, Hf.78, BSB.68, Hs.103, BSB.77, RP.313, BSB.81, BSB.32, Hs.62, Hf.66, Hs.95, Hs.28, Hf.61, HSB.1, Hs.75, Hs.63, BSB.43, Hs.69, Pk.463, Bk.46, Ch.320, RP.95, L.68, Ss.36, Hf.129, ALI.30, Hf.67, Hs.68, Hs.133, A.66, J.73, N.63, W.68, L.31, BSB.74.

گویند که می یام شعبان که دوست همه می نیز و جب که آن ماه خاص خداست  
شعبان و رجب ماه خدا بند و رسول مای رمضان خورم کان خاصه ماست

In Sha'aban some folk refrain from wine,  
And so in Rajab known as month Divine;  
These months for Lord and Prophet they have marked,  
Now wine of Ramadān is wholly mine.

X. 115

508.—Hs.304, Ss.306, Ss.307, U.244, BNs.236, Ss.412, Hs.108, Ss.135, BNs.347, BERs.301, BMs.195, LN.189, BMs.226, Wms.152, Ps.216, Bs.360, Hs.391, Ss.316, Hs.316, BNs.229, Hs.238, BMs.232, RPs.224, BMs.171, Hs.189, Hs.173, Hs.217, Hs.208, Hs.122, HCs.108, Hs.194, Hs.184, BMs.176, Hs.199, Ps.443, Ss.352, Cs.368, BEs.372, RPs.217, Ss.259, BNs.59, Hs.130, ALs.281, Hs.285, Hs.172, Hs.386, A.413, J.256, N.172, W.188, L.312, Hs.104=123.

From *Jahid* and *Das Jahid* (R.S.).

گویند که ماه رمضان گشت پذیرد و . . . من بعد بگرد باده نوان کردید  
در آخر شعبان بخورم چندان می کاند رمضان مست یاشم تا عید

Some say ere Lent, Ash Wedn'sday comes in sight,  
To stay in taverns then cannot be right;  
In Shrove-tide so much whisky I will quaff  
That I go drunk in Lent till Easter night.

X. 116

47.—Hs.108, BMs.73, BERs.113, BMs.7, Hs.156, Hs.93, RPs.47, ALs.180, Hs.308, Hs.67, Hs.291, J.36, N.66, W.66, W.66, CR.790. *Yusuf Zangeneh* (Hs.).

آمد رمضان و موسم باده برقت و . . . در پی ناب و رانج ساده برقت  
هر باده که داشتیم ناخورده بماند هر قهقهه که داشتیم تا کانه برقت

The fasts have come! for wine we cannot call,  
Nor hide in Parks, nor glance at Gaiety Hall;  
Our cellars locked, alas! the dainty girls  
Unkissed they go, and leave us once for all.

X. 117

793.—Hs.311, Hs.330, Ss.349, BNs.336, Ss.474, BNs.342, LN.291, BMs.442, Hs.398, Bs.355, J.264, RPs.205, Hs.306, Ps.506, Ss.319, Cs.540, Hs.369, Hs.618, A.540, J.465, N.306, W.342, L.333, BERs.240, Hs.282.

من در رمضان روزه اگر میخوردم بهر تامل نه بوی که باخبر میخوردم  
از محنت روزه روزی من چون شب بود پنداشت بودم که صبح میخوردم

In days of Lent you catch me eating meat,  
But not that our tenets I should defeat;  
These fasts have weakened me to such extent,  
I thought it was the Easter feast I eat.

X. 118

838.—Hs.313, Hs.349, Ss.348, BNs.335, Ss.172, U.216, Ss.471, Hs.27, BNs.190, BMs.214, Ps.219, Bs.181, Hs.331, BNs.236, Hs.275, BMs.260, RPs.192, BMs.198, Hs.216, Hs.117, Hs.294, Hs.247, HCs.156, Hs.291, Hs.202, BMs.204, Hs.380, Ps.491, Bs.333, Cs.598, RPs.218, Ls.227, Hs.792, Hs.283, Hs.460, A.592, L.331, Hs.111.

ماه رمضان چنانکه امسال آمد در پای خود بندگران حال آمد  
ای یار خدای خلق را غافل ساز چندانکه گمان کنند شوال آمد

This year the Lent has come in longer train,  
So revellers feel themselves as tied in chain.  
O God! suspend the senses of these folk,  
That they may think 'tis Easter Feast again.

X. 119

517.—BDa.138, BNa.147, Wba.227, Ha.1004, W.218, CR.928=1203.

ماہ رمضان برقت و شوال آمد، ہندگم کٹاٹ و عیش و تنوال آمد  
آمد کہ آنکہ خپکھا اندر دوش کویند کہ یست یست حال آمد

Avant the fasts! let only feast remain,  
When joy and pleasure we have in the main;  
This is the time when all concordant souls,  
Bring grace and bliss and happiness in chain.

X. 110

788.—Hp.301, BDa.115, Sa.146, Ha.348, Sa.347, BNa.334, BNa.163, Sa.348, BNa.69, Pa.222, BNa.340, LN.69, BNa.279, Wba.101, Pa.382, Ha.326, Ha.473, Ha.30, BNa.364, BNa.334, Ha.318, Ha.285, Hp.330, HCa.305, Ha.347, Ha.350, Ha.325, Pa.314, Ha.318, Ca.222, BNa.148, Pa.377, Ha.219, BNa.77, BNa.363, ALI.324, Hp.403, Ha.284, Ha.647, A.659, J.383, N.285, W.325, L.312, BCR.208.

در مسجد اگر چه بانیاز آمده ایم، حفا کہ نہ از چہر تاز آمده ایم  
زینجا دوزی سجادتہ در ذہدیم، آن کہنہ شدست باز آمدہ ایم

We come to Church, and in our humble way,  
To tell the truth, we come here not to pray;  
The hats we wear are those we stole from hence,  
They're out of fashion, so we come to-day.

X. 111

889.—BNa.285, Ha.210, Pa.317, Ba.422, Hp.314, Ha.209, Ha.300, J.303, N.210, W.251, CR.1029.

دائنگ سوی یکجو کے بنگ خود ہدہ، پایک منکی بادہ گلرنگ خود  
صوفی شدہ این بخودی آن بخودی، در خورد تو سنگست و رسنگ بخور

Your heart is sore, then drink a grain of Bhang,  
Or pint of beer—and sing the song we sang.  
You think them nauseous, Friar! keep your taste,  
Then stone will cure you, stone, your pate, and bang!

X. 112

#### A Rebuke.

1044.—TK.3, Hp.667, Ka.7, Wba.28, Sa.37, BDa.136, Sa.7 and 36, Sa.325, L.328, BNa.285, BNa.14-174, Pa.321, Pa.199, Sa.70, LN.200, BNa.207, Wba.440-106, Pa.389, Ba.347, Ha.684, BNa.442, BNa.308, BNa.398, BNa.398, Ha.398, Ha.411, HCa.358, Ha.425, Ha.438, BNa.398, Ha.377, Pa.408, Ca.736, Sa.475, Ha.334, Ha.275, ALI.677, Hp.374, Ha.412, Ha.285, A.617, J.555, N.447, W.478, L.694, BCR.133, Ha.227.

کر زانکہ بدست افتد از می دو منے ۱۰۰۰ می خود تو چہر محفل و ہر انجمنے  
کاکس کہ چنان کرد فراغت دارد، از سبقت چو نکوے و دیش چوئے

Could you but find a cask of wine somewhere,  
Then drink you may at every public fair;  
For he who thus behaves would never care  
For whiskers which you rear or beard I wear!

X. 113

1038.—Hs.581, Ss.164, Hs.79, Hs.428, Hs.113, Rp.23, Hs.427, Hs.354, A.892, 1348, N.448, W.473, L.709.

شیخ بزین فاحشه گفتا منی دم هر لحظه بدام ذکرے باستی  
گفتا شیخا هرا نچه کوئی هستم اما نو چنانچه بی ثانی هستی ؟

Thus spake a parson to a country whore:  
"With all your arts you seem an awful bore."  
"I am, O Sire, as you describe" said she,  
"But are you what you show, or less or more?"

X. 121

341.—Hs.112, Hs.356, Hs.144, Hs.229, Hs.112, Hs.430, J.166, N.311, W.142, CR.895. *Pers. Anth.* [137].

افسوس که کار بخت خامان دانند و اسباب تمام ناقصان دانند  
چشم خوش ترکان که نشانی دست ملکیست که شاگرد غلامان دانند

Unripe, Alas! can taste the ripest fruit,  
To rule the realm now comes the raw recruit;  
The Turkish lady's glance, a sport for hearts,  
Is won by lackies, slaves who follow suit!

X. 122

788.—Hs.542, Hs.395, Ss.105, Bss.104, U.37, Ss.78, Hs.224, Hs.300, Ls.105, BMs.393, Wms.369=379, Pl.404, Bs.363, Hs.499, Sp.27, Bss.267, BMs.360, BMs.416, Rp.34, Hs.34, Bss.300, Hs.34, Hs.302, Hs.303, Hs.301, Hs.354, Hs.346, Hs.85, BMs.300, Bs.343, Ch.619, Ls.371, Hs.254, Hs.407, ALI352, Hs.498, Hs.301, Hs.430, A.673, J.401, N.302, W.338, L.366, Hs.38=247.

حرم هستی که بانو گویم يك دم بدد کز اول کار خود چه بود است آدم  
بخت زده سرشته از گل غم بکچند جهان بخورد و برداشت قدم

To thee my friend a secret I confide,  
That as from first how Adam did abide;  
A sorry hack, a mould of clay and grief,  
Who tasted world awhile, and went astride.

X. 123

889.—Hs.377, Hs.352, Ss.351, Bss.308, Ss.145, Bss.351, Ss.112, Bss.349, Ls.196, BMs.272, Wms.515=518, Pl.431, Bs.431, Hs.318, Bss.303, BMs.441, Rp.113, Hs.306, Hs.368, Pl.435, Ch.636, ALI381, Hs.305, Hs.307, A.708, 1446, N.338, W.377, L.601, BEH.50.

گلویت در آسمان و نامش پر دین و ده يك گاودگر نهفته در زیر زمین  
چشم نردت کشای چون اهل یقین زیر و زیر دو گو مشغول خورین

They spy a Ram and Bull as is the sky,  
And say a Bull has lifted earth on high;  
And so profound in learning they propound!  
Between two bulls these asses you decry.

X. 124

888—Hj.442, Hs.368, Ss.567, Ss.491, BM.199, Wms.268, Pk.477, Ra.423, Hs.564, BDN.332, BN.1473, BM.487, BM.399, Hs.377, Hs.402, Hs.414, Ch.711, Ls.440, Ls.313, Hs.408, AL.159, Hs.349, Hs.386, A.788, J.481, W.423, Ls.68.

ای رفت و باز آمد و ستم گشته بود قامت در میان مردمان گم گشته  
تاغن همه جمع آمده و ستم گشته ریش از پس کون آمده و دم گشته  
O you who went and now return as stale,  
To men you seem a sorry fairy tale;  
Your nails have rolled around in single hoof,  
Your beard is sweeping ground a shaggy tail

X. 118

941—Hj.711, BN.121, Ss.315, Hs.370, Ss.369, Ss.493, BN.497, Ra.288, LN.156, BM.429, Wms.489, Ss.481, Hs.618, BDN.384, Hs.70, Hs.471, BM.398, RP.120, Hs.424, Hs.382, Hs.414, Hs.411, Pk.108, Ss.667, Ch.761, AL.107, Hs.381, Hs.895, A.886, N.383, LCR.743=1134=1067, BERN.211, Hs.126.

از دور پدید آمد تا که نی نی و ز دود جهنم به تنش پیرفته  
بشکت صراحی که عمرش کم باد و آنکه چو منی لطیف و مردی چو منی  
The Vampire came from far, the ugly brute—  
With smoke of hell he wore the darkest suit;  
No man or dame—but then it broke my heart,  
And marred my love—my learning, wits, to boot!

X. 119

767—Hj.463, Ss.12, BM.385, Hs.496, RP.45, Hs.489, Hs.395, A.614, L.308.

شد دعوی دوستی دین دیر حرام و آفت ز که مردی بگا دوست کدام  
دامن زحمت کشیدن اولی باشد از دور هر یک سلام ست و کلام  
Friendship, the book proscribed, we should not hold,  
"Affection"—"Valour," "Friend" are myths of old;  
'Tis meet to keep aloof from all in world,  
Adieu from far Miss Pearl and Mister Gold.

X. 120

812—Hj.302, Ss.66, Ss.314, Hs.233, Ss.353, BDN.282, Ss.337, L.71, BN.173, Ss.281, Ra.258, Hs.32, Hs.302, Hs.345, Hs.240, LN.240, Wms.188, Pk.417, Hs.363, Hs.501, Ss.45, BDN.273, BN.133, BM.380, RP.198, BM.282, Hs.287, Hs.313, Hs.346, Hs.377, Hs.318, Hs.319, Hs.311, Pk.582, Hs.513, Ch.562, RP.521, Ls.548, Ls.328, AL.1321, Hs.452, Hs.384, Hs.614, A.654, J.422, N.113, W.340, Ls.327. Page: Ashraf Khamisi [Hs.].

بکشت بصحنی و بکشت بجام و آن که مردی حلیم و گه مردی حرام  
مائم دین گنبد فیروزه قام نے کافر مطلق نہ مسلمان تمام  
Our left hand holds the scriptures, wine the right,  
We preach His Love, but often drink and fight;  
We are within this dome nor black nor white,  
Nor heathens quite nor yet believers quite.

X. 121

441.—Hq.355, BN.112, Sd.34, Pb.158, Ba.131, Hs.281, Pa.284, Cl.336, AL1376, Hs.347, A.404, L.373, Hs.91.

دشمن که مرا همیشه بد می بیند / اینم حقا که نه از روی خود می بیند  
در آنچه درون خود میگرد / آن صورت مرده رنگ خود می بیند

My foe, in slander, has a jolly trade,  
A fool is he, I call a spade a spade;  
In mind his mirror when he scans his face  
That carcass knoweth not he sees his shade!

X. 112

787.—Hq.356, W.104.105, Pb.369, Ba.327, Hs.474, BCh.294, BN.1369, BM.431, Hs.17, BM.309, Hs.323, Hq.321, Hs.340, Hs.353, Pa.323, Hs.359, Cl.349, L.384, Hs.264, AL1366, Hq.466, Hs.464, A.667, W.150, L.565, S. Remig. 199.  
Page: Abul Hasan Ali Nadwi (M.F.). (2) Adab (127).

دشمن بنط گفت که من قسیم بهم / ابرو داند که آنچه او گفت نیم  
لیکن چو درین غم آشیان آمده ام / آخر کم از آنکه من بدانم که نیم

They call me Philsuf, foes will so opine,  
But Lord! Thou knowest really they malign;  
For since I entered this Thy shrine of love,  
I know not what I am, but I am Thine!

X. 113

725.—Hq.466, Ss.302, BM.279, W.104.137, Pb.366, Hs.466, Hq.221, BN.1324, BM.369, BM.371, Hs.273, Hs.272, Hs.286, Hs.306, Hs.308, BM.293, Hs.497, Cl.381, BCh.122, L.330, Hs.288, Hs.288, AL1363, Hq.473, Hs.271, Hs.358, A.616, L.370, S.272, W.313, LCR.308=1071, BER.273.

بر خود در کام و آرزو برستم / و ز منت مرا کسی و کنی و از دستم  
گر صوفی مسجدم و گر راهب دیر / من دانم و او چنانکه هستم هستم

I bang the door on face of lust and greed,  
And thus from earls or churls, remain I freed!  
Were I to care for Mosque or Church or Shrine,  
He knows and I, His writ my heart would read.

X. 114

769.—Hq.359, Hs.289, Sd.289, Ss.300, Ss.199, Ba.234, Pa.175, BN.301, BM.352, Hs.276, Hs.136, Ba.344, BN.316, BM.358, RP.189, BM.293, Hs.274, Hq.352, Hs.286, Hs.306, Pb.366, BM.291, Hs.298, Pa.414, Cl.380, RP.311, L.326, Ss.216, Hs.312, AL1302, Hq.415, Hs.396, A.655, L.307.

Page: (1) Abul Hasan Ali Nadwi (M.F.). (2) Adab (127).

گویند مرا که می پرستم هستم / بهم گویند مرا عارف و مستم هستم  
در ظاهر من نگاه بسیار میکن / کز در باطن چنانکه هستم هستم

Some call me "Wine Bibber" by name,—I be,  
Some call me "Mystic sage" of fame,—I be,  
Ye need not scan my outward aspects so,  
For in my heart I am the same—I be.

X. 115



774.—Hy.539, Ha.299, Sa.398, BNb.297, Se.199, Ha.288, HCa.279, Wb.498, Pb.397, Ba.354, BNb.337, BMa.298, Ha.311, Hb.297, Hg.313, HCa.299, Ha.331, Hb.342, BNb.298, Hb.342, Ca.316, BERb.144, Is.368, Hb.352, Hb.319, ALI.340, Hg.498, Ha.298, Hb.347, A.670, J.398, N.390, W.314, L.361.  
Page Added [Hr.] [338].

کرم ز من زنی مغانه هستم حرمم در کافر و کبر و بت و رسم هستم  
هر طائفه بمن گمانے دارد من زان خودم چنانچه هستم هستم

If I am drunk with Magi's wine, I am,  
Or votary from heathen shrine, I am;  
Let each suspect me I am this or that—  
I am what I am, I am mine, I am.

X. 116

775.—BNb.491, Hd.448, Hb.439. Page Added [111].

گر سخت شوم چو سنگ بردازندم و در زوم شوم چو موم بگدازندم  
گر کج بشوم بخود کشندم چو کمان و در راست زوم چو تیر اندازندم

When hard as stone, they tried to kick and spurn,  
When soft as wax they only made me burn;  
When wry they bent me to a cracking bow,  
Now straight and flung as dart, I won't return.

X. 117

818.—Wb.438, Pb.230, Ba.176, Hb.326, RPs.110, Hg.177, Hb.216, BMb.218, Hb.280, Ca.357, Hd.373, Hb.370, A.286, CR.985, BERb.340.  
Page Added [Hr.] [R.S.].

ما را چه از آنچه هر کس بد گوید و عیبی که نباشد او یکی صد گوید  
ما آنچه ایم و هر که در ما نگرد هر نیک و بدی که گوید از خود گوید

What care I if one slanders me to fleece,  
No flaw I have he whispers thousand fleas;  
I am a mirror, he who looks in me  
All good or bad, 'tis all his own he sees.

X. 118

828 (a).—Hy.647, Se.317, BMa.299, Wb.448, Pb.504, Ba.434, Hb.596, HCa.345, RPs.407, BNb.493, Hb.489, BMa.37, Hd.376, Hg.400, Hb.200, BMb.304, Pb.512, Hb.428, RPs.28, Is.481, Hd.99, ALI.660, Hg.313, Hb.373, Hb.794, A.793, N.399, W.400, L.671, BNb.471. Page: (1) Also Sa'idi [Lahore Text]. (2) Ba Sa'a [H.A.] [R.S.].

ما هم بظلم تو نوالا کرده و ز طاعت و معصیت تو ترا کرده  
آنجا که عبادت تو باشد باشد تا کرده چو کرده کرده چون تا کرده

We shelter in Thy grace and feel stoned,  
From far at sins and merits we have stoned;  
For those who gain Thy grace, acquire with ease  
Merits unsought and get their faults condoned.

X. 119

901c.—Pb.503, Bn.453, Hs.391, BDs.309, RPs.109, Hf.359, Hg.401, BML365, Ck.336=711, Ia.452, H4.56, ALL459, Hg.594, Hs.398, A.796, J.472, N.361, W.406, L.626, BNB.402.

Reply to 523 (a). (1) *Alm Sa'id* [2]. (2) *Nasir al Din Tusi* [34c]. (3) *Afshar* [388].

ای نیک نکرد، و بدیها کرده  
و انگه بقلب حق تو لا کرده  
بر حقو بکن نیکه که هرگز بود  
نا کرده چو کرده و نکرد، کرده

O you avoided good and practised ill,  
And yet on Grace Divine recline you still!  
Rely not on His grace. Reap what you sow.  
Unshown will never grow; nor sown is nil.

X. 140

*'Omar refuses to speak.*

784c.—Hf.512, Hs.158, S4.158, BNB.156, Rs.223, BNB.180, HCa.150, LN.290, BML.234, RPs.285, Hf.299, Pz.379, Bz.520, Ck.544, Ia.371, ALL.525, Hg.476, Hs.390, Hs.620, A.641, J.390, N.291, W.398, L.334.

زین کوه که من کجای جهان می بینم همه  
عالم همه دایگان بر آن می بینم  
بجان الله هر چه در می نگرم  
ناکامی خویشی در آن می بینم

I see this world and all her wild affairs,  
And find all creatures full of useless cares;  
Alas! thro' ev'ry door I try to peep  
I find dejection waits for me, and stares.

X. 141

854c.—Hf.610, Hs.28, S4.28, BNB.28, Ss.232, U.20, BML.1, Ss.29, Rs.171, BNB.30, LN.25, BML.44, Wbod.490, Pz.293, Bz.242, Hs.392, Sp.17, BNB.281, BML.312, RPs.301, Hf.31, BML.244, Hf.225, HCa.228, Hs.269, Hs.267, Rs.31, BML.246, Pz.291, Bz.421, Ck.494, RPs.298, Ia.286, Ss.180, H4.456, ALL.493, Hg.364, Hs.234, Hs.506, A.499, J.521, N.225, W.264, L.429, Hs.48, BNB.494, BML.134.

Pap. (1) *Afshar* [34c]. (2) *'Abdallah Anvari*. (3) *'Amir* [Dindar]. (4) *Md. Husain Khan*. [2]. (5) *Pari Rai Deyi* [M.L.]

باز می بودم پریدم از عالم راز  
و راز که بر من دمی نشیبه بفراز  
این جا چو نیافتم کسی هم راز  
زان در که در آمدم بر او رفتم باز

A swan I was, I flew from regions deep,  
I sought to soar to summits with a sweep;  
But found no mate who could my secrets keep,  
So, through the door I entered, out I leap.

X. 142

101 (a).—Sh.295, Sa.88, BNs.372, Pa.70, BMs.60, BM4.399, Wms.320, Ps.61, Fb.60, BDB.94, RPs.93, Hg.216, BNs.373, Fb.108, BMs.82, Hs.64, BDB.128, Fb.12, BMs.84, Hf.32, Hg.42, Hs.70, HGB.27, Hs.109, Hs.84, BMs.53, Pa.210, Bb.191, Ch.183, RPs.179, L.32, B.80, Hs.994, Hg.91, Hs.8E, A.210, J.42, N.32, W.36, L.197, BDB.271, Hs.28.

824.—Hs.279. Var. of 101 (a).

بهر بند و نیک راز نتوانم گفت ۱۰۱ دایم سخن دراز نتوانم گفت  
حالی دارم که شرح نتوانم داد (d) راز می دارم که باز نتوانم گفت

I never advertise the truths in veil,  
In spinning longest yarns my flax may fail;  
I live in planes where words are never found,  
His sacred trust I never could retail.

X. 161

858.—Hy.563, Wms.179, Pa.448, B.398, Fb.315, BNs.377, BMs.317, Hs.371, Hg.365, HGB.191, Hs.372, BMs.312, Bb.368, Ch.612, BDB.192, B.399, B.273, AL.571, Hg.493, Hs.695, A.696, L.599.

کس نیست درین گفت و شنو مدام من در شد ناله من همنفس و همدم من  
بی گریه چو نیست دیده پرغم من یا سر بنم یا سر آید غم من

How can I speak when I've no friend to hear?  
My moan alone as constant friend is near;  
My eyes are never free of flowing tears,  
I'll stake my life till He may come and cheer.

X. 142

70.—Hy.75, Sa.42, Hs.36, Sa.56, BNs.53, Sa.371, BNs.52, Pa.11, BDB.84, HGB.32, LN.51, BMs.388, Pa.46, Hs.46, BDB.21, Hf.31, BNs.21, Hs.84, BMs.146, RPs.79, BDB.93, Hs.11, Hg.70, Hs.173, Hs.112, Hs.136, Pa.73, Bb.43, Ch.67, L.125, AL.48, Hg.133, Hs.132, A.65, J.130, L.50, Hs.298.

آسرا جهان چنانکه در دفتر ماست ۷۰ گفتن نتوان زانکه وصال سر ماست  
چون نیست درین مردم نادان اعلیٰ نتوان گفتن هر آنچه در خاطر ماست

The secrets which my book of love has bred,  
Cannot be told for fear of loss of head;  
Since none is fit to learn, or cares to know,  
'Tis better all my thoughts remain unsaid.

X. 143

313.—Hy.296, BD.39, Ha.83, 54.65, BNb.62, Sa.152, BNb.27, 3c.44, Ba.90, BNb.112, HCa.39, LN.58+242, BMd.97, Wbnd.437, Pb.195, Ba.96, Hb.249, BNb.23, Hg.33, BNb.184, Ha.7, BMb.260, RPa.295, BMb.213, Ha.211, Ha.143, Hg.174, Hb.187, HCa.131, Ha.208, Hb.218, Hc.28, BMf.228, Pa.48, Hb.240, Ch.263, RPa.271, 1c.247, Hb.147, Hd.381, ALl.257, Hg.299, Hw.267, A.314, W.213, L.253, BNb.427.

Pap. (1) *Arifal* (138), (2) *Shah Shajā* (T. G. Romān 99).

آن مرد نیم کز عدم بیم آید بر آن بیم مرا خوشتر ازین بیم آید  
جانیست مرا بهاریت داده خدا      تسلیم کنم چو وقت تسلیم آید

I am a soldier brave, at death I scoff,  
I die in full than live from Him cut off;  
This life's a hat which He had lent me once,  
When called by Him with smiling face I doff.

X. 140

*'Omar quits his country,*

8.—Hb.4, LE.11.

انگه بفریت فکر بر مرا      از دست بشد چاره تقدیر مرا  
بگر که چگونه می برد شهر به شهر      زنجیر کشان غصه تقدیر مرا

This haggard time has banished me from fold,  
On plans and actions now I lost my hold;  
And thus enchained, the bailiff Fate perforce  
Is driving me from town to town, behold!

X. 141

320.—Hy.305, Sa.164, Wbnd.222, Pb.237, Ba.189, Hb.303, Hg.319, BNb.210, Hb.264, BMb.252, BMb.190, Hb.208, Ha.165, Hg.256, Hb.168, HCa.128, Ha.223, BNb.193, Pa.493, Hb.323, Ch.391, RPa.275, ALl.305, Hw.457, A.384, L.327.

مسکین تن من که در غریب فرسود      از آواره ز خائنان نمیدارد سود  
مهرم بگذشت و یک زمان شاد نبود      ناخاتم اجل بکا خواهد بود

My frame is crumbling through my roaming fast  
Away from home, the hope of gain is past;  
I spent my life in pining all the while  
In search of place where I should die at last.

X. 142

318.—Hy.296, BMd.244, Pb.494, Ba.444, Hb.391, Hb.422, Ch.211, ALl.646, Hb.280, A.782, L.662.

دل دست بطرف طرب آورده      به جام می خوشدلی بلب آورده  
افسوس شب رسید روزی صرم      روزی بمراد دل شیب آورده

My mind has never reached ecstatic height,  
Nor speech has sung the song of Thy delight;  
Alas! my waking days are lost in dreams,  
My sleep has never brought Thy feet to sight.

X. 143

522.—Hs.368, Ps.139, Bs.79, Hs.212, Hs.199, Hs.161, Ps.303, Bs.380, Cs.345  
 AL1367, Hs.398, A.448, L.387, BER1207.

من دامن زاهدانویه طی خواهم کرد  
 با موی سفید قصد می خواهم کرد  
 بهانه صبر من بختار رسید  
 این دم نکم نشاط کی خواهم کرد

I'll pack these gowns and vows and showy toys,  
 With snowy hair with wine I made my choice;  
 Three score and ten is now my age in years,  
 And if not now when can I ev'r rejoice?

X. 114

448.—Hs.360, Ss.43, Ss.190, BMs.121, Wms.276, Hs.67, Hs.220, BMs.192, Hs.194,  
 BMs.200, BMs.154, Hs.172, Hs.115, Hs.133, Hs.155, Hs.340, Hs.281, Hs.177,  
 Hs.167, Ps.399, Bs.289, Cs.322, Hs.222, Ss.164, AL1379, Hs.200, Hs.193, Hs.350,  
 A.405, L.280, N.152, W.173, L.378.

Pap. 'Aster [MNL.], Pap. Farsi [M.F.].

دختم وز ما زمانه آشفته جانم  
 با آنکه ز صد گهر یکی بسته جانم  
 انبوس که صدها از معنی دینی  
 از بیخردی خلی تا گفته جانم

I passed, and people then began to scold,  
 That out of hundred gems but one I hold;  
 Alas! one hundred thousand subtle thoughts  
 For witless men remain as if unsold.

X. 114

*'Omar retires to Solitude.*

730.—BMs.301, Hs.412, Hs.681, Pap. Arab [Hs.] [112].

به زان بود که با عزالت سازم  
 چون چشم از دنیویک خلق پیش اندازم  
 تا آنکار خویش معلوم کنم  
 آنکه بحدیث دیگران پردازم

Seclusion is the only friend I find,  
 To good or bad of folk my eyes are blind;  
 First I must see how I shall fare at last,  
 Then think of others, if I'm so inclined.

X. 117

*'Omar tired of life.*

463.—Hs.381, Hs.362, Ss.182, BMs.160, Ss.173, Hs.158, BMs.69, Hs.156,  
 L.N.115, BMs.176, Wms.516, Ps.283, Ss.211, Hs.361, Hs.256, Ss.392, Cs.413, L.272,  
 Hs.382, Hs.347, Hs.473, A.460, L.398, BER152, Hs.94.

Pap. Farsi [Raspai 142].

تا چند الزم حیل و زرقای عمر بده  
 تا چند مرا دزد دهد ساقی عمر  
 طاکه من از ستم و غدا طاق  
 چون بمرعه به خاک درم این باقی عمر

How long I brook with Time's deceitful ways?  
 How long I bear the pangs awhile it slays?  
 I cannot bear this tyrant's blows forsooth,  
 I spurn and spit on life's remaining days.

X. 117

361.—Wood.304, BM.274, H.172, Hs.360, BM.171, Hs.360, Ch.376, Hs.374, Hs.171, Hs.362, J.293, N.171, W.187, CR.989.

کرد دل من درین قفس تنگ آید . . . از مهری آب و گلش ننگ آید  
گفتم که مگر بشکم این زندان را . . . بایم ز دکاب شرع در جنگ آید

I smother in this cell with smoking heart,  
And grieve to walk along its miry part;  
Sometimes I think that I should break this cell,  
But law is binding, so I can't depart.

X. 114

348.—W. & A. BER.305, H.302, Hs.387, Ch.352, Hs.493, Hs.366.  
Fap. Shabab Du Magal (Hs.).

امروز منم در قفس تنگ وجود . . . عشاقی بوی عدم از رنگ وجود  
صد سجده شکر در عدم پیش آورم . . . کربار و عذاب نام من از رنگ وجود

In body's cramping cage so dull and tame,  
I'm sick of dirt, I long for higher game;  
Nonentity! I'll pray thee hundred times,  
If thou release my name from my body's shame.

X. 115

341.—Hs.290, W. & A. S. & S. BD.28, Ss.149, Hs.177, Ss.177, BM.175, Ss.147, BM.186, Ss.128, BM.153, R.126, S.69, BM.212, BM.172, Hs.171, LN.149, Wood.46, Hs.155, Ss.142, Hs.294, BM.166, Hs.92, BM.145, Hs.290, BM.178, RP.156, Hs.16, BM.133, Hs.149, Hs.187, Hs.116, Hs.204, Hs.208=327, Hs.101, Hs.66, Hs.134, Hs.146, BM.158, Hs.208, Ss.309, Ch.364, BER.64, RP.203, Hs.155, Hs.134, Hs.174, AL.155, Hs.184, Hs.116, Hs.321, A.269, J.163, N.109, W.109, LCR.305=934, BER.187.

ای هم نفسان مرا بجی قوت کنید . . . وین چهره کهر با جویا قوت کنید  
چون قوت شوم بیاد شوئید مرا . . . و ز چوب رزم تخته تابوت کنید

I languish friends! my diet's holy mead,  
A ruby glow my face will have indeed;  
When I decease you love me with His Word,  
For coffin planks a twig of vine I need.

X. 116

344.—Hs.373, W. & A. S. & S. Ss.167, Ss.208, Ss.257, BM.156, LN.191, BM.224, W. & A.212, Hs.237, Ss.164, Hs.312, Hs.321, BM.210, Hs.279, BM.223, RP.226, BM.172, Hs.190, Hs.218, Hs.270, Hs.128, Hs.109, Hs.195, Hs.185, BM.182, Hs.220, Ss.314, Ch.370, BER.73, RP.278, Hs.294, Hs.315, AL.282, Hs.296, Hs.179, Hs.387, A.414, J.287, N.173, L.353, BER.312, Hs.190.

Fap. Kalas (Rangin [24]).

کربار من اید ترک طامات کنید . . . نخبای مرا بجی مکافات کنید  
چون درگذرم خاک مرا بکلی سازید . . . در رخت دیوار خرابات کنید

If friends you be, then do not vaunt and boast,  
For all my grief compensate by a toast;  
And when I die, then use my clay to stop  
The chink in Mystic Tavern, that's my post.

X. 117

749.—Hq.347, Sa.108, BDa.116, Ba.255, Ha.199, Sa.199, BNa.197, Sa.206, BNa.168, Sa.145, BNa.148, Ha.222, Bk.98, BNa.227, HCa.190, LNa.91, BNa.264, Wba.1363, Pa.323, Ba.329, Hk.476, BDa.237, Hq.96, BNa.378, BNa.391, BNa.283, Ha.209, Hk.298, Hq.322, HCa.382, Ha.324, Hk.334, BNa.285, Ha.314, Pa.337, Bk.325, Ca.397, BERN.131, Sa.350, Ba.214, Ha.517, ALI.563, Hq.457, Ha.289, Hk.623, A.646, J.389, N.280, W.133, L.379, BERN.216. Page: Hadd [Z].

درباره اجل چون سرافکنده شوم و همه از پیش آمد عمر برگنده شوم  
زهار گم بجز صراحی میکنند باشد که بیوی می دهم زنده شوم

When I be prostrate under slayer's boot,  
And tree of hopeless life is torn from root,  
Would that they made a pot of me to hold  
His Word, with Word I may to life recruit.

X. 158

312.—Hq.373, Sa.196, BNa.176, Wba.337, Pa.150, Ba.90, Ha.242, BNa.199, Ha.209, BNa.218, BNa.163, Ha.179, Ha.326, Hk.116, Hq.171, HCa.98, Ha.184, Pa.174, BERN.473, Ha.132, Pa.88, Bk.384, Ca.328, BERN.86, Ba.199, ALI.391 Hq.294 = 232, Hk.116, Hk.361, A.612, J.174, N.115, L.391.

آنکه که نهال عمر برگنده شود و هم و اجرام ز یکدگر پراکنده شود  
و ز آنکه صراحی میکنند از گلی ما حالی که پر از بادیه کنی زنده شود

When tree of life at last will droop and fall,  
My parts will go to atoms each and all;  
But if my clay be moulded into form  
And filled with Word, to life 'tis sure to call.

X. 159

429.—Hq.300, Sa.81, Sa.168, Sa.163, Sa.389, Pa.9, Wba.229, Pa.192, Ba.133, Hk.287, BNa.126, Hk.258, BNa.248, BNa.366, Ha.204, Hq.198, Ha.396, Pa.192, HCa.124, Ha.219, Hk.207, BNa.167, Hk.170, Ba.320, Ca.382, BERN.76, RPa.149, L.232, ALI.300, Hq.398, Ha.349, A.379, L.316.

ذو وقت اجل چون کلام آماده کند و همه در بستر خاکم رنج ساده کنند  
ذو خاک خلد چو خشت خواهند نهاد زهار که آب و گش از بادیه کنند

When all prepared, in coffin I am laid,  
With hands you stroke my dust—and not with spade;  
When bricks are laid within my dusty grave,  
Beware! The clay from wine alone is made.

X. 160

465.—Hy.265, Sa.25, Sa.167, Sa.146, Pa.156, BMa.133, Pa.173, Ba.117, Pa.269, BDa.159, BNa.159, Ha.168, BMa.163, BMa.128, Ha.143, Ha.97, Hf.137, Hg.182, Ha.323, Ha.97, HCa.223, Ha.146, Hf.142, BMa.116, Lf.67, Pa.159, Pa.269, Ba.271, Ch.246, BEBa.67, RPa.197, La.133, Bf.328, Hp.178, Ha.132, Ha.292, A.252, J.213, N.106, W.160, L.278.

چون مرده شوم خاک مرا کم سازند و ..... و احوال مرا عیبت مردم سازند  
بس خاک و بگم پیاده آغشته کنند و ..... و ز کالبدم خشت سرخم سازند

At death my carcass you should hide away,  
The wretch I was to people you can say;  
Then with your wines you slowly knead my clay,  
That on your jugs my image you display.

X. 161

466.—Hy.436, Sa.266, BNa.66, Wba.129, Pa.323, Ba.262, Pa.417, BNa.296, BMa.356, Ha.252, Hg.271, HCa.244, Ha.283, BMa.260, Hf.262, Pa.269, Ba.462, BEBa.114, ALA.60, Hp.394, Pa.336, A.342, L.471.

تا دیک جیات ناید از مرگ بجوش و ..... در کاسه خوش کنیم فردی مانوش  
هان کوزه گرا کر از گلم کوزه کنی ..... آن کوزه بجوین فروشان مقروش

Before my caldron boils in fatal flames,  
I'll clear my pan of dregs with goodly games;  
Perchance you make, O potter! jug of me—  
Then sell that, please, to those who sing His names.

X. 162

467.—Hy.356, Ba.62, Wba.490, Pa.323, Ba.472, Pa.611, BDa.379, BNa.490, Hf.396, Ha.462, BNa.423, Ha.363, BNa.692, Ch.791, La.516, Bf.366, Ha.323, Hg.606, Ha.370, Ha.296, A.911, J.513, N.600, W.462, L.768.

ای کاش که جای آر میدن بودے ..... یا این همه را بسر سپدن بودے  
کاش از پی حیدر ارمال از دل خاک ..... چون سیزه امید بر زمین بودے

Fain would I rest, were there a resting place,  
And thus avoid for once this endless chase;  
By boring core of earth for lakhs of years,  
Fain would I bathe as grass in beaming rays.

X. 163

468.—Firdous-ol-Tawarikh.

سیر آدم ای خدای از هستی خویش ..... از تنگ دلی و از تنی دستی خویش  
از نیست چو هست یکتی بیرون آر ..... زین نیستیم بمرمت هستی خویش

I'm led up, Lord! with days where nights are rife,  
With empty hands and heart of joyless strife;  
From nought as once thou brought an existence,  
Exchange my nought for Thy eternal life.

X. 164



553.—Hy.272, BDa.84, Ha.196, Sa.196, BNa.194, BNa.98, Sa.142, Pa.148, BNa.226, HCa.122, BMa.416, Pa.245, Ha.191, PB.341, PB.194, PB.242, Ha.388, HI.782, Hb.378, Pa.361, Ba.291, Cl.283, PB.204, ALI.337, Ha.191, Ha.303, A.331, J.281, N.192, W.205, L.290, BERN.131, Ha.268.

یاران چو باتفاق میعاد کنند \*\*\* خود را بجمالی یکدیگر شاد کنند  
ساقی چو می مغانه در کف گیرد پیچاره فلان را بدعا یاد کنند

When friends would gather in our Master's shrine,  
And each to each as facing mirrors shine,  
When Master holds the Magi wine in hand,  
Remember this poor wreck for Grace Divine.

X. 143

554.—BDa.89, BNa.95, Ha.1065, W.294, CR.120.

یاران بخواهت چو معیار کنید \*\*\* باید که بدوست یاد بسیار کنید  
چون بادۀ خوشگوار نوشید هم نوبت چو بخا زدند نگوشتار کنید

And mates! when ye would meet as guest and host,  
Remember Him our Friend think of Him most;  
At last when drinking health my turn would come,  
Then turn your cups to earth and pour the toast.

X. 144

152.—Hy.58, Sa.68, BDa.22, Sa.250, Ha.140, Sa.140, BNa.179, Sa.36, L.75, BNa.24, Sa.355, BNa.195, Pa.39, Pa.41, Sa.39, BNa.205, BMa.104, HCa.136, L.128, BNa.107, BNa.85, Pa.94, PB.92, Sa.49, BDa.83, BPa.74, PB.121, BNa.64, BNa.134, BPa.146, BERN.74, Hb.5, BMa.29, Ha.59, HI.81, Hy.68, Hb.26, Hb.60, HCa.204, Ha.30, Hb.37, LE.23, Ha.39, Pa.290, Sa.66, BERN.29, BPa.89, Isf.4, B.32, ALI.136, Hy.63, Ha.82, Ha.146, A.86, N.81, W.89, L.74, BERN.139.

خیام که خیمهای حکمت میدوخت \*\*\* در کورۀ خم فاد و ناگاه بسوخت  
مقراض اجل طناب صرغش پرید دلالت قضا بر اینکاش بفروخت

Khayyam, who patched the tents of learned lore,  
Fell once in kiln of love, and burnt to core;  
The shear of death cut all his ties in life,  
And all was sold for nothing, and no more.

X. 147

## XI. SUPPLICATION.

## مناجات

753.—Hq.483. Wood.394. Pl.368. Ba.332. Hb.479. BDe.373. BNh.314. BML.367. BM.236. Hs.371. HCG.262. Ha.302. Hs.303. BM.290. Hs.291. P.339. Bk.492. Ch.379. Is.323. Is.313. AL.490. Hq.416=483. Hs.391. A.409. L.307.

در راه تو تا اسب خرد تاخست ایم در منزل دزد آشوبان ساخت ایم  
نصه چاکم که باب نشاخته ایم با عیش و طرب دی نه پرداخته ایم

WE RODE on wits to reach Thy castle fair,  
With robbers rested in the lion's lair;  
Alas! We knew not that Thy door will open  
To begging hards who sang a plaintive air.

XI. 1

937.—Hq.473. BDe.141. Is.366. Hs.346. Sd.345. BDe.332. Ss.394. U.227. BDe.237. Ss.422. Ba.283. BM.21. LN.242. BML.333. Wood.476. Pl.337. Hs.477. Hs.493. BDe.402. BNh.447. Ha.39. BML.314. BM.382. Hq.385. Hq.410. HCG.364. Hs.411. Hs.414. BM.396. P.320. Bk.640. Ch.341. BDe.181. Is.402. Is.342. Hq.294. AL.686. Hq.380. Hs.384. Hs.374. A.446. J.301. N.368. L.700. BDe.124.

ایرین می مرا شکستی دین ۱۳۷ بر من در عیشی راه هستی دین  
بر خاک ننگیدی می گلگون مرا خاکم بدین مگر تو مستی دین

How unawares Thou broke my pot, my Lord?  
And barred from every bliss my lot, my Lord!  
Thou cast my life's desires in earth's decay—  
I bite the dust—who plays a sot, my Lord?

XI. 2

998.—Hq.280. BM.22. Hs.405. Bk.526. Ch.343. AL.1301. Hs.636. J.409. L.342. Hs.2.

پلوب من اگر گناه بید کردم بد بر جان و جوانی و بن خود کردم  
چون بر کرم و ثوبی تکی دادم بر گشتم و توبه کردم و بد کردم

My sin, O Lord! if more than hundred crores,  
Have dashed my youth and life on rocky shores,  
Since I depend completely on Thy grace,  
Hence I repent, and sin again, of course.

XI. 3

7541.—Hf.492, BDa.113, Ha.76, 34.76, BPa.73, BPa.204, 3c.57, Ra.221, BPa.347, HCa.71, LN.46, Pa.381, Ba.325, Hb.472, Hf.209, Hf.287, Pf.312, Bb.302, Ch.103, La.381, Ha.115, ALI.308, Hf.477, Hc.286, Hc.662, A.621, J.384, N.287, W.322, L.314, BER.110.

در عشقِ تو صد گونه ملامت بکشم چه در بشکم این عهدِ ندامت بکشم  
گر عمر وفا کند جفا های تو بارے کم ازان که تاقامت بکشم

For loving Thee I suffer endless pain,  
But breaking vows would cast my life in vain;  
If life be loyal, I shall bear Thy Cross,  
And bleed in heart until I rise again.

XI. 4

6221.—Hf.489, Ha.224, BPa.528, Ch.482, ALI.427, Hc.304, A.498, W.275, L.428.

در کیمِ عدم خفته بدم گفتی خیز و دارد بجهان دور جهان شود انگیز  
واکنون که فرمان تو ام حیرانم القصه چنان بود که کج دار و مریز

I slept in sea of bliss, Thou bid me rise,  
I see the world a tumult full of lies;  
I find myself perplexed at Thy command:  
"Hey! do not see, yet do not close your eyes."

XI. 1

6381.—Hf.422, Sb.291, Ra.48, Bb.413, Ch.482, BPa.68, ALI.429, Hc.512, L.441.

بارب تو حال آن مه مهر انگیز درم آراسته بسفل و عنبر یز  
بس حکمِ من کئی که دروے منکر این حکم چنان بود که کج دار و مریز

O Lord! Thou decked that kind and beaming face  
With such attractions, such alluring grace;  
Thy orders now are "Not to worship forms"  
Thy words and actions work in different ways!

XI. 6

419.—Ha.314, 34.313, BPa.313, 3c.248, L.226, BPa.134, 3c.213, Ra.173, Bb.49, BPa.317, HCa.302, LN.392, BPa.306, WPa.384, Pa.297, Ba.344, Hb.394, 3c.113, BPa.297, BPa.328, BPa.195, BPa.240, 341.326, HCa.212, Hc.263, BPa.242, Hc.240, Pa.298, Bb.434, Ch.482, BPa.294, Ha.384, ALI.435, Hf.508, Ha.223, Pa.313, A.412, J.322, N.226, W.263, L.442, Hc.226=271. Page Nāṣir-i-Khamsi Khami [2].

حکمی که ازو حال باشد برهیز و امر کرد کزوی بگریز  
آنکه جهان امر و نهش عاجز در مانند جهانان که کج دار و مریز

At first He orders things as they should be,  
And then directs from actions I should flee;  
Perplex I stare between this 'Do' and 'Don't,'  
I cannot keep me dry, a pan in sea.

XI. 7

623.—Sm.256. BM.228. BN.61. W.4237. P.258. B.245. H.393. BN.279. BM.242. HG.226. H.282. P.238. Ch.64. BP.296. AL.436. H.319. CR.1098=1037.

دربادۀ عشق می دادم نیز ۶۲۱ دادم دو هزار دنگوان خون ریز  
هر يك ز سر ختم مرا میگفتند جامی که بدست تست کج دار و مرز

In path of love for Thee I swiftly ran,  
I held in hand an overflowing pan;  
Two thousand lancers followed me with shouts—  
"You spill a drop, and we will kill you man!"

XL 8

1623.—BD.148. BM.226. BM.4352. H.237. P.189. H.315. J.303. N.300. W.402. CR.1204.

Pagt. Fakh-Rasi [Hr.]. [M.F.].

دو هر طرفی دو دود دامن نمی ۱۰۲۳ کوفی گشتت اگر درو گام نمی  
خود دامن نمی هر که درو گام نهد کیری و گشتی و عاصیش نام نمی

You lay your snares around our ear and eye,  
And warn us not to step in, lest we die;  
Thus snares you lay, if therein one but strays,  
You catch and kill him saying "Sinner, fie!"

XL 9

242.—BN.437. H.247. H.378. Add. [Hr.].

دو دامن بلا دانه تو باشی یا من سمید پوشای شیران کو خراشی یا من  
گر من به توام پیشو سخن نتوان گفت گر من نوشوم تو گفته باشی یا من

In danger who allureth? I or Thou?  
And who with tigers playeth? I or thou?  
I cannot speak myself if I be Thine,  
If I am Thou, who speaketh? I or Thou?

XL 10

924.—Hr.28. H.19. Sd.19. BN.39. S.17. R.281. BN.19. HG.17. LN.16+207. BM.178. P.308. B.456. H.395. H.22=312. H.377. P.348. Ch.682. B.443. H.385. AL.284. H.330. H.376. H.370. A.373. J.462. N.360. W.421. L.652. BER.308. H.230.

تشبیه که بر وجود ما ریخته ۹۲۴ صد بو العجبی ز ما برانگیخته  
من زان به ازین نمی توانم بودن کز بوت که مرا چنین فرو ریخته

We all are dolls by spell Thou cast on clay,  
A hundred phantasies Thou made us play;  
How could I ever play a better part  
Than what Thou hast assigned me for the day?

XL 11

873.—Hq.607, Hs.10, 34.10, BNL.10, Sc.313, L.13, Sc.7, Hs.258, Ps.195, 57.105, BNL.12, BM.251, Hq.28, L.N.9, BM.420, Wbod.299, Ps.465, Ba.411, Hs.348, 3p.10, BNL.323, Hq.27, BNL.798, Hs.1, 14.2, BNL.458, RP.199, BM.318, Hs.354, Hq.331, Hq.774, Hq.332, Hs.378, Hs.395, BM.337, Hs.247=351, Ps.41, B.405, Ch.669, Is.427, B.398, BNL.85, Hs.50, ALI.613, Hq.326, Hs.352, Hs.348, A.791, J.464, N.353, W.793, L.612, BNL.166, Hs.22.

Pap. (1) Hala (2). (2) Add. (207).

ای آنکه پدید گشتم از دودش تو همه پرورده شدی باز و زلفت تو  
صد سال یا مستعان که خواهم کرد با یرم منست پیش یا رحمت تو

Thy might O Lord has brought me in this place,  
Thy care and bounty taught me youthful plays;  
For hundred years I sin and want to see  
If sins withstand Thy purifying grace.

XL 11

246.—Hq.291, Ps.127, Wbod.429, Ps.159, Ba.99, Hs.252, BNL.167, BNL.163, Hq.291, BM.178, BM.134, Hs.150, 34.102, Hs.119, Hq.372, Hq.370, Hs.153, BM.140, Ps.209, Ps.55, B.339, Ch.505, BNL.75, RP.394, ALI.166, Hq.249, Hs.119, Hs.324, A.370, J.373, N.119, W.146, L.343=597.

اندیشه یرم چو بخاطر گزرد یرم از آتش سینه آیم از سر گذرد  
لیکن شرطیست بنده چون توبه کند عذوم بطف از سر آن در گذرد

When mind reports my crimes in dreary dinn,  
From blazing heart a lavic stream begins;  
But then—if one repents, he stands estranged  
From grace Divine for future store of sins.

XL 12

724.—Hq.462, BNL.89, Hs.34, 54.24, BNL.24, BNL.162, Sc.518, Ba.209, Hq.22, L.N.21, BM.256, Ps.385, Ps.465, Hq.17, RP.376, Hs.282, Hs.156=206, Hs.59, Hs.404, Ps.178, Ch.334, Hs.340, Hq.38, Hq.478, Hs.281, Hs.699, A.616, J.380, N.282, W.322, L.503. Pap. Folioed Dia. 'loop' (Pamph. 164).

بافس همیشه در تو بدم چه کم از تو و ز کرده خویشی به دردم چه کم  
کبرم که ز من در کردانی در کم زین شرم که دیدی که چه کردم چه کم

My lusts prevail on me, I cannot tame,  
I burn in fire, my deeds but fan the flame;  
Thy mercy will forgive, but then, alas!  
Thou saw me sin, can I forget the shame?

XL 13

167.—Hq.172, Wbod.327, BNL.70, BNL.98, Hs.41, BM.75, B.381, Ch.178, ALI.152, Hs.191, A.201, L.107. Pap. Folioed Dia. Balthard (Pamph. 47).

دو عالم خاک خاک یا شدیم و رفت ۱۶۷ صد شمن و دوست برآشیدم و رفت  
با چون و چرا ی تو مرا گلری نیست چندانکه بداشی یا شدیم و رفت

In dusty world with dust I played, and left,  
A hundred friends and foes I made, and left;  
I cannot question Thee with how and why,  
For as Thou kept me so I stayed, and left.

XL 14

744:—Hq.338, Hb.38, BML.59, BP.38, Hw.528, A.647, L.342.

جانم ز دردینِ دی بددست مقیمِ حشرِ پیچاده دل از توبِ فردا بدو نیم  
 یکنارگی این حشر من ای دُر نیم رفته همه حسرت است با اندوه و بیم

With sighs for past, my life abides in pain,  
 And fears for morrow split my heart in twain;  
 In vain my days are lost in fantasies,  
 Remorse and fear and sorrow, all I gain.

XL 16

950:—Hq.430, Hb.52, Sd.92, BML.91, Ss.258, Pa.278, BML.69, Hq.487, LN.227, BML.241, WML.256, Pb.599, Ss.459, Hb.598, BML.344, BML.479, BP.270, Hb.372, Hq.401, BML.383, Pa.414, BML.613, Cl.688, Ls.483, AL.630, Hq.547, Hb.571, Hw.764, A.787, J.488, N.573, W.418, L.646.

Page Addd [399].

فریاد که حشر دلت بر پیچوده ۲۰ هم تلمه حرام و هم نفس آلوده  
 فرموده تا کرده سپه رویم کرد فریاد ز کرد های تا فرموده

Alas! my life is lost in vain uproar;  
 I fouled my food, and even fouled my core;  
 For orders not obeyed my face is tarred,  
 But self-elected-deeds are gnawing sore.

XL 17

736:—Hq.358, Ss.291, WML.365, Pb.360, Bz.314, Hb.499, BML.4278=280, BML.341, BML.395, Hb.297, Hb.278, Hq.310, Hq.386, Hb.328, Hb.313, Bz.340, Cl.630, BML.104, Ls.354, B.258, 341.382, Hq.441, Hb.373, Hw.668, A.617, 1374, N.276, W.312, LCR.362=1196, BML.428, Page Addd (H. Hs.) (315). Part Razi Dops [M.L.].

تاظنِ نبری که از جهان بی تو رسم ۶۲ و زمردنِ واز داندِ جان بی تو رسم  
 مردن چو حقیقت است زان با کم نیست چون نیک تر رسم از آن بی تو رسم

Think not I fear to face the world so crass,  
 Or part with life, or death's desert to pass;  
 As death is certain there's no cause for fear,  
 I fear the evil life I lead, alas!

XL 18

798:—BML.124, S.132, BML.345, Pb.411, Bz.350, Hb.497, Hq.391, Pa.328, 341.387, Hw.680, A.660, Cl.1084, BML.291.

Page (1) Also Sd.56 [271]. (2) Falsely Dns Razi [Razm 175].

نه از سرکار باخشی می تو رسم ۱۰۴ فی از سر قصانِ عمل می تو رسم  
 خوفم ز گنه نیست که حق غفار است از سابقه روز ازل می تو رسم

Fearless I undertake my daring task,  
 And fear no losses, nor for gains I ask;  
 I fear no sins, for Lord is full of grace,  
 But fear the long prelude I wait in mask.

XL 19

310.—H<sub>1</sub> 477, Sb 33, H<sub>2</sub> 4, Sb 4, BNB 4, S<sub>2</sub> 298, U 3, S<sub>2</sub> 3, R<sub>2</sub> 201, BNB 6, BNB 225, H<sub>2</sub> 4, L<sub>2</sub> 4, BNB 9, W<sub>2</sub> 238, P<sub>2</sub> 348, B<sub>2</sub> 298, H<sub>2</sub> 446, H<sub>2</sub> 213, RP<sub>2</sub> 44, H<sub>2</sub> 3, BNB 318, BNB 363, RP<sub>2</sub> 4, BNB 280, H<sub>2</sub> 272, H<sub>2</sub> 282, H<sub>2</sub> 290, H<sub>2</sub> 283, H<sub>2</sub> 303, H<sub>2</sub> 306, H<sub>2</sub> 2, BNB 288, H<sub>2</sub> 297, P<sub>2</sub> 137, S<sub>2</sub> 469, C<sub>2</sub> 377, BNB 123, RP<sub>2</sub> 309, L<sub>2</sub> 324, B<sub>2</sub> 216, H<sub>2</sub> 32, AL<sub>2</sub> 495, H<sub>2</sub> 417, B<sub>2</sub> 284, H<sub>2</sub> 369, A<sub>2</sub> 685, J<sub>2</sub> 361, N<sub>2</sub> 262, W<sub>2</sub> 305, L<sub>2</sub> 496, BEPU 2=138, H<sub>2</sub> 9.

از خالقِ کردگار و از دینِ رحیم ، ای تو مید مشو مجرم و عصیان عظیم  
گر مست و خراب بوده باشی امروز فردا بخشد بر استخوانهای ریم

From Him who made and kept us in His grace,  
Thou hopeless sinner! do not turn thy face;  
Thou' now thro' pride thou art a drunken wretch,  
He pardons when thy bones have lost a trace.

XL 18

373.—H<sub>2</sub> 532, H<sub>2</sub> 342, S<sub>2</sub> 341, BNB 328, S<sub>2</sub> 470, R<sub>2</sub> 225, BNB 895, L<sub>2</sub> 303, BNB 446, H<sub>2</sub> 231, B<sub>2</sub> 333, C<sub>2</sub> 371, H<sub>2</sub> 135, AL<sub>2</sub> 362, H<sub>2</sub> 683, A<sub>2</sub> 683, L<sub>2</sub> 378, BEPU 330, H<sub>2</sub> 279.

کرد گویی چگونه پرواز کنم سعد با عشق تویی چگونه آغاز کنم  
یک لحظه سرشک دیده می نگذارد نساجتم بروی دیگر می بار کنم

Thou caught my heart, how could I fly or leap?  
What words can speak Thy love or sound the deep?  
With tears slowly flowing through my eyes—  
My eyes are closed to all—with Thee I keep.

XL 19

606.—H<sub>2</sub> 481, H<sub>2</sub> 21=333, S<sub>2</sub> 21=332, BNB 21, S<sub>2</sub> 264, R<sub>2</sub> 199, BNB 7, BNB 22, H<sub>2</sub> 38, L<sub>2</sub> 18=375, BNB 23, P<sub>2</sub> 354, B<sub>2</sub> 305, H<sub>2</sub> 463, H<sub>2</sub> 15, RP<sub>2</sub> 253, H<sub>2</sub> 268, H<sub>2</sub> 339, H<sub>2</sub> 34, P<sub>2</sub> 65, B<sub>2</sub> 493, C<sub>2</sub> 327, L<sub>2</sub> 315, H<sub>2</sub> 440, AL<sub>2</sub> 496, H<sub>2</sub> 473, H<sub>2</sub> 367, H<sub>2</sub> 392, A<sub>2</sub> 616, J<sub>2</sub> 366, N<sub>2</sub> 268, W<sub>2</sub> 311, L<sub>2</sub> 302, BEPU 341, H<sub>2</sub> 27. Page Added (304).

یاد ب نوکلم سرشته من چکم . . . دین بشم و نصیب تو دشت من چکم  
هر نیک و بدی که از من آید بوجود تو بر سر من نوشته من چکم

Where was I, Lord! when Thou kneaded my clay?  
The yarn Thou span, as warp and woof, I lay;  
So good or bad as may be seen of me  
Is as thou marked for me, and I display!

XL 20

606.—BNB 358, H<sub>2</sub> 626.

یاد ب شو در گریختم ییذیرم . . . در سایه لطف لایزالِ کبیرم  
کس را گذر از چاره تقدیر نویست تقدیر تو کردا بکن نصیرم

Receive me, Lord! for long I sought for Thee,  
Except Thy grace no shelter there can be;  
No endeavours can counteract Thy Fate,  
Thou made my Fate, so make now best of me.

XL 21

775.—Bā.408, Ha.3, Sa.3, BNa.3, Sa.300, U.7, Sa.2, Pa.227, Pa.174, BNa.3, BNa.291, HCa.3, L.N.3, BNa.12, Wba.206, Pa.396, Ba.140, Sa.3, BNa.272, RPa.43, Hc.11, BNa.117, Pa.38, BNa.306, RPa.3, H.29, BNa.289, Hc.373, Hc.298, Hc.331, HCa.204, Ha.304, H.306, Ha.3, BNa.289, L.E.85, Ba.496, Ca.578, RPa.310, Pa.325, B.215, Hc.39, ALI.495, Hc.418, Hc.293, Hc.599, A.600, N.296, W.313, L.499, BER.2, Ha.13.

Var: (1) Asmari; (2) Saifud Din Balkhari [R.S.] [H.A.]; (3) Abu Sa'ad [Ba.].

گر من گنه در سے زمین گردستم همه غفر نو امیدست که بگردد دستم  
گفتی که بروز عجز دست گیرم غافل تر ازین خواه کا کنون هستم

Though I have fouled with sins the face of land,  
Yet hope Thy grace will lend a helping hand;  
Thou promised me Thy help when I'm forlorn,  
I can't be more forlorn than now I stand.

XI. 24

834.—BER.139, U.250, Ba.284, BNa.27, Sa.121, RPa.125, CR.1156.

آنم که ز هیچم بوجود آوردی مرا دام که بمن بے نکوئی کردی  
چون عاجز گذری توام معذورم مادام که بانگست ز خاکم کردی

Thou brought me from the naught in Thy domains,  
I know Thou fostered me with cares and pains;  
Excuse me if I worked to Thy decree,  
Dust of Thy feet is all my front retains.

XI. 25

878.—Wb.31, Pa.328, Ba.276, Hb.426, Hc.248, Hc.276, Ha.247, Hc.3023, J.346, N.248, W.287, CR.1042.

هفتاد و دو ملت اند در دین کم و بیش همه زان ملت عشق تو بدارم در پیش  
چه کفر چه اسلام چه طاعت چه گناه مقصود نونی جهان بردار ز پیش

These half a gross of sects that daily grow,  
I shun them, for I want in Love to flow;  
What matters faith, unfaith or merits, sins?  
Thou art the goal desired, the rest is show.

XI. 26

434.—Ha.10, Hb.193, Hc.23, Hc.936, A.376.

درداء کرم کوه بکاھے بخشد همه حد گونه گناه را باھے بخشد  
آنجا که عایت الهی باشد حد مجرم را یک نگاهه بخشد

He in His bounty raises straw to sky  
And pardons hundred sins for single sigh;  
When He arrays His grace in full display,  
His single glance will draw the sinners nigh.

XI. 27



629.—Hs.404, Hs.1, Hs.163, Hs.2=371, Ss.2, BMs.2, Ss.251, U4, BNd.1, Ss.137, Rs.178, Ps.137, Ss.1, Hs.43, BMs.4, HCs.1, LN.1, BM.18, BMs.8, Ws.220, Ps.302, Bs.249, Hs.399, Ss.3, BMs.294, RPs.3, Hs.2, BMs.273, Hs.23, BMs.338, RPs.2, Hs.239, HCs.208, Hs.239, Hs.260, BMs.237, LE.78, Ps.481, Hs.416, Ch.3, L.279, Hs.173, BMs.62, Hs.41, AL.423, Hs.330, Hs.228, Hs.138, A.493, J.323, N.228, W.268, L.423, Hs.36. Page: Hs.6a [Z].

مگر کوہ طاعت نسفم هرگز ۶۰۹  
 در کرد رخت ز رخ زخم هرگز  
 نوید نیم ز بارگاه کرمت زیرا که یک داد و نگفتم هرگز

I did not wear myself to serve Thy feet,  
 Nor swept with brows the dust to clean Thy street;  
 Yet from Thy door I go not in despair,  
 For what is One as two I never greet.

XL 28

629.—BMs.351, Ss.24, 144.27, Hs.1013.

Page: (1) Afshar [Hr.] [268]. (2) Abu Sa'ad [214].

در هر صحرای با تو همین گویم راز ۶۰۸  
 بر درگاه تو همین کنم بجز و نیاز  
 بے منت بتذکرت ای بنده نواز کار من بیچاره سرگشته نیاز

I tell Thee, Guide, my secrets every dawn,  
 Thy threshold is my mate with whom I fawn;  
 I would not pawn my soul to worldly men,  
 For Lord! My lot on Thee alone is drawn.

XL 29

488.—Hs.228, Hs.1001, J.277, S.180.

Manuscript: Humsa Kadi [Hs.]. [A.K.].

زاهد بگرم ترا چو ما نشاند ۶۰۷  
 گفتی که که کنی بدوزخ برست این را بکسی گو که ترا نشاند

The zealot knoweth not Thy tender heart,  
 A stranger cannot claim a comrade's part;  
 And wilt Thou cast my sins and me in Hell?  
 Aye threaten those that forget who Thou art.

XL 30

643.—Hs.598, Hs.323, Hs.760.

Min Haidar Mir'asana [Hs.].

زاهد نه کند گنه که تهازی تو ۶۰۶  
 او تهاوت خواند و من لغارت اما بکدام نام خوش داری تو

The zealot sinneth not and dreads Thy ire,  
 I dive in sin for Thou art Gracious Sire;  
 He names Thee "Ireful," I address Thee "Grace,"  
 Now tell which address would Thy Grace admire?

XL 31

1033.—Hs.273, Hs.23, Ss.23, BNa.23, Ss.277, Bs.314, BNa.2, Hs.23, Ls.19+110, BMs.379, Wms.312, Ps.384, Bs.337, Hs.275, BNa.2, Ss.44, BNa.2, Hs.23, Hs.403, Hs.450, Hs.411, Ps.386, Bs.341, Cs.784, Ls.517, Hs.48, ALs.683, Hs.23, Hs.423, Hs.821, A.840, J.343, N.406, W.471, L.700, BMs.43, Hs.231.

Pag: Sharaf Din Sharaf (Rasmi 322).

سازنده کار مرده و زنده تویی هم. دارند این چرخ پراکنده تویی  
من گرچه بدم خواهه آن بنده تویی کس را چه کنه که آفرینده تویی

For dead and living Thou hast chalked the way,  
This perplexed world but rolleth in Thy away;  
If I'm a knave, Thou master of this slave!  
Who could be blamed when Thou hast planned the  
play?

XI. 13

207.—BNa.303, Ss.113, BNa.36, Hs.273, A.840.

یارب جو یخوانیم سمعنا کوم ع.د. فرمان ترا بجان اطعنا کوم  
بر من تو بفضل اگر نظرنا کونی می آیم و دنیا طلعتنا کوم

When Thou would call, I say "Lord! I am here,"  
I'll stake my life to do Thy bidding dear!  
When with Thy grace Thou sayest "I forgive"  
I come beneath Thy shelter free of fear.

XI. 13

373.—BNa.360, Ps.160, Bs.101, Hs.253, Hs.190, Hs.44, Hs.372. Pag: Addal [179].

بے لطف تو ضایع شده تدبیر خرد همم گم کرد ره معامله بر خرد  
لطف یکن و لطف خود بسته یداد دیوار طبعیم بر بغیر خرد

Without Thy grace wit wavers in suspense,  
And dotage loses track in pounds or pence;  
Dear Master! kindly fasten on Thy love,  
My crazy nature with the chain of sense.

XI. 14

230.—BNa.352, Ps.112, Ss.23, Hs.190, Hs.13, Hs.314. Pag: Addal [Hj.] [140].

اویاب نظر بے بیندیشیدند هم هرگز ز دزدت دادگر نگزیدند  
حاصل همه جز هیز نیا مدیده را آرمه از اصل طمع بریدند

The sages pondered long for ever more,  
No path they could discern except Thy door;  
'Tis only meekness that would help them here,  
They found their cargo wrecked on rocky shore.

XI. 14

436:—Hq.222, Hs.72, Sd.22, BNB.22, Sc.365, Ra.151, BNB.24, HCa.20, LN.20, BMA.352, Pb.191, Ba.134, Pb.266, Hq.16, Hs.256, Hs.179, Hs.149, Pb.298, Hs.399, Bb.232, Ch.255, Is.159, Hs.31, ALI.240, Hq.303, Hs.149, Hs.254, A.501, J.236, N.140, W.349, L.238, BERI.22, Hs.72.

در ملک تو از طاعت من هیچ فروز  
بجز از و میگیر ز آنکه معلوم شد  
بگرفته دیری و گز از دند زود

My service will not add to Thy domain,  
And by my sins no loss Thou wilt sustain;  
Forgive and do receive me Lord! Thou art  
So quick with giving bliss, but slow with bane.

XL 14

587:—Hq.614, BNB.2, Hs.8, Sd.8, BNB.8, Sc.101, U.8, Sc.10, Ra.265, BNB.18, BMA.249, HCa.8, BMA.14, Wms.160, Pb.472, Ba.422, Pb.359=614, Sp.8, BMA.379, Hq.11=257, BNB.394, Hs.18, Hs.17, BMA.460, RPa.306, Hq.334, Hq.363, Hs.387, Hs.392, BMA.346, LE.67, Hs.349, Pb.314, Bb.608, Ch.662, Hs.399, BNB.61, Hs.49, ALI.623, Hq.334, Hs.738, Hs.755, A.758, J.467, N.358, W.398, L.699, BERI.185, Hs.16. *Par. by Rhod. [Hq.]. Page: Second [Rampis 204] (1901).*

نا کرده گناه در جهان کیست بگو  
من بد کنم و تو بد مکافات دهی  
آنکس که که نکرد چون زیست بگو  
بس فرق میان من و تو چیست بگو

Is there a sinless man on earth below?  
And how can we live here and sinless go?  
I sin and fail, but can Thy kindness fail?  
I'm evil, could Thy Grace be even so?

XL 17

255:—Hq.201, Hs.194, Sd.155, BNB.140, Sc.107, U.43, BNB.49, Sc.436, Ra.66, Pb.66, BNB.21, BMA.50, LN.292, BMA.4, Wms.151, Hs.130, BMA.179, RPa.33, Hs.266, BNB.119, Hs.222, RPa.268, BERI.163, Hs.17, Hs.113, Hs.8, Hs.82, Hq.107, Hs.48, Hs.105, BMA.66, LE.46, Hs.112, Pb.507, Bb.201, Ch.279, BERI.50, Ls.123, Hs.100, ALI.223, Hq.179, Hs.92, Hs.220, A.238, J.106, N.91, W.91, L.217, BERI.244, Hs.4. *Page: (1) Abdullah Anwar, [Hq.] [R.S.]. (2) Abu'l Hasan Khawqani [Rampis 36].*

من بنده عاصم رضای تو بکاست  
مادا نوبشت اگر بطاعت بختی  
از یک دلم نور عینای تو بکاست  
این مرزد بود لطف و عطای تو بکاست

As slave I sin, wilt Thou not bear with me?  
My heart is dark, has light forsaken Thee?  
If thou bestow Thy bliss for service shown,  
'Tis wage, what hinders bounty kind and free?

XL 18

288.—Hs.199, R.76, BNb.1, MA.29, Fl.36, BMb.36, BER.183, Hf.102, Fl.41, Hs.32, Fl.716, LE.47, Hs.113, Bk.199, RP.35, Hs.113, Hs.102, Hs.228, A.206, J.116, N.101, W.102, LCFL.205=864.

بارب تو کریمی و کریمی کرم ست ۲۸۸ عاصی زیچه دوبرون ذباغ ارم ست  
با طاقم او بیعتی آن نیست کرم یا معصیت اگر بیعتی کرم ست

Thou, gracious Lord! art graceful in Thy grace,  
Why then Thy bliss is barred on sinner's face?  
If bliss is sold for virtue, sorry trade—  
For gracious grace my sins have made a case!

XL 19

722.—Hs.319, Hs.7, Sd.7, BNb.7, U.9, Ss.3, R.208, BNb.9, HCs.3, LN.2, BMd.13, Wmd.2, Fl.364, Hs.464, Sp.7, BDs.206, Hf.10, BNb.315, RP.307, BMc.296, Hs.109, Hs.8, Hf.273, Hs.303, HCs.297, Hs.179, Hs.340, BMf.293, Hs.283, P.186, Bb.338, Ch.613, BERb.142, L.306, R.250, Hs.134, ALf.140, Hs.454, Hs.274, Hs.640, A.666, J.373, N.271, W.318, L.338, BERf.3, Hs.17.

بادحت تو من از گنه ندیشم ۲۲۲ با توشه تو ذریغ ده ندیشم  
گر لطف توام سفیدرو انگیزد یک ذره زانجه سیه ندیشم

With Thee in Grace for sins I do not care,  
Thou art my Bread of Path, on Thee I fare;  
I'll see my face when Thou hast washed me clean,  
Till then at all my stains why should I stare?

XL 40

861.—Hs.325, Hs.12, Sd.12, BNb.12, U.14, Ss.9, R.238, Bb.14, HCs.10, BMd.21, Wmd.52, Fl.415, Bk.363, Pk.301, Sp.11, BDs.282, Bb.346, BMd.21, RP.342, BMc.287, Hs.303, Hf.312, Hs.343, HCs.289, Hs.331, Hs.331, Hs.11, Hs.317, P.344, Ch.603, L.357, R.261, ALf.537, Hs.644, Hs.311, Hs.634, A.656, J.406, N.312, W.344, L.349, BERf.7, Hs.23.

هر روز بنگاه در خرابات شوم ۱۰۰ همراه قلندران به طامات شوم  
چون عالم مبرو الخرابات توفیق تو یفیم ده آ بیجاات شوم

At dawn I go to Tavern—mystic cell,  
To vaunt my powers, there with pride I swell;  
Since Thou controllest all the secret worlds,  
Help me, O Lord! that I Thy glories tell.

XL 41



1068.—BNs.334, 5125, Hs.338.

یارب ز قضا پر حذر دم میدادی ۱۰۶۸ از حادثه‌ها بے خبرم میدادی  
هر چند دامن پیش بدے می بینی هر دم ز کرم نیک ترم میدادی

Thou guardest me from every evil bend,  
And wardest storms ere I see them descend;  
Thou foresaw and averted harm I see,  
So ever in Thy avenues I wend.

XI. 46

1069.—BNs.337, 5127, Hs.3, BNs.91, Hs.32, Hs.336, Page Added [Hj].  
Page Added [Hj].

یارب تو بر آردند حاجات توفی، و هم قاضی و هم کافی الهیات توفی  
من تیر دل خواش چگونم بانو چون عالم سرو الخفیات توفی

O Lord! Thou helper in our hour of need,  
From troubled times Thou kept us ever freed;  
Why need I tell the thorns which prick my heart?  
Thou art the Lord of hidden worlds indeed.

XI. 47

1070.—Hs.701, Hs.6, Sd.6, BNs.6, U16, Sd.4, Hs.329, Pp.334, BNs.8, LNs.6,  
BNs.13, Ws.278, Pp.604, Hs.362, Hs.699, BDs.388, Hs.5, Hs.462, BNs.590,  
Hs.308, BNs.336, Hs.413, Hs.444, Hs.378, Hs.444, Hs.467, Hs.382, Ls.68,  
Pp.336, Ch.734, BNs.187, Hs.698, Hs.332, Hs.43, Hs.393, Hs.443, Hs.448, A.374,  
N.458, W.487, L.711, BNs.14, Hs.18. Page Jam [Hs.].

یارب بکشی بر من از دزدی درے ۱۰۷۰ و بے دست مخلوق دسان ما حضرے  
از پناه چنان مست نگه دار مرا کز بیخبری یاشدم درد سرے

Some way, O Lord! send me a crust to eat,  
An unbegged morsel I would find a treat;  
And fill me with Thy love and guard me so,  
That pride and selfishness I never meet.

XI. 48

226.—BNs.367, Hs.31, Hs.360. Added [Hs.] [400].

آی تو که حال تنگ حالان دانی ۱۰۷۱ احوال همه بے پروبالان دانی  
کز خوانمت از سینه لان شوی و دردم زلم زبان لالان دانی

Thou countest pangs of hearts, aye! all and each,  
In need we find Thy grace within our reach;  
Thou hearest sighs and calls of silent hearts,  
We find Thy bliss ere we could find our speech.

XI. 49

886.—Ss.455, B.459, C.714, ALJ.661, Hw.795, A.797, W.422, L.627.

Paris: Also Sold (191.).

ای دروہ بند گیت یکسان کہ وہ ۸۹۶ وز ہر دو جهان خدمت در گاہ تو بہ  
نکتہ توستانی وسعدت تو دہی یارب تو بفضل خویش بستان و بدہ

Alike in serving Thee are small and great,  
Both saints and angels at Thy door await;  
Thy grace would take our woes and give us weal,  
With Grace exchange, O Lord! my ugly fate.

XI. 10

888.—Ss.465, S.108, W.427, F.456, B.466, H.540, B.6297, S.129, B.1387, B.1424, H.25, B.1327, H.343, H.349, H.342, H.362, H.362, B.1318, F.503, C.559, L.413, B.285, ALJ.597, H.503, H.344, Hw.719, A.720, J.457, N.347, W.383, L.613.

یارب ز قبول و از ردہ باز رہان ۸۹۸ مشغول خودت کن ز خودم باز رہان  
تا ہشیارم ز نیک و بد میدانم مسم کن و از نیک و بدم باز رہان

Free me O Lord! from "Fit, unfit" conceit,  
That stripped of Self my soul could reach Thy feet;  
The good or evil prick my wakeful eyes,  
Keep me enrap't. In Thee I seek retreat.

XI. 11

827.—Ss.563, B.119, W.42, H.9, S.69, B.618, U.63, S.6, R.241, F.187, B.111, H.67, L.18=236, B.117, W.427, F.49, B.378, B.315, B.620, F.12=215, B.1375, B.6467, R.509, H.77, B.1115, H.329, S.1344, F.139, H.619, H.360, H.370, H.10, F.65, H.328, F.187, B.366, C.680, B.130, L.399, B.273, B.681, S.447, ALJ.571, F.499, H.343, Hw.693, A.694, J.456, N.346, W.384, L.367, B.13180, H.19.

بر خاطر غم پذیر من دحت کن ۸۹۷ یارب بدل اسیر من دحت کن  
بر پای خرابات رو من بخشاے بردست پیالہ گیر من دحت کن

Have pity on my mind which maketh woes,  
Forgive my heart, O Lord! enchained it goes;  
And bless my feet which march in Tavern ways;  
Yea help my hand with Cup which overflows.

XI. 12

816.—Hr.508, Ss.313, Ps.189, Wmsd.243, Ps.423, Bz.372, Hs.309, BDe.296, BN.386, F.85, BM.328, Pm.342, Hf.319, Hg.333, Pq.320=321, Ha.366, Hs.381, BM.317, Cl.649, Le.611, Bz.284, AL.196, Hp.362, Hs.318, Hw.308, A.318, N.321, W.366, L.612.

Page (1) *Alm Sa'id* [Hr.]; (2) *Shah Shajir* [Hr.]; (3) *Sa'id* Dn. Balkhara [Rampin 100].

لعل جهان بردم آسان میکنی و افعال یدم ز خلق پنهان میکنی  
امروز خوشم بدار و فردا با من آنچه از کرم تو میسر د آن میکنی

Lord keep from worldly cares my heart at ease,  
Conceal my sins from every eye which sees;  
Give peace today awhile, and then tomorrow  
As may befit Thy Grace dispense me please!

XI. 10

486.—Hr.346, Ws.18, Ss.184, Wmsd.198, Bz.16, Hs.319, BDe.176, BN.177, Hf.207, BM.185, Hf.40, BM.140, Pm.160, Hs.309, Hp.154, Hs.303, Hf.125, Pq.680, Hs.166, Hf.137, BM.133, Hs.59, Hs.222, Ps.433, Bz.365, Cl.316, Rp.214, S.174, AL.267, Hp.196, Hs.337, A.423, J.192, W.28, L.364.

فردا که نصیب نیکبختان بخشند بهم قسمی بمن زار بریشان بخشند  
کز نیک آیم مرا از ایشان نهرند و در بد باشم مرا بدیشان بخشند

Tomorrow when the worthy get their need,  
Reserve my share, O Lord! for I'm in need;  
If I be worthy count me one with them,  
If not, allow me on their crumbs to feed.

XI. 11

676.—Hr.448, BDe.109, Hs.364, Ss.363, BN.349, BN.140, Ss.487, Bz.190, S.168, BDe.26, LN.169, BM.247, Wmsd.306, Ps.328, Bz.277, Hf.427, BDe.240, Hf.6, BM.349, Hf.28, BM.39, Hf.249, Le.30, Hs.262, Bz.460, Cl.491, Rp.7, Hf.23, AL.463, Hp.79, Hs.248, Hw.352, A.343, J.347, N.260, W.288, L.69, BDe.148.

Page (1) *Da Saa* [Hr.]; (2) *Fayadi* and (3) *Majid* Dn. Hangezi [Rampin 137].

بکک هنرم بین و گنه ده ده بخش ۶۷۶ هر جرم که رفت حسنه ده بخش  
از باز هوا آتشی کین را مقروز ماوا بسری خالک رسول الله بخش

Count merits, Lord! ignore my sins, and treat  
My crimes with Thine own Grace as may be meet;  
And do not flame Thy anger for my faults,  
Dispense me, Lord! as dust of Prophet's feet!

XI. 12

437.—BN.364, Hf.37, Hs.314. *Arak* [Hr.].

هر چند اگر گناهگارم شب و روز ۶۷۷ امید به رحمت تو دارم شب و روز  
از خلق جهان جویم تو دارم امید از بخشش تو امیدوارم شب و روز

Tho' nights and days I'm ever wont to sin,  
Thro' nights and days I find Thy grace within;  
What nights or days? I care for world a pin!  
By nights and days Thy grace I hope to win.

XI. 13



455b.—BNe.233, 34.26, Hs.2, 13a.192, Hs.1, Hs.975, Page Akhd [Hs.] (235).

حسے کہ تمر ز شاخ اشجار دهد به من عشق ز صدف لولو سے شہوار دهد  
بر درگوش افتادہ بے مشتاق ست      تا حاجب لطف تو کرا پار دهد

On Him who brings from twigs the juicy fruit,  
And pearl from shell, and melodies in flute,  
These eager faces wait and watch their turn,  
When Grace would deign to hear their humble suit.

XI. 11

151.—Hr.56, BNe.23, Hs.140, 34.140, BNe.136, BNe.25, 34.103, 34.38, BNe.204, Hs.155, BNe.401, Ps.92, 14b.24, Hs.311, RPs.114, Hs.32, Hs.45, Hs.70, Hs.104, Hs.311, Hs.140, Ps.291, 34.74, Ch.101, BNe.19, 34.103, BNe.37, 344.347, AL.73, Hs.149, Hs.43, Hs.47, A.97, 133, N.40, W.46, L.82, BNe.117, Hs.259.

خجّام ز پیرای گنہ ماتم چیست به در خوردن غم باده پیش و کم چیست  
آرا کہ گنہ نکر دغفران نبود      غفران ز پیرای گنہ آمد غم چیست

For sins, O Khayyam! why should you bewail?  
This grief can bring no grain in bag or bale;  
For mercy will not greet the spotless swell,  
It graces sinful paupers.—Do not quail.

XI. 38

899.—Hr.715, 34.38, 34.161, Hs.105, 34.372, 34.1, U.6, 34.696, Hs.43, BNe.1, BM.12, Wb.1, Ps.537, Hs.469, Hs.625, BNe.1, BNe.1, Hs.34, BNe.1, Hs.73, BNe.1, Hs.1, Hs.445, Hs.419, 34.1, 34.1, Hs.1, L.1, Ps.190, BNe.693, Ch.282, RPs.1, 34.1, 34.1, BNe.45, AL.722, Hs.1, Hs.444, Hs.1029, A.972, 1366, N.419, W.466, L.769, MA.293, 34.17.

Paraphrased by (1) Anwar, (2) Rumi, (3) Najib Khan Qasrawi.

ای سوخته سوخته سوخته      ای آتشی دوزخ از تو آفرودخته  
ناکی کوئی کہ بر عمر رحمت کی      حق را تو کئے بر رحمت آفرودخته

You glowed and blazed and now to ashes turn,  
Tis you that made a Hell and you that burn.  
How long you say "Be kind to 'Omar Lord"  
Can you then teach?—Has Master yet to learn?

XI. 54

## XII. MISCELLANEOUS.

## مستغرق

29. (a).—BNa.423, HCa.406, Hb.11, BEBb.10, Hb.79.  
Papi. Afsar [Hc.]. 'Ala'ddīn Afsarī [M.F.]

عجب است عظیم برگزیدن خود را      ۴۹      وز جملة خلق برگزیدن خود را  
از مرد ملک دیده بیابد آموخت      ۵۰      زیدن همه کس را و نردن خود را

'TIS utter wrong that one should stand sublime,  
And claim himself to be Dictator Prime;  
Now learn, O Sire! from pupil of your eye,  
See ever all, not Self at any Time.

XII. 1

28. (a).—Sa.325, Pb.39, Hb.79, BMb.144, Pz.33, CR.603.  
Papi. Sa'adi [Hc.]. Not found in Kollat H.S.L. MS. M. d. 944 PL

آن ماه که گفتی ملک دجّان است      ۵۸      این بار اگر نگه کنی شیطان است  
روئے که چو آتش بر مستان خوش بود      ۵۹      امروز چو پوستین باطنان است

That Moon you said was Angel of His grace!  
But now you see the Satan in its place;  
The beaming face! a welcome winter fire—  
As parched hide in summer now displays.

XII. 2

77. (a).—Sa.271, Hb.136, Sa.333, BNb.342, BNd.147, Sc.478, BNc.103, HCa.394,  
LN.203, Pb.47, Hb.40, Hb.77, BMb.147, RFa.329, Hb.91, Hc.77, Hc.77, Pb.38, 144, 179,  
CR.797, BEB.71. Papi. Abo Sa'ad [M.F.] [A.K.]

اندر همه دشتِ خاور آن سنگ نیست      ۷۷      کش بامن و دروِ گرامن جنگ نیست  
در هیچ زمین و هیچ فرسنگ نیست      ۷۸      که دست نهد تنه دلتنگ نیست

In world's wilderness here I find no stone,  
But bears a grudge with me and me alone;  
And through expansive planes I see no soul  
That doth not in Thy Love for ever moan.

XII. 3

78 (b).—BNb.365, Sb.115, Hb.49, Hb.13. Page Added [A.K.].

ای حلقه خلق را ز بالای و ز پست <sup>۷۸</sup> آورده فضل خویش از نیست به هست  
بر در که عدل تو چه درویش و چه شاه <sup>۷۹</sup> در خانه غنی تو چه هشدار چه مست

O Thou that brought creation high and low  
Through grace Divine from naught to being's show;  
The rich or poor await Thy Justice Gate,  
To Mercy Seat the sot or sober go.

XII. 2

79 (a).—BNb.396, Pb.21, Hb.21, Hb.62. Page Added [H.]. [44].

ای در طلب آنکه بقا خواهی یافت <sup>۷۹</sup> وقت ذکرش فرق سیا خواهی یافت  
بانت خدا و ترش اعظم دل نست <sup>۸۰</sup> با خود جو نیایش یگا خواهی یافت

O thou that seek to find Eternal Light,  
Just think of Him and gain celestial height;  
The Lord's with thee, His highest seat thy heart,  
If not with thee where could thou find Him right?

XII. 3

118 (a).—Sb.55, Wb.496, BERa.177, CR.222. Amar [M.N.]. Par. of 179

پیش از تو هزار قرن دیگر بودست <sup>۱۱۸</sup> منزل که درویش و نوالگر بودست  
کر توده خاک خشک و کمر تو بودست <sup>۱۱۹</sup> هر جا که بای می می سر بودست

A thousand cycles passed before your day,  
Some rich and poor had here a home to stay;  
Now be it clod or be a kneaded clay,  
Wherever you step, a head thereunder lay.

XII. 4

134 (a).—MA.121, Pb.99, Hb.97, Rpb.36, Hb.140, Hb.21, Hb.91, CR.1207, Page. 134 [H.]. (2) Aba 3a.134 [H.].

در بای نعمت شد دل می کشم پست <sup>۱۳۴</sup> یازب چه شود اگر مرا بگیری دست  
کر در حمل آنچه ترا باید نیست <sup>۱۳۵</sup> اندر کرم آنچه مرا باید هست

Thus trampled by Thy grief my heart is sore  
What matters, Lord, Thou lead me to Thy door;  
For if my actions are not meet to Thee,  
Thy grace would meet my wants and even more.

XII. 7

177 (a).—Sb.274, Hb.26, Bn.24.

دم با که زخم که هیچ کس محرم نیست ۱۷۷ نم با که خودم که دوستی همدم نیست  
کویند طاب نمی کنی آسایش <sup>a</sup> چیزے چه طاب کنم که در عالم نیست

I can't reveal my heart, for who would care?

I bear my pangs alone, for who could share?

They Say: "Seek rest," But how to seek a thing

That's not in worlds, not here nor even there.

XII. 8

187 (a).—Wb.25, Sb.21, BER.378, Sb.266, LN.278, Pb.122, Hb.118, Hb.394, RP.237, Hb.2a.79, Pb.99, CR.646.

زین سقف برون در واق و دھلیزے نیست ۱۸۷ جز یا من و تو غلے و تمیزے نیست  
هر چیز که و هم کرده کان چیزے هست <sup>a</sup> خورش و گنذران خیال کان چیزے نیست

This Dome hath neither portico nor wing!

We whirls with Me and Thee in reason-ring;

You fancy ev'ry thing to so exist,

Leave off the fancy, that is not a Thing!

XII. 9

224 (a).—Hb.120, Bn.119, BER.180, Pb.79, CR.650.  
Fay: Khazani (Rasmi 51).

شش پنج فادایم و جان در دویک ست ۲۲۴ هر کسی که برادرش راجه شکست  
هر مایده که آن ز بخوان شکست <sup>a</sup> با بے شکست یا سر اسر شکست

This life's dilemma womb and tomb confine,

We die to live but live to die in fine;

And ev'ry dish we have from sky to dine,

Is either tasteless or is utter brine.

XII. 10

241 (a).—Hb.144.

کر در همه شهر یک سر پیشترست ۲۴۱ در با بے گیسے دود که در ویش ترست  
با این همه راستی که میزان دارد <sup>a</sup> میل از طرفے کتک که آن پیشترست

If London has a single nail in street,

It pricks the poorest wretch with barest feet;

With all its rectitude which balance has,

Towards the more it stoops and comes to greet.

XII. 11

242 (a) — BN 608, Hb. 97, BM 608, SER 608, CR 607.

کرد از من اینخواجہ نماندست نهفت 742 از کرده خویشتن نخواهم آشفت  
 فی الجمله چنین دان که من از کرده وگفت <sup>a</sup> بیچاره زمینے که درو خواهم خفت

My secrets if you say are out O Sire,  
 My deeds are not for me a cause for ire;  
 Suffice to say that, from my deeds and words,  
 Pity the soil where I at last retire.

XII. 12

244 (a) — Hb. 164, Hb. 172, Hb. 151,  
 Page Added, [H.] [A.E.].

گفتم که جهان و ملک سرمایه است 744 خورشید فلک جو ذره در سایه است  
 گفتا غلطی زمانت آن توان داد <sup>a</sup> از ما تو هر آنچه دیدی مایه است

I said this world and that is Thy domain,  
 The Sun's a mote Thy shadow doth retain.  
 Said He: 'Tis wrong! no sign can point to Us,  
 Thou seest what Thy concepts can contain.

XII. 13

247 (a) — Hb. 99, Hb. 196, BM 671, SER 671, CR 662.

گویند تعریات بدست و نه رواست 747 لیک است خرابات و دنیا از ماست  
 از دیده کجی قلمی بد باید خواست <sup>a</sup> کز داسی خود شود عالم راست

Some Say: "Tavern is bad precluded quite"  
 Tavern is good. 'Tis we create a plight.  
 Things seem distorted to an awry sight,  
 The world becomes aright if mind is right.

XII. 14

278 (a) — Hb. 104, BM 76, SER 114, CR 679.  
 Echo of 173 and 147.

هر کوزه که آبخورده مزدور است 748 از دیده شاهی و دلا دستور است  
 هر کاسی می که بر کف میخوار است <sup>a</sup> از عطر می مستی و لب مستور است

The water jug, a workman's only store—  
 Has taste of royal eyes and clergy core;  
 The cup of wine a toper holds bespeaks  
 Of lady's lips his cheek had touched before.

XII. 15

313 (a).—BER.258, P<sub>h</sub>.137, Ba.50, Hb.250, H<sub>2</sub>.201, H<sub>2</sub>.173, Hb.266, P<sub>h</sub>.147, H<sub>2</sub>.221.

آن می که شفاے هر خوردمند بود م م تا کے بفال نیرہ در بند بود  
انصاف نہ حیفست چنان خوش خوئے <sup>a</sup> کان ہمدم سر کوفہ چند بود

That Wine a certain cure for all the wise,  
How long in darkest cell it pent-up lies?  
'Tis cruel quite that such a worthy soul  
Should intermix with dunces full of lies.

RUB. 14

335 (a).—TKS, K<sub>2</sub>l. Sh.137. Paraded by *Asad* (1837). See 468.

از ریج کشیدن آدمی مر گردد م م نظره چو گشتہ جس صدف در گردد  
کر مال فائدہ سر بناد بجائے <sup>a</sup> پچانہ چو شد نہی ذکر پر گردد

When chastened man his freedom can attain,  
Immured in shell a water-drop can gain  
The worth of pearl. Be calm if all is lost.  
For measure once emptied is filled again.

RUB. 17

336 (b).—BN<sub>2</sub>.393, 34a.21, 34a.15, 34a.110, P<sub>h</sub>.119, BN<sub>2</sub>.6.  
Page: (1) *Ala Sa'ad* [H<sub>2</sub>]. (2) *Asad*, (1837). (3) *Majlis Bayanush* [M.F.].  
(4) *Rasid Daps* [M.I.].

از شبنم عشق خاکِ آدم کل شد م م صدفہ و شور در جہان حاصل شد  
سر آسہ عشق بردگہ روح زدند <sup>b</sup> یک قطره خون چکید و نامش دل شد

Love's dew had soaked the Human clay to start,  
The world had tumult, grief in every part;  
They laid Love-lancet on the vein of soul,  
And drew a drop of blood, and called it heart.

RUB. 18

378 (a).—BN<sub>2</sub>.455, Hb.270, H<sub>2</sub>.199, H<sub>2</sub>.104.  
Page: (1) *Ala Sa'ad* [H<sub>2</sub>]. (2) *Asad*, [A.K.].

برخیز کہ عاشقان بہ شب باز کنند م م گرد در وہام دوست پرواز کنند  
هر جا کہ درے بود ب شب در بند <sup>a</sup> آلا در عاشقان کہ شب باز کنند

Arise! for lovers woo their Friend at night,  
They seek His door and climb ethereal height;  
At night the doors of houses all are closed,  
Save lover's door, at night 'tis opened quite.

RUB. 19

282 (a).—Pb.180, Bc.122, Hb.274.

جانم بفداے مردمم قدم باد و ز دوسے زمین سفلہ واکس کم باد  
از بے دوستی کے مرآباد نشد <sup>a</sup> جز غم کہ هزار آفرین بر غم باد

I lay my life to gain a loyal mate,  
May world be rid of looms who foster hate;  
I have no pence and hence have neither friends,  
Excepting Grief—may Grace on Grief await!

XII. 19

484 (a).—Sa.272, RPb.51.

Papi: (1) Shakh Sa'adat (A.C.); (2) Shakh Ahmad Jam (Hb.).

خواہی کن کرت گھر می باید قدم خواہی را چار هنر می باید  
مردم بدست بازو جان بر یک دست <sup>a</sup> دم نازدن و قدم زسر می باید

To seek a pearl be diver of the Deep,  
But mind these four precepts ere ye would leap!  
With life at stake, and cord in Master's hand,  
Close up your breath, and head with feet ye keep.

XII. 21

538 (a).—BNb.401, Hb.386, Pb.325, H4.35. Papi: Akbar Kadi (Hb.) [25].

382 (a).—BNb.494, Hb.417.

نا کرده دے آنچه ترا فرمودند قدم خواہی تو چنان شوی کہ مردان بودند  
تو راہ رفته ازان نمودند <sup>a</sup> ورنہ کہ زند این در کہ دوش نکشوند

Ye did not act for once as taught before,  
And yet ye crave to be as men of yore;  
Ye strayed and did not find the way, or else,  
Who knocked and yet they did not ope the door?

XII. 22

544 (a).—BER.40, U.252, BNb.231, BNb.196, RPb.128, Lc.213, CR.994=1183.

وقت کہ گل پردہ ز رخ برگیرد قدم بلبل ز طرب شور و شغب درگیرد  
در سرو سیی بیان مفری قری <sup>a</sup> هر صبحدم این ترانہ از سرگیرد

'Tis time for dainty Rose to lift her veil,  
To loud appeals of merry Nightingale;  
And on the cypress bow in solemn notes,  
For Lark with song the Rising Sun to hail.

XII. 23

547 (a).—Sc.415, Fb.240, Ba.386, Hb.316.

هر دل که زیرِ بایِ غم بست شود <sup>a</sup> به زان نبود که عاشق و مست شود  
 کز بادِ بدست نیست بفرست مرا <sup>b</sup> زان می که پناه اش کف دست شود

With gnawing grief when heart is sore and sad,  
 'Tis best to Love, and thus go drunk and mad;  
 No wine have I, but He has sent the mead,  
 In my beseeching palms, I feel so glad!

XII. 14

578 (a).—BERI.265, 54;57, Hb.199. Fap. Sana [Hr.].

باغ و گل و سبزه می و بوئے بهار <sup>a</sup> حاضر همه و تو غائب ای زیبا یار  
 آنجا که تو جانی از اینام چه سود <sup>b</sup> و آنجا که تو حاضری بدینام چه کار

The spring, the lily lawns and luscious air,  
 Are present all but Thou art seen nowhere;  
 Say Thee, my soul! what pleasure these can bring?  
 With Thee by me for trash I do not care.

XII. 21

586 (a).—Sc.347, BNG.21, LN.229, BM4.137, Fb.267, Ba.214, Hb.364, RP.342, A.491.

چون نیست درین دایره بے پرکار <sup>a</sup> از مابعدِ عمر هیچ کس پر خوردار  
 هم در می لعل و زلفِ دلبر آویز <sup>b</sup> وین یکدودم خویش غنیمت مباد

In parabolic path that we depart,  
 We can't in range of life regain the start;  
 'Tis meet we cling to wine and Beloved's curls,  
 And stay with breath we have content in part.

XII. 24

586 (b).—BM4.140, Wb.4.157, Fb.271, Ba.218, Hb.368, A.490.

خامش منشینِ عمر درین ره زنجار <sup>a</sup> بینِ عدمین است وجودت هشیار  
 زان رو که نبوده تو هیچ اول بار <sup>b</sup> صد بار از آن تیره تری آخر کار

Why linger? Omar! Ply your path with care,  
 You be with naught on either side, beware!  
 A speck at first, but if you idle here,  
 The final end would be the darkest scare.

XII. 27



603 (a).—Ba.379. Pb.263. Ba.292. Hb.382.

یاران همه رفتند برام مشهور ۶۰۳  
 که سوخته خرمند و گه ساخته گور  
 ما مانده دوزخ بادی بر زخورد<sup>B</sup> چون لاشه خر بارگران منزل دور

My friends have gone before by royal road,  
 Some had their mead, some burnt their harvest sowed;  
 I stagger—meagre ass, in dusty waste,  
 Far from my stage, on back a cracking load.

XII, 28

644 (a).—Ba.371. BERN.130. MA.281. BMB.332. Pa.393. CR.1041.  
Page Annot. [14c.]

ما تم دوزخ گنبدِ دیرینه اساس ۶۰۴  
 جوئنده رخته چو مور اندر طاس  
 آگاه نه از منزل و از بیم و هراس<sup>B</sup> مرگشته و چشم بسته چون گاو خراس

Like ants in bowl, within this Ancient Dome,  
 To seek an exit round and round we roam;  
 Like oxen yoked to mill, in dread despair,  
 We whirl for ever, never see our home.

XII, 29

663 (a).—Ba.372. Pb.316. Ba.283. Hb.473. BMB.292. BERN.111.

بادل گفتم که ای دل کافر کنش ۶۰۵  
 از مرگ بیدارش و صلاح آوردیش  
 دل پامن مستمند حیران می گفت<sup>B</sup> دوزخ مرگم که زادم از مادر خویش

I censured thus my heart! "Thou heathen knave!  
 Now think of Death, and never misbehave."  
 I felt so stupefied with heart's retort:  
 "When I was born I died and found my grave."

XII, 30

704 (a).—BMB.66. BERN.283. BMB.404. HJ.101. Pa.142. CR.1058.

آتش زه و سوخته و سنگ هم ۶۰۶  
 که درگیره چو سوخته دارد تم  
 فردی و دوریت بلائیت عظیم<sup>B</sup> دوری ز تو بگری و فردی هم

With tinder, flint and steel I strike to mark,  
 But humid tinder never caught a spark;  
 Tho' nigh Thou art, Thy distance is so dire!  
 I'm dark when far, when nigh get blinded stark.

XII, 31

748 (b).—SS. Romie 247, Sh.92, BEJU.163, BMS.492, CR.1071.

خورشید بگلِ تہمت می توانم  $\frac{۸۹۰}{b}$  اسرارِ زمانہ گفت می توانم  
دُرے کہ نہ دریائے خود پائے ایم از بیم شکستِ سفت می توانم

I cannot hide the Sun for dust I raise!  
And cannot speak the secrets of the days.  
The pearl, which I have brought from wisdom deep,  
If strung may lose the splendour of its rays!

XII. 11

822 (a).—Qasr Namah. BMS.411, P.31, CR.1089.

ای دل حذر از مستی و خمودی کن  $\frac{۸۹۴}{a}$  وز همدستیِ رطلِ گرانِ دوری کن  
از باده شفا بخیزد و از مستی دُغ  $\frac{۸۹۴}{a}$  نو حذرِ شفا مکن ز رنجوری کن

O heart from drinking bouts you should refrain,  
From heavy drunkards further far remain;  
Wine acts as cure, but drinking does you harm,  
So do not shun a cure but shun the pain.

XII. 12

847 (a).—BMS.499, RF.524, RP.310, H.65. Page Added [34].

در ملکِ خدا تصرف آغاز مکن  $\frac{۸۹۷}{a}$  چشمِ بدِ خود بدیبِ کسی باز مکن  
سَرِ دلِ هر بنده خدا میداند  $\frac{۸۹۷}{a}$  در خود نگر و فضولی آغاز مکن

Start not in Lord's Domain to criticise,  
But close to faults of folk thy evil eyes;  
Lord knows the hidden parts of every heart,  
So judge thy self, refrain from idle lies.

XII. 14

851 (a).—SL.21, BMS.493, P.37, CR.1102.

رقمِ که درینِ پتزلِ بیدادِ بدن  $\frac{۸۹۱}{a}$  در دستِ نخواهدم بجز بادِ بدن  
آوا باید بجزمِ من شادِ بدن  $\frac{۸۹۱}{a}$  کز دستِ اجلِ تواند آزادِ بدن

I passed, for halting in this robbers' fair,  
I go nothing in hand excepting air;  
So when I die the worthy wight should gloat,  
Whose life the Master Death would deign to spare!

XII. 15

878 (a).—BNJ.45. BMB.482. Hc.346. Pc.192. CR.1113.

پروں زنجیروں ای سر جیست بگو ۸۷۸ واقف شدہ بر کارِ جهان کیست بگو  
شادان روزے درو کے زیست بگو <sup>a</sup> کو روزِ دگر بندِ نگر کیست بگو

What thing is there that's not a wonder here?  
And who that knows how events may appear?  
And who has spent in world a day in cheer?  
And who on next has never shed a tear?

XII. 36

899 (a).—BNJ.382. Ss.474. Sd.746113. BMB.3. Pc.474. Hc.424. B649. Hc.3.  
Page: (1) *Alif* [R.S.] (Hc.). (2) *Gharab* [Behar Kullab]. (3) *'Amr* [M.N.].

ای باقِ محض باقائے کہ ۸۹۹ در جائے کہ کدام جائے کہ <sup>a</sup>  
ای ذات تو از جا و جهت مستغنی <sup>a</sup> آخر تو بگائی و بگائی کہ <sup>a</sup>

O Absolute! what nought Thou hast not wrought?  
No place hast Thou, what world hast Thou not brought?  
Thy Being's not defined by Time and Space,  
Where art Thou sought, and where Thou not brought?

XII. 37

902 (a).—BMB.492. Pc.168. CR.1120.

ای هر نفسی صد کہ از ما دیدہ ۹۰۲ وز لطف و کرم پردہ ما بندیدہ  
ای من بر از هر کہ بعالم برست <sup>a</sup> وی لطف تو از من بر آمرزیدہ

O Thou that see my sins per breath a gross,  
Thou keepest hidden so that no one knows;  
Tho' worse I go than what in world is worst,  
Thy Grace on worse than me Thy grace bestows.

XII. 38

1003 (b).—Kh. Hc.464. Page *Rumi* [Hc.].

باز چہ قدرتِ خدائیم ۱۰۰۳ اور است تو انگری کدائیم <sup>a</sup> ۱۰۰۳  
با یکدگر این زبانی جسٹن چہ <sup>a</sup> آخر کہ ز یک در سرائیم <sup>a</sup>

Puppets to Mighty Might we came at call,  
He is the Donor we are beggars all;  
What means this strife and struggle we maintain?  
From single door we soon must quit the Hall.

XII. 39

912 (a).—BNb.403, Pp.352, CRJ125, Page Thani (Ha.).

چون مهر بروے تختِ زردیم مه ۱۱۲ گاهے مه زوج وگه فردیم مه  
دلخسته چرخ لاجوردیم مه <sup>۱۱</sup> آخر برویم و در نوردیم مه

Like pawns in chess, or scouts on table land,  
Sometimes alone sometimes in pairs we stand;  
Thus drilled by day and night to left and right,  
We march and vanish as would Time command.

XII. 40

924 (b).—BNb.403, Hb.403, Page (1) Nash Khawar [p. 300]. (2) Afshar [400].

ما ذات تہاء در صفایم مه ۱۲۴ عینِ سرود و سحر ذاتیم مه  
تا دو صفیم در بنایم مه <sup>۱۱</sup> چون رفت صفت عینِ حیایم مه

The Essence Prime are we which traits encase,  
The Wisdom conjures self in juggling ways;  
Encased in traits we fall in fatal ways,  
With traits apart Eternal Life displays.

XII. 41

941 (a).—St. Ramp. 73, BNJ.50.

از شاخِ وجودا گوبرے داشتیم ۱۴۱ ہم رشتہ خویش را سرے داشتیم  
تا چند دُنگتگائے زندانی وجود <sup>۱۱</sup> ای کاش سوے عدم درے داشتیم

Could I from twig of life a fruit attain,  
I might unravel this my tangled skein;  
How long I grope thro' maze of Life's confines,  
O fain the door of Nirwana I gain.

XII. 42

942 (a).—Pp.324, Hb.474, Hb.609, Hg.407.

از کوے نوابات برآمد ماه ۱۴۲ بر کشتکوه عرشِ بزد خرگاهے  
ناگاه ز خرگاه برآمد آھے <sup>۱۱</sup> کلن عالم بیوا نبرد کاھے

A moon from Tavern lane came out I saw,  
The halo spread to skies, I gazed in awe;  
From Asa's stall I heard a grating: "Ah!  
This faithless world in worth is not a straw."

XII. 43



INDEX OF KNOWN QUATRAINS.

Var. = Variation of: † = Rejected.

A

- As.**
1. Amad saharē niddē ai Mulkhāna'i mā. IX. 1.
  2. As āb u gū āfarid Šāri' mā rā. V. 11.
  3. As āsh-i mā dīd kuji bād ān jā. VIII. 137.
  4. As bāda'i la'al la'al shud gozhar-i mā. IX. 4.
  5. Afḡand ba ghurbat falak-e pir marā. X. 147.
  6. Im shah bar mā mast ki āsurd turā. I. 48.
  7. Ai ān ki puzda's jhāni to marā. I. 18.
  8. Ayyām ba kirmē na-rakmad mā rā. II. 56.
  9. Al Khudja' yakē kām ravē kun mā rā. X. 43.
  10. Ai karda' ai buji u mīh-e to- pan'a Khudā. I. 55.
  - 10-a. Ai Šāhīb in mas'ila' bihwasu az mā. †1.
  - 10 (a) = Sh.310, BNa.7. Reply to 34-A by Šayd Niamanlāh.
- Ab.**
11. Bār ā bār ā har- ānch' hafti bār ā. IX. 2.
  12. But guft ba but garast kai 'lhid-i mā. IX. 150.
  13. Bar-khā u biyā biyā ai bahr-ē dil-i mā. VIII. 19.
  14. Bar dast yakē stgh-i jawāb ast marā. X. 41.
- Ad.**
15. Tā bi-sawāni razja' magardān karā. VII. 87.
  - 15-a. Tā bitawāni ja'ana' mazm mastān rā. Var. 31.
- Aj.**
- 15-b. Janā chu ba waj-i to niyāz ast marā. †2.
  - 15 (b) = Sh.26, BMa.9, BNa.4, CR.31.
- Adh.**
16. Chūn 'ōda' na- mē-shawad kast fardā rā. IX. 93.
  17. Chūn fust shawam ba bāda' shōd marā. IX. 22.
- Akh.**
18. Khurram ba to dāhtam dīm purham rā. I. 26.
  19. Khwāhī ai firāq dar fughān dār marā. I. 23.
- Ad.**
20. Dāni ki chī muddatē ai difter-i mā. I. 23.
  - 20-a. Di bar az-i kō-i khāk- bāda-i qāqā. BMa.16, BERA.6. †3.
  - 20 (a) = BMa.16, BERA.6, CR.114 = 1154.
- As.**
21. Zin dahar ki bād muddatē manzil-i mā. IV. 36.
- As.**
22. Šāqī ba karam to mē kuni yād marā. VIII. 33.
  23. Šāqī qadābt ki kirmā ast Khudā. VIII. 54.
  24. Šāqī qadābt ki nūr bakshad hama' rā. VIII. 55.
  25. Šāqī mai la'al qūt-i rūb ast marā. VIII. 56.
  26. Šāqī nazart ba bēkāmān bahar-i Khudā. VIII. 34.

27.	'Ashiq hama' rû mast u shaidâ biddi.	IX. 46.
28.	'Aqlî ba chî ummîd dar in shâm sarî.	IV. 34.
29-a.	'Aib ast 'aqlm bar kashidan khud râ.	XII. 1.
29.		
30.	Quraîn ki bâhin kalâm khwârand ô râ.	IX. 12.
30.		
31.	Gar mai na khurî 'a'ana' ma-ran mastin râ.	VII. 84.
31.		
32.	Mard ân ra-baad ki khalq khwârand ô râ.	VII. 91.
33.	Mai qiswat-i jâm u qât-i jâm ast mark.	IX. 11.
33.		
34.	Har chand ki rang u bâ-i rûbat marî.	V. 12.
34-a.	Ham baqî-i karâmât u ham kân-i takhîl.	†4.
34 (a).	—Sh.309, BNu.8, according to Sh. a quatrain by Mirza Qasrabad to Sayyid Nizamoddîn.	

## B

35.		
35.	Âi dîl nî zamîna' rum-i lîlân ma-qalah.	II. 35.
35-a.	Âi dîl tu nî khalq hêch yârî maqalah.	†3.
35 (a).	—H.36, P.117, BNu.8.	
	Var.—Shâh Sa'âda [R.S.] 2 Afâk [H.].	
36.		
36.	Bâ haq mâ guft mâhiyê pur tab u tîh.	IV. 30.
36-a.	Bâ naghma'î sîr u ham kun kharg-i sharîb.	†6.
36 (a).	—Sh.11, BNu.11.	
37.	Bar pâ-y-i tu bân' didân nî sham'î qarab.	IX. 131.
37.		
38.		
38.	Chandân bî-khuram sharîb kîz bî-i sharîb.	IX. 23.
38.		
39.	Dar qâh-i nîyâz har-dîl-ê râ dar yâb.	VII. 106.
39.		
40.	Rûz du nî mahlat ast mai khur maj- qâb.	IX. 94.
41.	Rûz kî ba dast bar niham jâm-i sharîb.	IX. 60.
41.		
41-a.	Zulfat hama' rumbâl ast u rumbâl hama' tîh.	†7.
41 (a).	—Sh.296, BNu.12, Nizamoddîn Wâh 1151, MS. 1291.	
42.		
42.	Şad bâr bigaftamat kî nî darr-i khurshâb.	IX. 132.
42.		
43.	Mâ ô mai u ma'sahrîq dar in kunj-i kharîb.	IX. 8.
44.	Mâyem nihada' sar ba farmân-i Sharîb.	IX. 7.
45.	Mâyem u mai-ô mawrîb u in kunj-i kharîb.	IX. 5.
45.		
45.		
46.		
46.	Abîd kharîdât nî mai khurda-nî mî'at.	VIII. 6.
46-a.	Adîna' nî bârmedâ mai gir ba dast.	†8.
46 (a).	—Wâh 1151, BNu.12, BNu.32, CR.387.	

## T

47. Amad Ramadān u mousamē bāds' biraft. X. 117.  
 48. An but ki dilam nī bahr-i ō ān shudast. IX. 154.  
 49. An bāh ki dar in zamīna' kam girī dōst. VII. 158.  
 50. An khawāja' ki khawāh rā Halikū mē guft. IV. 89.  
 51. An dīl ki nī mīhar u kīna' bi-burid kuyāt. VII. 159.  
 52. An rā ki barē nihl-i tāpāq na-rust. †9.  
 52. —Hu.591, Vo.162.  
 53. An qayr ki Bahādm dar ō jān girift. IV. 25.  
 54. An kas ki ba khābān lab-i khāndān dādest. X. 36.  
 55. An kas ki khāq az kīl-i guhar-bār nawisht. VII. 152.  
 56. An kas ki darūn-i shōshā' rā dīl pindāst. VII. 160.  
 57. An la'āl-i girān-bahā nī kīn-e digar ast. IX. 56.  
 58. An madāda' ki qābil-e hāyāt ast ba dhat. V. 18.  
 58-a. An mādā ki guft mahāk-e rahman ast. XII. 2.  
 59. Anl ki dam-e madā yāst shudā' ast. IX. 156.  
 60. Abr imad u bāz har ast zahā' giriz. III. 34.  
 61. Ahādth-i zamāna' rā chu pāyānī nīst. X. 1.  
 62. Az āsh-i in pāifa' jū dōst nīst. X. 5.  
 63. Az bād-i pāhā dilam chu bōyē nī girift. I. 41.  
 64. Az bām-i khīrad 'aql dalīl sarāh' guft. IX. 61.  
 65-a. Az ghayyā'i har bē-khīrdam dīl bi-girift. †10.  
 66 (a). —Sh.78, BBRs.141, CR.792.  
 66. Az gardīsh-i charakh hōch maf-būmam nīst. II. 14.  
 67. Az mā ramāqē ba mī-e shāq munda st. IX. 62.  
 68. Az marz-i kufī tā ba dīn yak mafā ast. VII. 161.  
 69. Az har zīh ba har darē hamē bōyē tākht. VI. 1.  
 70. Andā-i jīhān churān-kī dar dāstānī mīst. X. 145.  
 70-a. Aql-e guhar-e 'bāq nī kīn-e digar ast. †11.  
 70 (a). —Sh.271, RPa.66, BNs.53. *Parody of 57.*  
 70. (1) Shabāst Dīn Shārwān. (2) Najmūd Dīn Rāzī [Rāzī 19].  
 70-b. Afān ki āfrā-i rukhāt khār girift. Afānī [Rv.] †12.  
 70 (b). —BNj.31, RPa.199.  
 71. Aknūn ki bīshāh-i 'Adn rā mīnad dāst. III. 25.  
 72. Aknūn ki jīhān rā ba-khūshī dast rasāst. III. 6.  
 73. Aknūn ki gulē mīlādat pur-bār ast. IX. 95.  
 74. Imrūz turā dast-rasē fardā nīst. III. 52.  
 75. Imrūz ki ādina' mar ō rā nām ast. IX. 95.  
 76. Imrūz ki nūbat-e jawānī-e man ast. III. 63.  
 77. Imshāb ki huftir-i yār-i mā imrūz ast. I. 43.  
 77-a. Andāz hama' dāst-i khawārdn sargē nīst. XII. 3.  
 78. Ai āmadā' az 'ilām-i rūhānī taft. IX. 97.  
 78-a. Ai Bēhān-i dīl dar chāh-i zīndan-i ghāmat—Meaningless †13.  
 78 (a). —Hu.340, Sd.379, BNs.326, BNd.145, Sc.468, BNs.171, LN.81, BMd.444, Wad.526, Pk.40, Hk.40, Hg.328, BMh.145, Hs.76, Hs.76, Pk.114, Ck.190, CR.805, BERf.503, Hs.277.  
 78-b. Ai jamā'a-i khāq rā nī bāll u nī pāst. XII. 4.  
 79. Ai charakh-i falak khārbī az kīna-i tust. II. 37.  
 79-a. Ai dar tālābē ān ki baqā khawāh yaft. XII. 5.  
 79-b. Ai dīlbar-i mahāshāh-i khurshīd gūft. †14.  
 79 (b). —BNs.34, BERf.292, Hg.388, A.44, CR.806.  
 80. Ai dīl chu zamīna' mē komad ghāmmāst. VII. 52.  
 81. Ai dīl chu naqīb-i tē hamāh khūn shudān ast. IV. 51.  
 82. Ai dhat-i nī Mahmūd u Mohammad nāmāst. I. 51.



83. Ai Sâqî az ke mai kî dîl ô din-i man ast. VIII. 37.  
 84. Ai sabutar az ghalla' kî dar dâman-i kish. IX. 167.  
 85. Ai qubba'-i aq 'arsh sâdah qadamast. I. 55.  
 86. Ai mard-i khîrad hadîth-i fardâ hawis ast. III. 53.  
 87. Ai mal lab-i la'âl-i yâr mâ-dâr ba dan. IX. 13.  
 87-a. In bahr-i wajûd amada' bîrûn sî nihîft. II. 7.  
 88. In khâk-i rah az Khwaja' Bukhârî bûd ast. V. 9.  
 89. In kûsh che man 'ahiq-i xâst bûd ast. V. 19.  
 90. In kuhna' rabîq râ kî 'ilâm nâm ast. IV. 33.  
 91. In gumbad-i lajvardî ô marîn jash. II. 3.  
 91-a. In nâm qadab kî har labê ba tîs ast. †13.  
 91 (a).—Ba.20, BM.48, BDN.79, BN.16, CR.80.  
 92. In hastî-e ô hastî-e hastî-e digar ast. VII. 145.  
 93. In yak du sî rûc nebat-ê 'umr gumah. II. 57.  
 93-a. Chûn ib ba jûhâr u chûn bûd ba dasht. Par. 93.  
 94. Ai wâî har ân dîl kî dar ô sût nîst. VIII. 8.  
 7b.  
 94-a. Bâ ânkî du chashm-i mastî ô 'arabada' jûst. †16.  
 94 (a).—BN.134, 3632, Pk.58, Pk.57, CR.814.  
 Fagî: Salâm Saqî Tâhera Text not found in MS. dated 802 H.  
 95. Bâ bâda' nishîn kî malk-i Mahmûd in ast. IX. 98.  
 96. Bâ dushman u dîst f'âl-i nêk nêk n. VII. 98.  
 96-a. Bâ dîl guftam matl'î duniyâ 'arâfîn. BNB.379, Hd.359.  
 Afsh. [54] †17.  
 97. Bâ hukm-i Khudâ ba jur rîfâ dar na-girift. VI. 17.  
 97-a. Bâshad kî ba andêsha' u paimân-i darust. Par. of 162 †18.  
 97 (a).—Xb. BNB.807, Hb.109, Pk.199, Hd.408, Par. 162.  
 SP. Afsh. Kâshî in Hb. and Text.  
 98. Bâ mâ dîram-ê qalb na-mê girad jaf. VIII. 3.  
 99. Bâ mâ falak ar jang na-dîrad 'ajab ast. II. 39.  
 100. Bâ mâ na-guzîrand damê parîmat. I. 58.  
 101. Bâ musîb u mai h'âr sarîshê gar hast. III. 26.  
 101-a. Bâ har had u nêk râ na-tawânâm guft. X. 143.  
 102. Bâd nâmî-e man zî 'arsh u kurd biguzast. X. 35.  
 103. Bar chahra'-i gul shahnam-i naurûz khush ast. III. 28.  
 104. Bar khwân-i zamîna' shûra shîrîn baham ast. IV. 11.  
 105. Bar khîr u bîdîh bâda' chî jâyt sakham ast. VIII. 20.  
 106. Bar râ-i mî mûf râ aqlâm hawis ast. IX. 157.  
 107. Bar pars-i apahar-i khaparam rû-i rukhust. VII. 158.  
 107-a. Bar sahm' nishîn-i mai parastân chî khush ast. †19.  
 107 (a).—Pk.71, Hb.70, Hq.31, Par. of 108.  
 108. Bar ka' mai nêk u dast-i dîdâr ba dast. III. 64.  
 109. Bar lesh nishîn-i bûdashâ bûd ast. VI. 16.  
 110. Bar har chî rafî nazar nêkî kun kî nikîst. VII. 85.  
 111. Bîniyâr bî-gashâm ba gird-ê dar u dasht. IV. 8.  
 112. Bîniyâr dawîdîm ba gird-ê dar u dasht. IV. 12.  
 113. Bâ khûn-i kûsh kî chakh-i bî-bâk bî-ekht. II. 20.  
 114. Bulbul kî ba bâgh nîst' har dast girift. III. 42.  
 114-a. Bê-khwâb u khuram hamêsha' andar tab u taf. †20.  
 114 (a).—Hb.205, BNB.128, BDN.150, CR.818.  
 115. Bêgana' agar wafâ kunad Khwâshî marast. VII. 17.

- 115-a. Biniyi tu hañhâs ašš dîrâd rîn,  
115 (a) — *Sh. 26, BN. 32.* †11.
- Tp.*
116. Fur khân zi širâqat jigar-ê nîst ki nîst. I. 27.  
117. Firê zi kharâbât barân âmad mast. VIII. 7.  
118. Pêš az to basê mard u basê zan bûd ast. V. 8.  
118-a. Pêš az to hasâr qarn-i dîgar bûd ast. XII. 6.  
119. Pêš az man u šê lâl u nihâre bûd ast. II. 48.
- Tj.*
120. Tâ bîr ahînkantam man in pîr-ê dast. IV. 1.  
121. Tâ chand zanam ba-rû-i daryâhâ khîšt. X. 77.  
122. Tâ kal zi chîrâgh-i masjîd ô dîd-i kasîšt. VI. 7.  
122-a. Tâ gardîb-i gardîni falak gardîn ast. *BN. 38a, Hd. 77. Afšar*  
[*Hc.*] †12.
123. Tâ hušyâram dar şarabam noqan ast. IX. 14.  
124. Tarê ajal ô kûn-i fanî hastî-i tost. IV. 33.  
124-a. Tarê az dîr togh u tîr mâ bîyad dîšt. †23.
- 124 (a) — *Id. 111, BM. 184, HER. 89, CR. 82. Persdy of 313.*  
125. Tarkîb-i piyâla' râ ki dar ham paivast. V. 16.  
125-a. Tarkîb-i piyâla' ô amâl-ast zi chîst. †24.
- 126 (a) — *Id. 34, Hd. 72.*  
*Add. [Hj].*
126. Tarkîb-i jahya' ki ba kîmê to damîst. VII. 19.  
126-a. Turê dîl-i man ba nargî-ê mast girîst. †25.
- 126 (a) — *Id. 264, BN. 30.*
- 126-b. Taqîr-i azal ašîq-ê hukm-i ašt. †26.  
126 (b) — *Id. 410, Hd. 410. Esh. of 249.*
127. Tîrê ki ajal zanad aporê bîdê ast. VII. 2.
- Tj.*
128. Jâmê u may-ê u šîqîyê bar lîb-i kîst. X. 80.  
128-a. Jâm bî-i hayât az ašk-ê mî-i to yaft. †27.
- 128 (a) — *Id. 82, Hd. 82, Hd. 87.*
129. Jâyê ki dar ô sharîb-i gulrangê nîst. III. 58.  
130. Jûz haqq hukmê ki hukm râ ašîyad olz. VII. 169.
- Tsh.*
131. Chûn gharn-i mîl u şarabî daniyâ chîst. VII. 53.  
132. Chûn lîb-i wudî-i to jûdîd naddîst. I. 28.  
133. Chûn âmadanam ba man nabud rûi nûšt. VIII. 72.  
134. Chûn abr ba nûr-ê ruh-ê talî' bîšt. III. 33.  
135. Chûn bîd ba pêšar âmadam chîstak u chîst. VIII. 107.  
136. Chûn bulbul-i mast rûh dar bostân yîst. III. 8.  
137. Chûn tîr-i qadî kushîda' az şar-ê to rîn. VI. 15.  
138. Chûn charîb ba kîm-i yak khîrâdamî nagîst. II. 23.  
139. Chûn dîv u parî u yûr u aghyâr gîzîst. VII. 71.  
140. Chûn kîr az bar murâdî mâ khîrâd raft. IV. 39.  
141. Chûn guhar-i jîn dar şad-ê dîl paivast. VII. 147.  
142. Chûn lîl' ba nûr-ê qadîr gir bîdast. III. 7.  
143. Chûn murdan-i to- murdan-i yakbargi ast. IV. 39.  
143-a. Chûn naqhi 'amâlîd-i to bar kûbê yakh ast. †28.
- 143 (a) — *Id. 264, BER. 77, CR. 82.*
144. Chûn olz umîd-i 'amr az şûm ba chîst. VII. 109.  
145. Chûn nîst haşîqat-ê yaqîn andar dast. VII. 156.  
146. Chûn nîst zi harçî hast jûz bîd ba dast. IV. 52.

73.  
146-a. Halwā-i jhān ghullm-i kashkīnā-i māt. †29.  
146 (a).—Sh.178, BNs.33, Fag. Addl. [78].
74.  
147. Khānē ki ba xīrī pāyī har hajwānāt. V. 23.  
148. Khaṣṣe ki khaṣṣat bar lab-i dūkh-rūkh nawānāt. IX. 164.  
149. Khurshīd-i āpāhar-i bē-nawāh 'ahq ast. IX. 44.  
150. Khayyām tanāt be khīma'-e mīnād rīst. IV. 60.  
151. Khayyām zi kade-i in gunah' mīstam chīn. XI. 38.  
152. Khayyām ki khīma' hāi hikmat mē- dāhāt. X. 167.
75.  
153. Dārīndā' chu tarkīb-i tabāc' ārīst. V. 15.  
153-a. Dar bāgh shodam saḥarā' bā dard-i nāhuft. †30.  
153 (a).—Sh.170, BNs.29, Parody of 148.  
154. Dar pāi qarībā' quṣṣat māt chī khush ast. VIII. 111.  
154-a. Dar pāyī ghamat shod dīl mīkīnam past. XII. 7.  
155. Dar parda-i izarē kasē rā rah nīst. VII. 148.  
156. Dar jān-i parāh bāda'ī guṣrang khush ast. VIII. 109.  
157. Dar jān-i dāst-i khāwārān gar khāhāt. IX. 91.  
158. Dar chashmī muḥaqqiqān chī nīst u chī nīst. VII. 36.  
159. Dar khwāh budam marā khīrad-mandī guft. VII. 1.  
159-a. Dar khwāh mareu kī pīr dīl-i guft. †31.  
159 (a).—Ph.111, Hs.111, Hs.21, Ph.318, Parody of 159.  
160. Dard ē alām az shumār-i daftar bē-gunāht. IX. 179.  
161. Dar dīh pīrān ān māi kī jhān rā dīb ast. VIII. 21.  
162. Dar dahar harē nāhī-i 'ahqīq ra-rust. VII. 157.  
162-a. Dar dahar chu man 'ahqīq u mā'ahq parast. †32.  
162 (a).—Ph.114, Hs.112, Hs.24.  
163. Dar dahar marā sharīb u shāhid hawā ast. VIII. 14.  
164. Dar rūyī zarīm āgar marā yak khīst ast. IX. 18.  
164-a. Dar pāhān-i ān kasē kī pāhān hūnār ast. †33.  
164 (a).—Hs.12, BNs.189, CR.640, Par. Shāhī [CR. Romā 18].  
165. Dar pīma' ē madrasā' ē dāir u kasībāt. VII. 134.  
166. Dar 'ilām-i bē-wafā kī masā'il-gah-i māt. I. 15.  
167. Dar 'ilām-i khāk khāk pāshidām u raft. XI. 15.  
168. Dar 'ahq-i ra az malikīyatam nangē nīst. IX. 33.  
168-a. Dar 'aql 'aqlīyāt-i muḥkam kam nīst. †34.  
168 (a).—Sh.74, BNs.16.  
169. Dar faql-i bahār āgar butē hūr nīst. X. 81.  
170. Dar majlis-i dars sās-i martī past ast. X. 100.  
171. Dar maikada' dhīk-i bāda' chāl kas-i man ast. IX. 5.  
172. Dar wādīyī 'ahb-i khud dawīdān hīwā ast. VII. 18.  
173. Dar har dāst-i kī līla'-rīst būd ast. V. 21.  
174. Dar hēch marā nīst kī arīst nīst. IX. 39.  
175. Dar-yīb kī az rūb judā khwāhī raft. IX. 99.  
176. Dīl māt-i ḥayāt rā kamāhī dīnār. VII. 139.  
177. Dīl guft marā 'ilm-i ladunī hawā ast. VII. 151.  
177-a. Dam bā kī nanāz kī hēch bat mahram nīst. XII. 6.  
178. Dunyā dīdī u har chī dīdī hēch ast. IV. 40.  
179. Dunyā na muḥarā-i tust nāi jāi mīhāt. IV. 31.

180. Daurân-i jâhân bô mai u Sâqi bâch ast. VII. 15.  
181. Daurê ki dar ô kumârân ô raftan-i mîst. II. 1.  
182. Dah 'aql nî nuh rawîq az hanû bihasht. I. 50.  
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182-a. Râh-ê abed ô azai nî pî tî sar-i rust, Hd.432, BSB.443. 735.  
183. Raftan ba kharîbat ba imân-i durust. VIII. 2.  
184. Raftan chu haqiqat ast pa-bâdan chîst. IV. 47.  
185. Rûz ki shawad idha'mamân shargai. I. 50.  
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186. Zîn bâde' ki 'umr râ hayât-ê digar ast. VIII. 22.  
187. Zâhid ba-hawâ-i khwêd sar-gardîn ast. X. 83.  
187-a. Zîn aql harûn rawîq u dhîlat ast. XII. 9.  
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188. Sâqi ba-karam gar but-i yâqûb-lab ast. VIII. 58.  
189. Sâqi ba hayât chîn kasê rahbar nîst. VIII. 59.  
190. Sâqi ba bihasht in hama' munâziqî chîst. VIII. 60.  
191. Sâqi chu namûna' dar shîbast-ê man u tust. VIII. 61.  
192. Sâqi chi kunam ki dil kabâham nî ghamat. VIII. 35.  
193. Sâqi hadhar az ghamê to am îh ki nîst. VIII. 36.  
194. Sâqi dil-i mâ ki dîna'ê mîhr-i to khûst. VIII. 37.  
195. Sâqi dil-i man nî dasr agar khwâhed raft. VIII. 38.  
196. Sâqi dil-i man nî murada' farvêda' tar ast. VIII. 39.  
197. Sâqi dil-i man sâkha' az munâziqîst. VIII. 40.  
198. Sâqi dil-i man ki dhîdî az gham na sharakha. VIII. 62.  
199. Sâqi nî darar safar na- khwâhêm girift. VIII. 41.  
200. Sâqi nî mas' ki la'lat ânê sâqîst. VIII. 42.  
201. Sâqi shab-i 'âsh ast u mâh afêdîsh' ast. VIII. 63.  
202. Sâqi gham-i mâ balad swêr shud'an. VIII. 43.  
203. Sâqi falak az baqr-i 'âshê to kâfêst. VIII. 44.  
204. Sâqi qadâhê ki ânê in khâk sîrêst. VIII. 64.  
205. Sâqi qadâhê ki sham'î dî dar nagirift. VIII. 65.  
206. Sâqi qadâhê ki kân-i 'ilam nafasêst. VIII. 66.  
207. Sâqi qadâhê ki hast 'ilam palmoist. VIII. 67.  
207-a. Sâqi ki chu hadwê nabêst ast kujêst. 736.  
207 (a).—BM.36, Ps.121, Ms.120, 14,38, CR.40.  
208. Sâqi ki rukhat nî jân-i jamshîd bîh'ast. VIII. 45.  
209. Sâqi ki lâbêsh mu'arrabê yâqûb ast. VIII. 46.  
210. Sâqi ki hallikam nî gham-ê hijdnat. VIII. 47.  
211. Sâqi gul u sabza' har tarabîk shud' ast. VIII. 48.  
212. Sâqi mah-i rukhsê-i to jân-ê hama' ast. VIII. 49.  
213. Sâqi mas' mâ nî 'arîf-ê par khu-i rust. VIII. 50.  
214. Sâqi mas' ma'arifat mas' makramat ast. VIII. 51.  
215. Sâqi mas' kuhna' yâr-i dîrîn-i man ast. VIII. 68.  
216. Sâqi naqarê ki dîl khush az dîdan-i rust. VIII. 52.  
217. Sâqi naqarê ki dîl nî andêsha' dîst. VIII. 53.  
218. Sîr az hama' mâkasin sîhân bâyad dâst. Far. 684.  
219. Sar ta sar-i kîfê jâhân az gîl-i mîst. VII. 173.  
220. Sardâstâr-i 'ilamê ma'ânî 'îshq ast. IX. 38.  
221. Sîr-ê chu jâhân dar qadâhê mastân ast. IX. 38.  
222. Sarmays'-i 'aql-i 'aqlân yak nafas ast. VII. 182.  
222-a. Sîrêst nîhân az hama' asêr ki hast. 737.  
222 (a).—St.288, 32,444. Pag. 'Asa [M.N].

223. *Sim az chi na miya'-'e khiradmandān ast.* VII. 101.  
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224. *Shādī masalab ki haqīq-e 'unzar damāst.* VII. 30.  
 224-a. *Shah panj shāda'm jān dard u takast.* XII. 10.  
 225. *Shārida'-i 'ahq & az u alimān ghalaq ast.* IX. 48.  
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 227. *Şad khāna' al khānāb-i dilam wirin ast.* IX. 180.  
 227-a. *Şayyid ham & Şaid ham & dāna' ham Got.* Rep. 472. †38.  
 227 (a).—*Sh.285. BNa.30.*
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228. *Tāst falak az pāsh-i dilārā-i ubin.* II. 58.  
 229. *Tūrūt ki pad hazār Mūst did ast.* IV. 30.  
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230. *'Aql ba kharāb-i lā ilāh' ilāla' hāst.* VII. 156.  
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 234. *'Umēd ki maddahiyi māi wīrd-i man ast.* IX. 63.  
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235. *Fāiq khawānand mardumānam pāwan.* X. 106.  
 236. *Faql gul u şar-i şaybār & lab-i kish.* III. 27.  
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- 236-a. *Kardēm har ān chi hīla' 'aq' ān dānā.* †39.  
 236 (a).—*140.101. BNa.126. BCR.97. P.421. CR.604.*
237. *Kam gōy ki faql-i hāzq ba dāst nīst.* X. 74.  
 238. *Kunha' khiradām dar khur-i lāhāt i tu nīst.* I. 5.  
 238-a. *Kū ān ki mayē girin nāhad bar kafi dast.* †40.  
 238 (a).—*Sh.116. BNa.70.*
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239. *Gar az payi shahwat & hawā khawdī raft.* VII. 76.  
 240. *Gar hāda' namē khurām nishān-& khāmīst.* X. 58.  
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 241-a. *Gar dar hama' shahar yak ast nishar ast.* XII. 21.  
 242. *Gardīn nigart al 'unz-i farāda'-i māst.* VII. 171.  
 242-a. *Gar rāz-i man al Khawāja' az-mund'ast nishar.* XII. 12.  
 242-b. *Gar nishar u 'abid ast u gar fāiq u māst.* †41.  
 242 (b).—*P.132. BNa.129.*  
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 244. *Gar gul az-būd naql-i mā khār bas ast.* X. 54.  
 244-a. *Guftam ki jishn u malk az mayā'-i tust.* XII. 13.  
 245. *Guftam ki az-& rāf-i tu bas az khurām.* I. 29.  
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 248. *Gōyand ki mal ba mal-i sha'abān az rawdāt.* X. 113.  
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271.	Har jūn-i sharīf kō shandā-i rahāt.	VI. 10.
272.	Har chand kī az gunāh bad bakhshām u nīht.	X. 70.
273.	Har dīl kī adl-i mīhānāt ōst khush ast.	VII. 16.
274.	Har dīl kī darē mīyā-i tajīd kām ast.	VII. 54.
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276.	Har dharra' kī har rū-i zamīnē bōd ast.	V. 22.
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282.	Har nēk u bad-e kī dar nūhād-e bashar ast.	II. 47.
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286.	Yasīn chū gilē wajūd-i mā rē ārāt.	X. 72.
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- 294-a. Āmad ba chaman bē lab-i khandān gul-i narkh. 746.  
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 299. Ānān ki sharlō-i ma'arifet nēsh kurand. VII. 114.  
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 301. An bāh ki khiradmand kinirē girad. VIII. 133.  
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 303. An rō ki towarz falak rō kardand. IX. 35.  
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 306. An qo'm ki dar muqām-i tarākīn raftand. X. 33.  
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 310. An kas ki ba chashm-i khishtan rah dīrad. VII. 165.  
 311. An kas ki samān u charkh u afāk nīshd. V. 2.  
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- 311-b. An kīr marē damē ba māi-khāna' barad. Sh.39, BERT.196. 748.  
 312. An-gah' ki nīshā 'umar bar-kanda' shawad. X. 159.  
 313. An mard sayam kas 'adama'm bīm āyad. X. 146.  
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 316. Ānhā ki ba fikrat dur-i ma'arī mustand. X. 29.  
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 323. Ānhā ki nī ma'abūd khāhar yāf'a' and. X. 22.  
 324. Ānhā ki falak dīda' u dāhar ārīyand. X. 21.

325. Anhā ki kashinde'ē sharīb-ē nāb and. X. 20.  
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 328. Award ba ijjirāham award ba wajaf. II. 11.  
 329. Ajrām ki sākīnā-i in aiwān and. VII. 159.  
 330. Arshāb-i namāz hast bi-yandēshidand. XI. 35.  
 331. Az sh-i 'adam takīm-i marā khāshā' and. V. 18.  
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 333-a. Az bāda'ī biqa-i mahā khwāhād dastād. 151.  
 333 (a).—BER.40, U.231, Pa.42, BN.317, RP.177, CR.866.  
 334. Az dastār-i 'umr pāk mē-bāyad shud. VIII. 73.  
 334-a. Az dastār-i kas agar shikāyat khāshad. 152.  
 334 (a).—Is.25, CAL.20, and Hah Ajām.  
 335. Az rafta'-qalam bēch digar-gūn na-sharwad. VI. 12.  
 335-a. Az ranj kashidan ādamī har gardad. XII. 17.  
 335-b. Az shahrāmī 'ishq khāki 'Adam gil shud. XII. 16.  
 336. Az hūma-i waql har ki parward jamad. VII. 102.  
 337. Az māi jareb o rūshāq o mardī khāshad. IX. 65.  
 338. Az wāqa'at turk khābar khwāhām kard. I. 30.  
 339. Azār-i azaī bāda'-garastān dīnand. IX. 59.  
 339-a. Azār-i wajūd-i khām wāqūfa' bi-mund, Par. 445. 153.  
 339 (a).—BM.498, A.239.  
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 340. Afāde ki marmāya' zi kas bērim shud. IV. 20.  
 341. Afāde ki kār-i pukhta' khāminā dīnand. X. 145.  
 342. Afāde ki nāma-ē jawānī pāi shud. IV. 3.  
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 346. Andēsha-i jarmam chu ba khāqir guzarad. XI. 13.  
 347. Al in ki gunah ba nīd-i tō sahai boud. X. 113.  
 348. Al ba ki na bāshām u jhān khwāhād bād. IV. 48.  
 349. Al bē-khabarān ghayā'-i daniyā ma-khurād. IX. 66.  
 350. Al kherrām u shād as dīl-i āghā-i to 'id. III. 4.  
 351. Al khwāja' agar kār ba kāmāt na-boud. VII. 125.  
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 354. Al dhāt-i tu mardastār-i azār-i wajūd. I. 4.  
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 356. In jama'at ākhīr bi manāqib dīrād. X. 17.  
 357. In charāb-i jafāyēsha' i 'ilī-buriyad. II. 22.  
 357-a. In charāb-i lalak chu āyāt sūda' na-shud, Sb.53, BER.169. 155.  
 358. In khāq hamah khārān-i bē-afāde and. X. 16.  
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 362. Bā in du āi cādān ki jhān-dārān and. X. 3.  
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354. Bâ dil guftam bihišt chûn ô chand and. X. 84.  
 355. Bâ rû-i nîbîy ô lab-i jûy ô gul-i nard VIII. 130.  
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 358. Bad-khûb-i kâin ba bîch maqqad na-raad. VII. 97.  
 359. Bar âfsh-i ghâm bakâmî dil sîst chand. VIII. 12.  
 360. Bar chashm-i tu ar chi 'ajlîn yak-rîyand. Var. of 437.  
 370-a. Bar khîr ki 'ahiqân ba shab nik kunand. XII. 19.  
 370-b. Bar man si fîshq chand bôdâd raad. 156.  
 379 (b).—RPh37, P. 220.  
 371. Bar man qalamî qafî chu bî-man rînand. VI. 9.  
 371-a. Bar har ki hamad karî amîr-ê tu shavand. 157.  
 371 (a).—BNh.485, BNh.39, Hd.66. Afsh (M).  
 372. Bô-yê khush-i gul ba mâhm-i khîrî arand. IX. 176.  
 372-a. Bô mâya-i bôdâ' kar tunagar na-shavand. 158.  
 372 (a).—Sa.120, BMa.173.  
 373. Bô buî-i to dîya's shudâ' tadhîr-i khîrad. XI. 34.  
 374. Bîmâram u tab dar ustakhînam dîrad. VIII. 125.  
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 376. Pîrkas' sarâm iûq-i to dar dâm kashid. VIII. 129.  
 377. Pîr ar u rûyi nâ pwrâhî dîrad. IV. 6.  
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 380. Tâ jû-i man ar khûbudm gardîd fard. X. 59.  
 381. Tâj-ê dawal ô shahî ba nîmat kardand. I. 57.  
 382. Tâ chand anr-i rang u bô khwâhî shud. VII. 63.  
 382-a. Tâ chand si ghupqâ'hâ dilat khûn gardad. 159.  
 382 (a).—BNh.482, A.239.  
 382-b. Tâ khâk-i jamâ'at ki yakûm kardand. 160.  
 382 (b).—Kh. 2.462.  
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 382-c. Tâ chand har âftab gû andâdand. BNh.494, Hd.497.  
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 383. Tâ khâkî marî si qalib amekhra' and. V. 14.  
 383-a. Tâ dâre-i dard-i to marî darmân shud. 162.  
 383 (a).—BNh.495, Hd.111. P. 9. Afsh (185).  
 384. Tâ dâyrâ-ê hum-i rûkhat paldâ shud. L. 13.  
 385. Tâ rûi manî u lamîn khwâshad bôd. VI. 8.  
 386. Tâ ruhâ' u mah bar kumîn gashî pîdâ. IX. 67.  
 387. Tâ madras' ô mindrâ' wîân na-shavand. VIII. 4.  
 388. Tâ mard ba sîghî 'ahq bô-ar na-shavand. IX. 43.  
 389. Tâ yâr sharîb-i jân-fâkrâm na-dîhad. X. 69.  
 390. Teuba' na-kun az mai agrest mai bâshad. IX. 68.  
 391. Teuba' na-kunad har ki thîbânash bâshad. IX. 16.  
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 392. Jamê ki may-ê la'âl payîmî gardad. VIII. 120.  
 393. Jînam ba Edâ-i ân ki ô ahal bead. III. 61.  
 393-a. Jînam ba Edâi mardum-ê hamdam bîd. XII. 122.  
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- Deh.*
- 393-b. Chashmat ba kirishmah' dī-i Hārūt bībūd. 163.
- 393 (a).—Ba.158, Bb.158, Bb.158, Cb.158.
394. Chashman ba āshiq dam ba dam mē-girad. IX. 181.
395. Chashmā bi-rū in rah ki dūl bar-khīzad. IX. 55.
396. Chashmān karam ō laf' zi āghāz chi būd. I. 25.
397. Chūn būd-i man az būd-i to kumad ba wajad. I. 10.
398. Chūn dar ba dīman-e hawas mē-na-rasad. VII. 126.
399. Chūn rīz-i to inchi 'adl qīmat farnūd. VII. 37.
400. Chūn rōz u 'amr bāh u kam na-tawān kard. VII. 38.
401. Chūn shāhid-i rūy-khānā' parvāz shawad. VII. 31.
- 401-a. Chūn yabā ba-khurrāmī damē bi-kushāyad. 164.
- 401 (a).—Bb.158, Bb.157, Bb.158, Bb.157.
402. Chūn 'alqā' amāl būdī mar' inchi kard. IX. 36.
403. Chūn ghawcha'i gul qarībā' pardār shawad. III. 19.
404. Chūn kār na bar murād-i mī khawāh būd. Var. 140.
405. Chūn murād' shawam khāk-i mar' gusānand. X. 161.
406. Chūn nīz darīn zamānā' sūdē zi khīrad. VIII. 100.
- Dā.*
407. Hayyē ki ba-qudrat sar u rō mē-āmad. X. 25.
408. Hayyē ki thamar zi shākh-i ashjār dīhad. XI. 37.
- Dāh.*
- 408-a. Khākh 'ahmē malikada' pāi bāyad kard. 165.
- 408 (a).—Bb.162, Bb.164, Bb.162, Bb.164, Cb.162.
409. Khurram dī-i ān kasē ki ma'arūf na-shud. VII. 117.
410. Khayr ki zi rūy yār bar-khīzā' shud. IX. 163.
411. Khawāh ki wāq' ruzhāz-i azār rasad. VII. 94.
412. Khurshīd kamand-i pubāz bar bām afgand. III. 20.
413. Khush bāh ki dāhar-i bēgīrān khawāh būd. V. 10.
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415. Khush bāh ki māl-i 'adl nūz khawāh shud. III. 10.
416. Khūn az dī-i afkār barān mē-āyad. IX. 170.
417. Khayyām agar-chi khargash charkh-i kabūd. II. 62.
418. Khayyām turk chu dīkhīl-e qabar kunand. 166.
- 418.—160.
419. Khiz āsh-i dīl dar āb-i chang afgan rūd. VIII. 113.
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420. Dādām ba umīd rōzgārē bar bād. IV. 37.
421. Dar bāgh shud dīl nī az dar Khūn uftād. IX. 168.
422. Dar charkh ba amāl' sakhshā' guftād. II. 4.
423. Dardā ki dīlām ba hēch dārmān na-rasād. IX. 183.
- 423-a. Dar dīl hama' shūk rū-i bar khāk chī sūd. 167.
- 423 (a).—Bb.167, Bb.168, Bb.168.
- Var. Shāh Ahmad Jam. [166].
424. Dar dāhar chu āsh-i gul-e āmā' dīhand. VIII. 17.
425. Dar dāhar kasē ba gul-'adhrē na-rasād. IX. 177.
426. Dar dāhar har ān-kī rām nānē dīrad. VII. 37.
427. Dar dīdā' u dīdā' dīdā' mē bāyad būd. VII. 165.
428. Dar rāh chundān sūz ki salāmat na kunand. VII. 119.
429. Dar rāh-i khīrad ba-juz khīrad rā na-pasand. VII. 9.
430. Dar rāh-i karam bōh ba khāk bakhshand. XI. 17.

431. Dar tar hawast butān-i chūn hāram bād. X. 62.  
 432. Dar 'ālam-i jān ba-hōsh mē-bāyad bād. VII. 15.  
 432-a. Dar kār-i jhān kasī ki andāsha' kumad K.I. [Hc.]. †68.  
 432 (a).—Sa.49, 96.107.  
 433. Dar kō-i kharābāt ūgar-shōsh chand. VIII. 13.  
 434. Dar kufān' rahbāt ki moqimān-i az and. IV. 35.  
 435. Dar masjidhā' 'umr-i bad-nāmē chand. IV. 43.  
 436. Dar mulk-i tu az pā'at-i man hōsh fīrūd. XI. 36.  
 437. Dar musam-i gul ba kaf diram mē-bāyad. III. 56.  
 438. Dar maibada' jae ba mai waqf na-turūm kard. IX. 9.  
 439. Dar waqt-i ajal chu karam kumād' kumad. X. 160.  
 439-a. Durwāsh kasī bund ki nāmāsh na-baad. †69.  
 439 (a).—RPh.34, H.224, BN.51.  
 Fap. A44d [138].  
 440. Dast chu masī ki jān u aighar girad. X. 47.  
 441. Durkuman ki marā hamēsha' bad mē-bīnad. X. 133.  
 441-a. Dīltang ma-shou agar shawī tang chi sūd. †70.  
 441 (a).—Ph.196, Ba.139, 140.291.  
 442. Dī-tang ma-shou ki tā jhān khwīhad bād. VII. 39.  
 443. Dīl chīrāghbāt ki mīr az rukh-i dīlbar girad. IX. 182.  
 444. Dīl na'arā' mālān mulk-i jhān mē-jalabad. IV. 24.  
 444-a. Dīdam ba sarī 'imkrāt' mardē fard. †71.  
 444 (a).—SD.86, BN.83, P.325, CR.942. Fap. Ahmad Jan [Hc.].  
 Dv.  
 444-b. Rastam ba kalfayā-i tarā u yehūd. †72.  
 444 (b).—SM.33529, Hc.129, P.372.  
 Fap. (1) Ahmad Jan [Hc.]. (2) Abu Sa'ūd [138].  
 445. Rastām u nī mī zamīna' labasta' bi-mund. X. 131.  
 446. Rāndān-i mujarad ki mulk-i ramīn and. X. 42.  
 447. Rou dīda' bi-band tā dīlat dīda' shawad. VII. 167.  
 448. Rōsh khush s hawā na garam ast u na sard. III. 38.  
 449. Rōsh fahkam jāna' dīhad mīr kumad. II. 30.  
 450. Rōsh ki jash-i har pīas khwīhad bād. VII. 14.  
 451. Rōsh ki qad az hā-i gush khām gardad. X. 75.  
 452. Rōsh ki hanr khwīsh bāgīna' kumad. V. 34.  
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 453. Zān pēsh ki bar sar-e tu shabkhūn ārad. VII. 107.  
 454. Zān pēsh ki gōrē nī man āgandā' shawad. IX. 21.  
 455. Zān pēsh ki nām-i to nī 'ālam bīrawad. IX. 102.  
 456. Zān sar ba guf ki pīr-i dīghām dīrad. IX. 170.  
 457. Zāwardān-i man na-bād gardām rā sūd. II. 10.  
 458. Zāhīd ba karam turk chu mī na-sharhad. XI. 50.  
 459. Zāhīd ba namāz u rōnā' qabīl dīrad. X. 14.  
 460. Zulfān-i tu bā mōshk-i khuran bōsh kard. IX. 158.  
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 460-a. Sāqī bar man chu jān-i roshan bi-nīhād. Sa.113, BERJ.380.  
 †73.  
 460-b. Sāqī chu sām gham na ba andāna' kumad. A.356, Hc.310. †74.  
 460-c. Sāqī qadāhē ki jān faū-e to bund. A.357, Hc.311. †75.

- 460-d. Sâqi chi jalâh az dil-i majnûn âyad. A.258, C.296. †76.  
 460-e. Sâqi gul-i bakht haggâh' pashmurdâ' buad. A.259, C.298. †77.  
 460-f. Sâqi zi amana' chand bédâd rasad. A.260, C.297. †78.  
 460-g. Sâqi du phân kufâ damâ gham arad. A.261, H.300. †79.  
 460-h. Sâqi farâh az sîghar-i mai mē-bāshad. A.262, H.302. †80.  
 460-i. Sâqi chu ba kaf jām-i sharībē girad. A.263, H.303. †81.  
 460-j. Sâqi zi ghamē tu har-ki mad-bāsh buad. A.264, H.306. †81.  
 460-k. Sâqi ba na gar shawēm hamdam chi shawad. A.265, H.309. †83.  
 460-l. Sâqi zi adab mastiyet ar dūr buad. A.266, A.304. †84.  
 460-m. Sâqi qadāhē ki har-ki bē-dād buad. A.267, H.309. †85.  
 460-n. Sâqi sar agar juddi ba oghē tu buad. A.268, H.309. †86.  
 460-o. Sâqi qadāhē ki sōi dāgham na-rawad. A.269, C.295, H.308. †87.  
 460-p. Sâqi dil-i man jam'a zi pāri bi-burid. A.270, C.294, H.307. †88.  
 460-q. Sâqi mai agar zi sîgharē jam bāshad. A.271, C.293, H.306. †89.  
 460-r. Sâqi ba bāshet agar-chi sīham na-dihand. A.272, C.292, H.305. †90.  
 460-s. Sâqi qadāhē ki gar butin nāz kunad. A.273, C.291, H.304. †91.  
 460-t. Sâqi qadāhē war-na' hamā khwāham mard. A.274, C.289, H.303. †92.  
 460-u. Sâqi ki chu dāgh-rukh mastan kard. A.275, C.290, H.302. †93.  
 461. Sâqi 'alam-e ziyāh-i shab pūshā rubūd. VIII. 69.  
 462. Sarrē hama' dān-i falak mē dānad. VII. 110.  
 463. Soudā-yi turk bahānā' hā bāshad. I. 21.  
 464. Soudā nādā' rā bāda' par o bāl buad. III. 9.  
 465. Sūdē tu dar in qo'm chi kardē ki kharand. VII. 23.  
 466. Shādīhī kun ki anduhān khwāshad bād. IX. 109.  
 467. Shāhā falakā ba khurāsā ta'ālā kard. †94.  
 468. —BD.70, CR.98.  
 469. Shab nāt ki sh-i man ba joudā naranad. I. 34.  
 470. Shab nūt ki 'aqī dar tahayyur na-shawad. IX. 175.  
 471. Shāh-nagarīn sīna'-ē yak-dīgar and. VII. 164.  
 472-a. Shad bār ba ghīrāli-i falak bekhtā' and. †95.  
 473 (a). —H.139, BM.443, BER.221, A.248, CR.998.  
 474. Shad al agar dar kīsham mahāl buad. VII. 24.  
 475. Shayd-i ajal chu dānā' dar dām nūshad. VI. 5.  
 476. Tab'am bā namāz u rūm' chūn mīyāl shud. X. 114.  
 477. Tab'am hama' bā rū-i chu gul mē-khandad. III. 37.  
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 479. 'Aql chu ba bār-i in jīhān mē-nīgarad. VII. 129.  
 480. 'Aql gham u andūshā'-i lūhē na-kharad. VII. 130.

477. 'Ālam agar az bahār-i tu mē āriyand. VII. 133.  
 478. 'Ālam ki bāda-i dīnshāhī dārad. IV. 14.  
 479. 'Ishq kī majlū' buad ābsh na-buad. IX. 47.  
 480. 'Umrat e kī ba khud-parastī guzharad. IX. 104.  
 481. 'Umrē tu fusūn buad agar az pān-qad. VII. 92.  
 481-a. 'Aqlē 'uqlī mankiri hīn kī gardad. 198.  
 481 (a).—Sh.209, BN.17.  
 482. 'Id āmad u kīshā nīkū khwāhad kard. III. 11.  
 482-a. 'Id āmad u 'āsh u shādmānī āward. BN.57, BNk.39. 197.  
 483. 'Aidē kī Jayē, unique: x396. Awhad (Hs.).  
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 484. Ghām khurdan-i bē-bāda' kuji dārad sūd. VIII. 121.  
 484-a. Ghawwāpi kun garat guhar mē bayad. XII. 21.  
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 485. Fardī 'ālam-e ārdq pī khwāham kard. IX. 30.  
 486. Fardī kī naqīb-i nēk bakhtān bakhtand. XI. 54.  
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 487. Qadrē gul u mai bāda'-parastān dānad. IX. 10.  
 488. Qaumē zi gīsh' dar ghurū uftādand. X. 13.  
 489. Qaumē kī ba khwāb-i marq ar bār rāhand. X. 12.  
 490. Qaumē kī darīn safar turk hamrāh and. X. 11.  
 490-a. Qaumē kī zi shād u rarq mai mē-na-kharand. 198.  
 490 (a).—Ba.74, Hs.227.  
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 491. Kārinda-i kundarā u kushā na-mud. IV. 19.  
 492. Kāz rā pa-i pardā'-e qash rāh na-shud. X. 10.  
 493. Kāz mushkīl-i ardā-i anā rā na-kushid. X. 9.  
 494. Kufr az chu manē gīsh' kūn na-shawad. X. 67.  
 495. Kām kun pama'ē jūsh u mē-i khawand. II. 44.  
 496. Kū ān kī gham-e gardīsh-i gardūn na-kharad. IV. 23.  
 496-a. Kū bāda' kī az dī atharē gham bi-barad. 199.  
 496 (a).—Fh.213, Ba.145, Fh.106, Hg.221.  
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 497-b. Gar az rūb-i mīh nūf-i chē chongīn na-barad. Hs.129.  
 BERT.349. 1100.  
 497. Gar bāda' ba kōh dar-dīlī raq kunad. IX. 69.  
 498. Gar bāda' khurad gadā ba miri bē-rasad. IX. 86.  
 499. Gar-chē gham u ranj-i man darazē dārad. II. 15.  
 500. Gar khīma-i bē-āyīniat yād shawad. I. 59.  
 501. Gardē dīl-i man dar in qafat tang ārad. X. 154.  
 502. Gardūn zi namīn bēch gūsh bar rārad. II. 19.  
 503. Gardūn zi mīshāb nāstagan mē-rīrad. III. 32.  
 504. Gar yār-i manēd tark-i pīnūt kunēd. X. 157.  
 505. Gar yak rafāat zi zīndagīnī gūzarad. VII. 42.  
 505-a. Gul bar naurūz hamchūn mē-kharand. 1101.  
 505 (a).—LN.128, Hs.187.  
 Kāmī lāmā (MS. 1010 H).  
 506. Gīyand ba-hāshr guft-a-gō khwāhad bād. X. 76.

507. Goyand bihišt u hūr 'ain khwāhād būd. X. 85.  
 508. Goyand bihišt u bouq-i kauthar būshād. X. 86.  
 509. Goyand ki mihišt Ramaḡlān gash pāid. X. 115.  
 510. Goyand ki mard rā kunar mē-bayād. X. 111.  
 511. Goyand har-ān-kand ki ba-parhān and. X. 96.  
 512. Gah sharb-i 'aish pā būshād gah dard. IV. 40.  
 513. Gīram ki falak hamdam u hamān šyād. III. 44.  
 513-a. Gīram ki hama' maul-i tu Chān khāhād būd. †106.  
 513 (a).—BMD.297, P.415, CR.984.  
 Peg. Adal [247].
- D.
- 513-b. Lāla' hama' rang-i arghavāzi ba ye dād. †103.  
 513 (b).—Pb.225, Ba.340, Hs.325.  
 514. Lab bar lab-i kūn' bēch dān maqūl. V. 30.
- Dm.
- 514-a. Mārē ba sharb u shāhād kashāhtā' and Hs.136, BMD.456, A.247. 'Tadā [16 Cl. †104.  
 515. Mārē chi azān ki har kasē bad gūyād. X. 138.  
 516. Mārē zi kharāhtā-i kharāb dwardand. IX. 6.  
 516-a. Mārē goyand dōshākh afrihtā' and. †105.  
 516 (a).—U.248, BMD.210, A.287, Hs.127.
517. Mihišt Ramaḡlān bi-raft u Shaswāl āmad. X. 100.  
 518. Mihišt Ramaḡlān chūshākh imāl āmad. X. 119.  
 519. Mard ān na buād ki pāhār dāy buād. VII. 115.  
 520. Miskīn tam-i man ki dar gharīb fard. X. 148.  
 521. Ma-guār ki ghupā' dar kinārat gīrad. IX. 105.  
 522. Man bāda' ba-jām yak-mān khwāham kard. X. 97.  
 523. Man dāman-d mēd u tūba' tū khwāham kard. X. 150.  
 523-a. Manzil ba miyān-i khāk u khūn khwāhi kard. †106.  
 523 (a).—BMD.614, BEJL.220, A.249, CR.987.  
 Hām u rāh.
524. Man'am ki kabāb mē-khurd mē-guzarad. VII. 58.  
 525. Man mī khurām ē har-kī chu man shāl buād. X. 118.  
 526. Mawjūd-i haqīq ba-jaz imān na-buād. VII. 181.  
 527. Māmīn ba jahannam ē naqar hai sūd. X. 73.  
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 529. Mai bāyād khurd u kām-i dīl bāyād rūd. IX. 108.  
 530. Mai-khwāra' agar ghānī buād 'Ōr shawad. VIII. 107.  
 531. Mai khwāham khurd tū ki jānam būshād. IX. 70.  
 532. Mai khur ki tamāt ba khāk dar dharrā' shawad. IX. 107.  
 533. Mai khur ki zi dīl kadhar; u qillat bi-barad. IX. 108.  
 534. Mai khur ki zaman bast tamē khwāhād būd. IX. 109.  
 535. Mai dīh ki harifin qadāhē nōsh kunarad. VIII. 104.  
 536. Mai gar-chi harām ast wāl tū ki khurad. X. 98.  
 537. Mai nōsh ki tū ghām az nihādat bi-ravad. IX. 110.
- Dn.
538. Nā-burda' ba jubba dar jalab shīrē chand. X. 8.  
 538-a. Nā-karda darē lochi turā farmūdand. XII. 21.  
 539. Nāi jāma' 'amr-i kuhā' nōn khwāhād shud. IX. 111.  
 540. Nāi ruznaq-i gashāi chaman khwāhād mūd. IV. 10.  
 541. Nāi 'aq' ba ghāyāt jālibē ru ruzad. I. 4.

542. Nai kār ba tadhār nikō khwāhād shod. VIII. 74.  
 543. Nāh u bad-i in jhāni fāi gurād. VII. 43.
- Dev.*  
 544. Waqt ast ki az sāhar' jhān karyād. III. 35.  
 544-a. Waqt ast ki gul pardā' zi rūkh har-girād. XII. 23.  
 545. Waqt ki talu'i qub-i armaq bāshād. III. 15.
- Dā.*  
 546. Hān tū na-nihi bar tan-i khud ghūpa u dard. VII. 59.  
 547. Hār jur'a ki āqāsh ba khāk afshād. VIII. 108.  
 547-a. Hār dil kō ba sūr-i pāy-i ghām past shawād. XII. 24.  
 548. Hār qubū ki rō-i tilā' shabnam girād. VII. 25.  
 549. Hargiz na jhān-i kūshā' na khwāhād shod. VIII. 75.  
 550. Hargah ki banafshā' jamā' bar rang zinād. III. 29.  
 551. Hargah ki dilām bā ghāmat amār shawād. I. 33.  
 552. Hār ladbehāt u rūshā' ki Khalīq mūdād. VII. 79.  
 553. Haftād u dō firqā' dar rahāt mō-pōyād. I. 50.  
 554. Hām dast-i manē tishā' ba jāmē na-ruād. IV. 22.
- Dy.*  
 555. Yārān chu ba itāfāq mē'ād kunād. X. 165.  
 556. Yārān ba murawfaq chu mō'yār kunād. X. 166.  
 557. Yārān-i murawfaq hama' az dast shudād. IV. 18.  
 558. Yāk jūn hādīr mard-i bā-dīn arād. IX. 71.  
 559. Yāk jur'a-i mai muft-i jhān mō arād. IX. 73.  
 560. Yāk rōi falak kār mārā sūr na kard. II. 26.  
 561. Yāk qatra-i āb hōd bā daryā shod. VII. 138.  
 562. Yāk nān ba dū rōi gur shawād hāqī-i mard. VII. 42.
- R
- Rā.*  
 563. An la'āl dar ābghina'ē sādā' bi-yār. VIII. 26.  
 563-a. An bāda' kī pah'a rā kunād dād hiyār. Sb. 87, BERF. 159. ↑ 107.  
 564. An mai ki hayāt-i jāwādhāt bi-shūr. IX. 112.  
 565. Az bādan-i ān dōst chi dārī tūmār. VI. 4.  
 566. Az charakh ba kām az har-afshāhtā' gir. VII. 62.  
 567. Az gardāsh-i in zamīna'ē dūn-parwar. II. 21.  
 568. Az gardāsh-i rūgār bahārē hargir. III. 46.  
 568-a. Az harchi khurād mard charakh oūlī tar. ↑ 108.  
 569 (a).—Sa. 33, BN. 4, Pb. 239, R. 206, Hb. 328, Hg. 213.  
*Parody of 360. Nāma-e Ghasbi (Hb.).*  
 569. Aflāk kī jūn ghām nadāziyād digar. II. 24.  
 570. Ayyām-i jāwānī u shabāb oūlī tar. III. 5.  
 571. Ai charakh-i falak na 'aql dārī na humar. II. 31.  
 572. Ai khwāja-i faqīrā' gar turā nūt khahar. X. 45.  
 573. Ai dār alabē na 'ilāmē par az o shūr. I. 12.  
 574. Ai dil hama' ashāb-i jhān khwāhāt gir. VII. 61.  
 575. Ai dil hama' ashāb-i jhān ākhāt gir. VII. 62.  
 576. Ai dōst ghāmē jhān-i bēhuda' ma-khūr. VII. 44.  
 577. In āhāl-i qubūr khāk gashād u ghushār. X. 7.
- Rā.*  
 578. Bē dīlā' i tanākhō-i bō'āq u wāqār. III. 59.  
 578-a. Bāgh o gul u sāhar' o mayē bō-i bahār. XII. 23.

579. Bâ yâr chu ârnâda' bâhlî hama' 'umr. IX. 113.  
 580. Bâ yâr-i khusham jân-i sharîh cullî-car. IX. 114.  
 581. Bar kîs u dawîd in dilê tang biyâr. VIII. 126.  
 582. Bîgusht ba şarfê çaman ân bîd-i sahar. I. 16.
- R.  
 583. Tâ çand sâin hîla' u sarraqiyê 'umr. X. 153.  
 583-a. Tâ kal zi ghamê ziyân u nîdâr âkhîr. 'Amaz [Hv.] †109.  
 583 (a) — Pb.286, Ba.213, Hb.360.  
 583-b. Tâ kal şînawam hîkîyat-ê hur u qasr. †110.  
 583 (b) — Pb.283, Ba.212, Hb.362, Hg.257.
- R.  
 584. Jânâ mai pîf u pîf u bê-gash ne-kîhur. IX. 115.
- Rch.  
 585. Çûn bâp-i âdamî harîn jâi du dar. IV. 33.  
 586. Çûn nîs turk jûr ân ki dîdand qarîr. VII. 63.  
 586-a. Çûn nîs darîn dîyâr-ê bê-parîr. XII. 26.
- Rdh.  
 586-b. Khâmush ma-nîshîn 'Umar dar in rah zînhâr. XII. 67.  
 587. Kâshûr sar-i khum zi milkastê Jam bîhtar. IX. 74.  
 587-a. Khayyâm ki kîm' dar sabû karê âkhîr. †111.  
 587 (a) — Sc.336, Sc.37, LN.232, Pb.272, Ba.219, Hb.369, SPa.304, Pinsky of 482.
- Rd.  
 588. Dar dîyâr-ê sipahar-i nâ-paîdî 'aur. IX. 116.  
 588-a. Dar mawâm-i guî bîdâ'î gulrang bîkhur. Par. 589. †112.  
 588 (a) — Pa.147, MA.218, BMb.286, Hl.200, BMd.217, Pa.313, Pb.329, Hb.208, J.302, N.229, CR.1022.  
 589. Dîl-tang şarê yak jowakê hang bi-khur. X. 120.  
 590. Dîrîpê hama' ar-ba-ar turê khwêstê' gir. VII. 64.  
 591. Dî klâm'-garê bîdîdam andar bîsêr. V. 56.
- Rc.  
 591-a. Zînhâr dar in kôh ki dar nêr-i sipahar. BNb.421, Hd.411. †113.
- Rf.  
 592. Sîqî qadabê hada'î gulrang biyâr. VIII. 70.  
 592-a. Sîqî ba manat khîjê bîd'ast magar. A.487, Ch.449. †114.  
 592-b. Sîqî ki ghamash zi bâchêhlî khushar. A.489, Ch.456. †115.  
 592-c. Sîqî mai wajî dîh ki mîlînar kash-i-hîr. A.483, Ch.448. †116.  
 593. Sostî makan ê farîda'ê hasq bîgudîr. VII. 121.  
 594. Sâllê giriftê gîrd wâsîna'-i 'umr. IV. 4.
- Rg.  
 595. 'Umet tu chi dî pad ê chi sê pad chi hark. IV. 7.
- Rh.  
 596. Kîrê hama' 'îlam ba murâdat shada' gir. VII. 63.
- Ri.  
 597. Gar bîdâ' khurî tu bî khîrad-mandê khur. III. 60.  
 598. Gar bus ruh-i tost bus-paranî khush-tar. I. 17.  
 598-a. Gar îdâmî-i bîdâ-i gulrang bi-khur. Sa'adî [S.J.] 6 a, ul, †117.  
 598 (a) — Sh.109, A.461.



- Rm.*  
 599. Mardāna' dar-ē zi khvāsh pairwand bē-bar. VII. 75.  
 599-a. Ma'ashūq ba har jīfat ki āyad ba guhār. †118.  
 600 (a).—BA.300, BNA.54. Far. Shāh Qaim Anwar, [Ha., Hs.].  
 600. Māi bā ruh-i dībarān-i shalāk bā-khar. III. 62.  
 601. Māi surkh gul o qadāḡa gulāb ast magar. IX. 87.  
*Rn.*  
 602. Waqf-e sahar ast khiz-e shirfa' pīsar. III. 14.  
*Rh.*  
 603. Har tūba' ki kardēm shikastēm digar. Far. 927.  
*Ry.*  
 603-a. Yārān hama' raftand barāb-e mādhibā. XII. 28.  
 603-b. Yā Rab ba karam bar man-i dīl-rīsh nīgar. †119.  
 603 (a).—BA.368, BNA.60, 144.3. Far. Aḡad, [261].

## Z

- Za.*  
 604. Ab-e ruh-i 'ashāqān-i khud-pāk ma-rā. VII. 189.  
 604-a. Ashā ki na-dānand haqiqat-i majlā. †120.  
 604 (a).—BA.385, BNA.54. Eds. 613.  
 605. Az jumla' raftagān-i in rāh-i darā. III. 47.  
 606. Az 'umr-i ta chum-ki mē-tarāshad shaburān. III. 53.  
 607. Afān azin ag-bachā'ē pur tag-u-tā. VII. 82.  
 608. Ai bar hama' sarwarān-i 'ilām firā. III. 48.  
 608-a. Ai charāb-i sūtra'-kār bā mī ma-ditā. Shāh. BER. 13. †121.  
 609. Ai khush pīrān 'ashwagān-e rang-ānā. IX. 163.  
 610. Ai dīl chu haqiqat-e jīlān hast majlā. VI. 11.  
 611. Ai mard-i khiradmand pagah-tar bar-khiz. X. 209.  
 612. In charāb ki bā kas na-mē-gīyad rā. II. 45.  
 612-a. Ai yār-i 'ashāq man u ai 'umr-i darā. †122.  
 612 (a).—BA.240, BNA.320, CR.320.  
 Far. 424.  
*Zb.*  
 613. Bā tū ba kharāb-e agar gīyām rā. VII. 1.  
 614. Bāst būdam parāda' az 'ilām-i rā. X. 149.  
 615. Bā mardam-i pāk-āy u 'ajl ānā. VII. 190.  
 616. Bar āb-e rawān u saba' al chum'i carā. VIII. 27.  
 617. Bar rū-i gul az āb-e nīqāh ast hanā. III. 31.  
 618. Būdē ki na-būdāt zī khur o khudā nīyā. VII. 141.  
*Zc.*  
 619. Husnā ki az mahābāshad parhā. XI. 7.  
*Zd.*  
 620. Dānī ba chi mē-sarand in jabbā-khā. VII. 168.  
 621. Dar bādīyā'ē 'ashq-i tū hamē raftam o. XI. 8.  
 622. Dar kīm-i 'adam khushā' budam guft khiz. XI. 3.  
 623. Dar har sahar bā va hamē goyām rā. XI. 23.  
*Ze.*  
 624. Raftand u zi raftagān yādē almad bā. VII. 103.  
 625. Rou bar mar-i afāk jīlān khāk ardā. III. 49.  
 Q1\*

21.  
 626. Sighar par kun ki harf-gün āmad rō.  
 626-a. Sāqi dilam az tu dar guḏār az hanūn.  
 626 (a) = Ch.45, A.519. *ds. of* 617.  
 Var. in Kamāl Jamāl [MS. d. 990 ff.].  
 VIII. 27.  
 †123.
22.  
 627. Farrāsh-i chaman bād-i shumāl az imrōn,  
 628. Kārdēm digar shīwā'i rindī āghā.  
 III. 32.  
 IX. 69.
23.  
 628-a. Gar bāde' khurī zi 'aql gardan parhā.  
 628 (a) = BMS.302, P.438, CR.1040. *Var.* 621.  
 †124.  
 629. Gar gohar-i qā'nat na-sūtam hargiz.  
 XI. 28.
24.  
 630. Lab bar lab-i kūm' burdam az ghāyat-i ān.  
 V. 29.
25.  
 631. Mā 'alāhī u āghā' u mastēm imrōn.  
 632. Mā la'abāngīnam u falak la'abat bar.  
 633. Māyēm shāde' rō-u-shab dar tag u tā.  
 634. Mā'ashūq ki 'unrāsh chu ghāmam bād darān.  
 635. Mā-parīdī ki chāt in mād-i majān.  
 IX. 172.  
 II. 5.  
 II. 3.  
 I. 32.  
 VII. 163.
26.  
 636. Waqf sāgar az khīā ai māyā'i nāz.  
 IX. 116.
27.  
 637. Har chand āgar gunāhgharam shab u rō.  
 XI. 56.
28.  
 638. Yā rab tu jamāl-i ān mahā mīhar-angiz.  
 XI. 6.
29.  
 639. Āghā-i dawān gashān-i in mārīn jā.  
 640. Az hādīshā'ī mamān-i āyīnā' ma-tār.  
 641. Al charāhī khānā khān dūn-parwar khā.  
 641-a. Al dū sar-u-kār bā karīm az ma-tār.  
 II. 2.  
 VII. 35.  
 II. 33.  
 †125.
- 641 (a) = Wb.220, Hs.354. *Var.* Addā [27].  
 642. Al wāqī'i asrār-i dāmā'ī hama' kās.  
 642-a. Tā chand ravī dar pā-i taqīd u qiyā.  
 XI. 42.  
 †126.
- 642 (a) = BMS.302, P.438, B.257, Hs.407. *Var.* Addā [Hs.] [28].  
 643. Dar khīrā' chī pāchī kī na-i rāh shānā.  
 644. Daryā-i mahī chī āi pādān chī hīrā.  
 644-a. Māyēm dar-lo gumbādī dārīnā' wā.  
 644-b. Sāqi tu ba ghaur-i man-i darwāh ba rā.  
 644-c. Sāqi āi sarī in jigarī chī ma par.  
 644-d. Sāqi naparī kī dardī az jān-i tu bā.  
 645. Murghē dīdam nīshānā' bar bānā'i tū.  
 VII. 126.  
 VII. 10.  
 XII. 29.  
 A.527, Ch.470. †127.  
 A.529, Ch.474. †128.  
 A.528, Ch.473. †129.  
 IV. 28.
311.  
 645-a. An āmadān-i bē-khabar az manā'ī dārīnā.  
 645 (a) = BMS.302, P.434.  
 646. An māi kī hayān-i jawīdānīnī bē-nāh.  
 647. An māi kī Khīdār khujānā' dārad pānāh.  
 648. Az nāmādhā' zard ma-kus chahā'ī dīkhā.  
 †130.  
 IX. 75.  
 VII. 54.

649. Ayyâm-i shabâb raft u khâl-i bâshamash. IV. 5.  
 650. Âi charâb marâ ma-kush ba bad-mâst-i khwîsh. II. 32.  
 650-a. Âi dîl chu jârâb-nîk na'î shâdân bâsh. †132.
- 650 (a).—Sh.394, BNp.143, BNp.72, Hk.437, Fajr. Afsâ (Hj.) (282).**
651. Âi dîl ma-jâh nî digarîn mâhrâm-i khwîsh. VII. 26.  
 652. Âi dîst dîl az jâh-i dîstîrân dar-kash. III. 50.  
 653. In yak dîl nî dam ki sindâ'î khush-dîl bâsh. VII. 131.  
 653-a. Bâ dîl guftam ki âi dîl kîf-i kîsh. XII. 30.  
 654. Bî-gadhâr dîl manâs'-i aqî u ma'îsh. VII. 67.  
 655. Bî-gîrîft marâ 'abq-i nigâr-i khush khush. IX. 173.  
 656. Pandê dîkamat agar ba man dîl-i pîsh. VII. 66.  
 657. Tâ chand kumâr 'arâ'-i nâdîm-i khwîsh. X. 32.  
 658. Tâ dîgi hayât nîyad az mang ba jîsh. X. 162.  
 659. Jîstâr ki 'aqî kharîd mî-manâdash. V. 1.  
 660. Khush bâsh ba har jâ-i mûshawwîsh-andîsh. II. 48.  
 661. Khayyâm agar bâdâ' parastî khush bâsh. VIII. 138.  
 662. Dar jû ma-nîgar dîrîd u dar pîsh ma-bâsh. VII. 11.  
 663. Dar kîr-qahî kîmâ'-garî rastam dîsh. V. 33.  
 664. Duniya gunâhîn ast u na-dîrî rîsh. VII. 33.  
 665. Dîgar na-kumâr umîd har madhhab-i khwîsh. X. 53.  
 666. Zîn ruh ki ruh-i râb mî-khewîrandash. VIII. 110.  
 667. Zulfî to ki shab-ravîz dâyam kîrâsh. IX. 160.  
 667-a. Zîhar to âi dîl nî Khudî âghâsh bâsh. †132.
- 667 (a).—BNp.12, Hk.9.**
- 667-b. Sâqî to mahî nî rû-i farkhanda'-i khwîsh. A.545, Ch.495. †135.  
 668. Sar must ba maikhîrâ' gadhâr kardan dîsh. IX. 17.  
 669. Sâr Amâdam âi Khudây az hastî-e khwîsh. X. 164.  
 670. Shad pîrî kharîd jawân na-gîrad 'abash. VII. 183.  
 671. Ghâm chand khvîr nî kîr-i nî-amada' pîsh. VI. 10.  
 672. Kû dîl ki bidîrad nafâsî azîrâsh. I. 11.  
 673. Gar 'abshîqî andar nap-i hijrîn mî-bâsh. IX. 50.  
 673-a. Mâi har kuf gîr u har dî 'ilâm bî-fârîsh. Sh.31, BERf.135.  
 674. Mâi gar dîl jârîm ast madîrmâsh mî-bâsh. Samâ Hk.1. †134.  
 675. Hafêd u dî mîllat and dar dîn hân u bâsh. IX. 76.  
 675-a. Yâ Râb to bîdîh marâ aranjâmî khwîsh. Sh.83, BERf.137.  
 676. Yak yak bunâram bîn u garâsh dah dah baksh. †135.  
 676-a. Sâqî qadâhî ki mî gadhârîm chu sham'â. A.532, Ch.496. †136.
- 'A.**
- F.**
677. An kîrm-i barînkâr ki ba a'wâ'î dî'â. II. 18.  
 678. Mâi dar qadâhî inqîl ki jîstâr kâfî. IX. 77.
- K.**
679. Âi Shâh-i âkhîrâs na-mî-dârî bîk. VII. 5.  
 680. Âi charâb-i falâk na rân shâdâ' na namâsh. II. 32.  
 681. Âi dîst-i to har jâmâ' mûmîlîk mîlîk. I. 37.  
 682. Bas pairâhîst 'umr ki har shab adîk. IV. 38.  
 683. Tâ kû nî jâfâhî-i to âi charâbî falâk. II. 28.  
 684. Ruhî ki mûrâmâ' hast dîstîh-i khâk. IX. 118.

- 684-a. Rost ki barrand in tazai gar az khāk. BNh.416, Hd.459. †157.  
 685. Gar pulah nayāham zi falak jung tūak. II. 40.  
 685-a. Gar faql kum zi kardagi kai dāram bāk. †158.

685 (a).—BNh.399, S.112, BM.318, Hd.29, CR.1066.

Pop. (U) Shakh Jan: (2) Aḥad [H.4] [R.5].

686. Hān jahāz darūd u dāman-ē shah shud chāk. III. 16.

G.

687. Khayyām zamāna' az kasī dārad nang. VI. 22.  
 687-a. Har shab ki sanam dar kham-i ghū-i to chang. †159.

687 (a).—Fr.306, B.384, H.414.

L.

- 687-b. Ajaib-i wajūd jumla' naqshand u khayāl. †140.

687 (b).—B.383, BM.317, BNh.312, CR.1092.

A reply to 681.

688. Az jirm-i haql-i khāk tā ouj-i ruhal. IV. 41.  
 689. Araf-i haql-iqat na-shawad ḥall ba awāl. VII. 13.  
 690. Andar ruhī dīn du ka'aba' āmad ḥāqī. VII. 29.  
 691. Ai dī madhūzu naqshat shahī ḥāqī. III. 51.  
 692. Ai 'umr-i 'ariz dāda' har bād-ē jahāl. VII. 68.  
 693. In jūrat-i kum jumla' naqsh ast u khayāl. IV. 54.  
 694. Bār-ē gham-i 'ishq shakār kyad dīl. IX. 40.  
 695. Bā sarwā-qadē tū'ā-tar az khirman-i gul. IX. 119.  
 696. Bi-gadhār dīl wānawā' ē filr-i muḥal. IX. 120.  
 697. Tā kai sūd ḥadīth rūzī nī azal. IX. 121.  
 698. Chād az gham u ghupā' ē jīhān qālliqāl. IX. 122.  
 699. Chān bād ba ruf-i ē rasīdan muskīl. IX. 174.  
 700. Dar az magudhār hēch suḍki muskīl. IX. 123.  
 700-a. Sāqi to ba ḥam u juratī khirman-i gul. A.577, C.513, Hd.343.  
 †142.  
 700-b. Sāqi qadāyāt dīh ba marā' shāhna' ḥāl. A.578, C.516, Hd.341.  
 †142.  
 700-c. Sāqi ki rasad ba waqlat az yārīyī 'aql. A.576, C.514. †143.  
 701. 'Ishq ba kamāl u dīl-ruḥ-ē ba kamāl. IX. 52.  
 702. Kas khud u jahān rē na-dīdāt ai dīl. X. 87.  
 703. Mai bār kaf-i mas nīh ē bar-īwar ghulghul. VIII. 212.  
 704. Mai khur ki na 'īm dast girad na 'amal. IX. 124.

M.

Mā.

- 704-a. Ātash-sara' ē sākhtā' ē sang bahām. XII. 51.  
 705. Ān āh ki pēsh-i hēch maḥram na-mānam. I. 35.  
 705-a. Ān but ki nī 'ishq-i ē chuniz ḥairānam. †144.  
 706 (a).—Fr.311, B.304, H.414.  
 706. Ān bīh ki nī jūm u bādā' dīl shād kumām. IX. 27.  
 707. Ān charkhē falak ki mā dar ē ḥairānam. II. 5.  
 708. Ān bahām' ki az ajal gurtān gardam. IX. 28.  
 708-a. Ārshā ki banām-i nēk mē-khordnandam. †145.  
 709 (a).—H.408, H.41.  
 Pop. 'Aḥad [Hs. Abū Sa'īd Abū Khayr [24.].  
 709. Az bādā' shawad takābāt az arshā kam. IX. 38.  
 710. Az Khāliq-i Kirdagār u az Rabb-i Rahīm. XI. 20.  
 711. Az rūyī to shād shud dīl ghāngīnam. I. 45.

- 710-a. Az 'ahq-i na man dard-i dil andôshu' am. †148.
- 711 (a)—58.29, BN.79, BCR.136.
712. Az man bar Khayyâm rusted salâm. †147.
- 712—Hw.668, J.424, N.517, W.348, CR.1052.
713. Az man bar Mûşafâ rusted salâm. †148.
- 713—Hw.667, J.423, N.516, W.348, CR.1050.
- 713-a. Az nah pîdar ô chahâr mikdar xâdam. BNB.447, Hd.443, Afzal (307). †149.
714. Afsh ki bôlîda' fardîda' shudâm. II. 13.
715. Imtâ ki nîst dar tarîk dîkâm. IX. 79.
716. Ai lûki qat hayât-i jân jânâm. I. 48.
717. Ai charkh zi gardîsh-e tu shuhsarî nayâm. II. 29.
718. Ai dîst biyâ tî ghams-i fardî na-khurâm. III. 54.
719. Inîd chu na khvâst ân chi man khvâsta' am. VI. 2.
720. Ai musîc shahar az to pur-kâr-tarîm. X. 107.
- Mb.*
721. Bâ dîhar-i khud dast dar Sghîsh kunâm. IX. 169.
722. Bâ rahmet-i tô man az garah nandêdam. XI. 42.
723. Bâ mîfî to gar dast-darîd kardâm. IX. 199.
724. Bâ naft hamêsha' dar na-burdâm chi kunâm. XI. 34.
725. Bar khud dar-i kîm-i ârûsh bar-bastâm. X. 134.
726. Bar-âhinam u 'am-i bâda'-ê nêb kunâm. IX. 29.
727. Bar-khiz u bîkîr pây tî dast nasâm. VIII. 115.
728. Bar-khiz u biyâ ki chûng bar chûng nasâm. VIII. 114.
- 729-a. Bar-khiz u biyâ tî masî gulrang kashâm. Var. of 769.
729. Bar madrasê-i khâk khushagîn mî-bînam. V. 3.
730. Bîh nîn nabuad ki yâr 'ulâst alâm. X. 152.
731. Bê-bâda' na-bâda'am dast tî hastâm. IX. 20.
- Mp.*
732. Pâk az 'adâm êmadâm u nâpâk shudâm. VII. 177.
733. Paivasta' zi gardîshê falâk ghamginâm. II. 25.
- Mt.*
734. Tâ chand asî-i 'aqî-i har-rûna' shudâm. V. 36.
735. Tâ chand malîmat kumî ai sâhid-i khâm. X. 99.
736. Tâ pan na-bari ki az jûsh mî-tarâm. XI. 18.
737. Tâ pan na-bari ki mî zi idâm budâm. I. 44.
738. Tâ pan na-bari ki man ba-khud mujûdam. X. 71.
739. Tâ kai zi jaffî har kasî nang kashîm. III. 12.
740. Tâ kai waraqê 'umr ba gharn dar dîkanam. VIII. 103.
741. Tarâm ki chu ba'ad asîn ba 'ilâm na-râm. VIII. 103.
- Mj.*
742. Jîkê mai dîn ki bî dîlê ghamdikâm. VIII. 106.
743. Jîkê man u tô namêna'-ê parkîrâm. I. 46.
744. Jînam zi dirêgh-i dî ba dard az muqlm. XI. 16.
745. Jûz hast-i Khudâ nîst yaqlm mî dînam. I. 1.
746. Chândîn ki zi khud nîst-tarâm hast-tarâm. X. 58.
747. Chûn itash agâr zi Isâmîn dar gusharâm. VIII. 18.
748. Chûn nîst muqlm-i mî dast dar muqlm. X. 46.

- Afkā.*  
 748-a. Khud rā shab-u shu dar sharāb anshām. †150.  
 Sc.370, BMD.347, Pb.376, Ha.321. †150.  
 748-b. Khushd ba gil nihēt me-na-tarānam. XII. 32.
- Ad.*  
 749. Dar pāi ajal chu man var afgandā' shawam. X. 158.  
 750. Dar jurtan-i jam-i jam jihan paimodam. VII. 180.  
 750-a. Dar khānā' nāst chu khush binīstam. †151.  
 750 (a).—Pb.384, Ha.328, Hb.475.  
*Par.* 774.
751. Dar dāman-i yār-i bēwafā chang zandam. IX. 90.  
 752. Dar dāpara'ē wajūd dār āmadā' am. II. 12.  
 753. Dar rāh-i tu tā asp-i khirad tākhtā' am. XI. 1.  
 753-a. Dar 'ishq-i tu dīl raft u xi jān mē tarām. †152.  
 753 (a).—Pb.385, Ha.331, Hb.478.  
 754. Dar 'ishq-i tu pad gūna' malāmat bi-khadam. XI. 4.  
 755. Dar majd āgar-chā hā-niyā āmadā' am. X. 101.  
 756. Dar malādatā' 'ishq nīyāt dāram. IX. 140.  
 757. Dushman ba-ghalaq guft ki man filūkam. X. 153.  
 758. Dīl farq na-mē-kunad karāt dīnā' xi dām. X. 55.  
 759. Dīnā' chu rahat u mā dar ā mūmānam. IV. 32.  
 760. Durūyā chu farāst man ba-jur san na-kunam. X. 70.  
 761. Digar gham-i in gardish-i gardān na khurām. II. 60.
- Ar.*  
 761-a. Rangē ki az ā ha-kār nāyad māyēm. Sb.90, BER.162. †153.  
 761-b. Rōst ba nazāra' dar kharābāt shudam. †154.  
 761 (b).—Pb.389, Ha.333, Hb.480.  
*Parody of 770.*  
 762. Rōst ki ba kō-i kīna-gar mē gudharām. V. 35.
- Ar.*  
 763. Zān pēsh ki az zamāna' dīdē bi-khurem. IX. 19.  
 763-a. Zān pēsh ki rōngār bar-girad gām. †155.  
 763 (a).—BMD.375, Ha.304, CR.3075.  
 763-b. Zahar az gham-i jihan u māi tūyākam. Var. 713.  
 764. Zingina' ki man kār-i jihan mē-bīnam. X. 141.
- Ar.*  
 764-a. Sāqī qadāshē bideh ki az gham rīham. Hb.337, C.549, A.579.  
 †156.  
 764-b. Sāqī qadāshē ki kuhā'ē jākūrem. Hb.339, C.550, A.580. †157.  
 764-c. Sāqī qadāshē ki mast-i dīdā-i tu am. Hb.340, C.551, A.581. †158.  
 764-d. Sāqī raparē ki hamdam-i gham mā am. Hb.341, C.552, A.582. †159.  
 764-e. Sāqī qadāshē ki 'ishqē rū-i tu am. Hb.343, C.554, A.584. †160.  
 764-f. Sāqī nāzar az tu gar na-ē blāgh kunam. Hb.344, C.555, A.585. †161.  
 764-g. Sāqī qadāshē ki halqā'-dar-gēsh-i tu am. Hb.345, C.553, A.583. †162.  
 764-h. Sāqī qadāshē ki dīl ba daryā āganam. Hb.346, C.556, A.586. †163.  
 764-i. Sāqī xi sharāb-i shauq mā bi-khabarām. Hb.346, C.557, A.587. †164.

- 764-j. Sâqi sakhs az toha'i pînân na-kunam. H2.347, C.358, A.358. †163.  
 764-k. Sâqi qadaht ki man ba bustân na-ra'am. H2.348, C.359, A.359. †166.  
 764-l. Sâqi nagarê ba man kun az luji 'amin. H2.349, C.360, A.360. †167.  
 764-m. Sâqi zi ghazâl to ti kal az dast shawam. H2.350, C.361, A.361. †168.  
 764-n. Sâqi qadaht ki az ghazâl-e dil miram. H2.351, C.362, A.362. †169.  
 764-o. Sâqi to marî alâha'i man chi kunam. H2.352, C.363, A.363. †170.  
 764-p. Sâqi qadaht ki jû turâ banda' nayam. H2.353, C.364, A.364. †171.  
 764-q. Sâqi nagarê kas hamu' dil-shêtaram. H2.354, C.365, A.365. †172.  
 764-r. Sâqi nagarê ki man u shadi hastam. H2.355, C.366, A.366. †173.  
 765. Sar-hajqa'-i rindân-i kharidât manam. X. 96.  
*Mh.*  
 766. Shabbâ gadharad ki dida' barham na-zarâm. III. 12.  
 767. Shad da'awa'-i dîdî dar in dair harâm. X.130.  
*Mj.*  
 768. Subh ast damê bar mai gulrang nasim. III. 18.  
*M'a.*  
 768-a. 'Aham ki dar ô yak dam-i bî-gham na-nasim. Var. 766.  
 769. 'Id ast biyâ ti mai gulrang kâhâm. III. 13.  
*Mj.*  
 770. Farîn ifatâ ki man-i gharrâh chodam. IX. 186.  
*Ml.*  
 771. Kunjê u du qur' az jûân bîguzdam. X. 49.  
*Mg.*  
 772. Gar sakht shawam chu mang bar-dârandam. X. 137.  
 773. Gar dar gîr chaghina' parvâs kunam. XI. 21.  
 774. Gar man si ma-yê naughina' mastam hastam. X. 135.  
 775. Gar man gunha' rûl manî gardizam. XI. 24.  
 776. Gufam ki digar bâda'-i gulân na-khuram. X. 100.  
 777. Gul guft chûn ki man kunîn mâ' ayam. III. 39.  
 778. Gul guft ki dast zar-fâhân barzam. VII. 102.  
 779. Gul guft ki man Yûsaf-i Mîrê chamanam. III. 40.  
 780. Go-yand marî ki mai-parastam hastam. X. 135.  
*Mn.*  
 781. Mâ asar u Khân u tij kâ bi-farshâm. X. 61.  
 782. Mâ bâda' talîh talîh-i dîrîna' khurâm. X. 60.  
 783. Mâ khîraq'-i mahd dar ast khum kardâm. X. 60.  
 783-a. Mâ dar talâh-e jam-i humâyn-i jamîn. H2b.303, H2d.440, Afzal [334]. †174.  
 784. Mâ kar mai bîkhasî jarab-nâk shudâm. X. 63.

785. Mâyem dar-âfêde' chên mugh ba dâm. VI. 6.  
 786. Mâyem ki aql-i shâdî & kîn-i gharâm. VII. 174.  
 787. Mâyem ki varmasti sharîbên mudâm. X. 65.  
 788. Mahram hasti ki bî tu gýam yak dam. X. 126.  
 789. Ma'âdeya' 'ayîn bîd namâ-dânjam. I. 40.  
 790. Maqqûd zi jumla' âfarînash mâym. VII. 179.  
 791. Man bâde' khuram wa bîk masti na-kuram. X. 100.  
 791-a. Man lunda'-i ân zulf-i saman-pôsh-i tu am. †175.  
 791 (a) = 16.47. P. 400.  
 792. Man bî mai nâb nistam na-tuwânem. IX. 26.  
 793. Man dar Ramadân ehm' agar mâ- khuram. X. 118.  
 793-a. Man dôh dar krazh-i rûyet har-dam. †176.  
 793 (a) = 36.112. BERI.362. BNa.86.  
 794. Man gâhî-i nâb u hasti dînam. IX. 25.  
 795. Man gar varq' 'umr ba ghar dar shikanam. Var. 140.  
 796. Man gushar-i khud ba qimâtî kam na-dîham. I. 31.  
 796-a. Man mai zi barîk tang-dasti na-kuram. Reply to 791. †177.  
 796 (a) = St. Rem. 296. LN.341. P. 41. [Rem. 174].  
 797. Mâilam ba sharîh-i nâb bâhad dâyam. IX. 24.  
 Ma.  
 798. Nai az sar-i kar-i bî khahî mâ nasam. XI. 19.  
 Ma.  
 799. Hân cî ba sharîbât khurshî bi-nasam. VIII. 5.  
 800. Har-chand ki mai khilâf-i dîn hast war ham. X. 100.  
 801. Har rô pagîh dar kharîbât shawam. XI. 41.  
 802. Hargiz ba tarab sharbatî âb na-kuram. IV. 2.  
 803. Hargah ki daris sabz' tarabîk shawam. III. 36.  
 804. Hângâm-i gul ast câhtiyet bî-kuram. III. 23.  
 Ma.  
 805. Yâ Rab ba tu dar gushkham bi-pâdîram. XI. 29.  
 806. Yâ Rab tu gîlam drîshu' man chî kunam. XI. 29.  
 807. Yâ Rab chu bi-khâneram umr'ânâ gýam. XI. 33.  
 808. Yâ Rab man agar gumîh bî-hadd kardam. XI. 3.  
 809. Yâk jou gham-i ayyâm na-dârêm khushâm. X. 50.  
 809-a. Yakchand sâbi bâde' & jâm shudâm. †178.  
 809 (a) = W. 26. 3. 26. P. 413. B. 368. P. 365. BNa. 369. CR. 1066.  
 810. Yak chand ba 'ilm u 'aql dar-kûr shudâm. X. 56.  
 811. Yak chand zi kôdâkî ba ustâd shudâm. VII. 133.  
 812. Yak dast ba Musaffem u yak dast ba jâm. X. 131.  
 813. Yak rô zi band-i 'aql shâd nayam. X. 57.

N.

- Na.  
 814. An jâm pâyîlâ' bîs ba jân âbistan. IX. 80.  
 815. An râ ki waqlî ast bar ahvâl-i jîhân. VI. 3.  
 815-a. Anâh ki kunand de'awa-ê 'ilm-i ladhun. Sh. 99. BERI. 379.  
 Afdal 1331. †179.  
 816. Ahvâl-i jîhân bar dilam ânâ mâ-kun. XI. 55.  
 817. Az garîbî-i in dâyara'-ê bî-pâyân. II. 51.  
 818. Aurâd azal râ na ta dâf u na man. VII. 144.



819. *Almūs ki masad hāzār dastān dastān.* III. 21.  
 819-a. *Imrōs dar- in samānā'-ē 'ahad-shūtan.* †180.  
 819-a.—Sb. 23, BÉRI. 132, Vag. (1) Afidā [334], (2) Hafiz,  
 (3) Farfābī (Rampis 1821).  
 820. *Āi ānī-tu-i khulāq'-ē kum u mahm.* IX. 123.  
 821. *Āi dām' jawān bihōm az in pī-i kohan.* VII. 20.  
 822. *Āi charkh hamāsha' dar na-bardī bā man.* II. 38.  
 822-a. *Āi dīl hādhar az masī u makhmūrī kun.* XII. 33.  
 822-b. *Āi dhāt-i musannaf'-ē tu pāk az musqān.* †181.  
 822 (a).—Sb. 443, P. 160, CR. 1090.  
 822-c. *Āi dīl chī kīfī kunad musāharawish būdan.* Abu Sa'īd (Hv.)  
 Sb. 31, BÉRI. 135. †182.  
 823. *Āi gashu' shab ē rōz ba duniyā nigārān.* VII. 5.  
 N4.  
 825. *Bā 'ibq hawā yār na-khwāhad būdan.* IX. 49.  
 826. *Bā har bad u nek rōz natawān guftān* Hw. 739. Same as 100-a.  
 827. *Bār khān-i gham pāshā-i man rahmat kun.* XI. 52.  
 828. *Bār khā u ma-khar gham-ē jishnī gadharān.* IV. 15.  
 829. *Bār mājī-i 'aql mīndagānī kardān.* VII. 12.  
 830. *Bā-shmā zi man āi vāda'i yārān-i kohan.* II. 43.  
 N5.  
 831. *Tā bi-tawān khidmāt-i rindān mē-kun.* VII. 123.  
 832. *Tā charh dar-in musqān-i bēdād-garān.* IX. 147.  
 833. *Tā kai gham-i ān khurām kar in dāir-i kohan.* VIII. 78.  
 833-a. *Tā kai gham u andāsha'i gardān khurdān.* †183.  
 833 (a).—Sb. 440, P. 232, CR. 1092.  
 834. *Tō āmadā'i ba bādshāhī kaedān.* VII. 4.  
 N6.  
 835. *Jān maghr-i haqiqat ast u tan pōst bi-būn.* VII. 176.  
 835. *Jāshā hama' āh gash u dīhā hama'khōn.* I. 7.  
 N6k.  
 836-a. *Charkh-e falak az bahar-i tu bigirist mahm.* †184.  
 836 (a).—Sb. 458, P. 126, 141.70, Vag. Afidā [349].  
 837. *Chūn hajl-i kāmāl dar in shōstān.* IV. 57.  
 N7.  
 839. *Khawāh ki nihād pēsh-i tu gardān gardān.* III. 2.  
 N8.  
 840. *Dāram āi jafā-ē falak-ē āina' gūn.* II. 27.  
 841. *Dānī ki chīrīst toba' nā-kardān-i man.* X. 108.  
 842. *Dar jān-i piyālā' jān rawān ast rawān.* IX. 81.  
 842-a. *Dar halqā'-i faqr āy u shāhī mē-kun.* †185.  
 842 (a).—Sb. 110, P. 419, Sb. 388, P. 125.  
 843. *Dar dām-i balā' dāna' tu plāhī yā man.* XI. 10.  
 844. *Dar dāman-i in charkh-i zo-angīzī kohan.* II. 40.  
 845. *Dar qulm ba qoul-i hēch kar kār mē-kun.* VII. 88.  
 846. *Dar 'ilām-i khāk az girān āl ba girān.* IX. 153.  
 847. *Dar 'ibq agar qadam zani mo'jāzān zan.* IX. 51.

- 847-a. Dar muk-i khudā tazarruf āghāz ma-kun. XII. 36.  
 848. Durūsh zi tan jāma'-i šūrat bar kun. VII. 120.  
 848-a. Dil-olāhāgān dar pāi kār and ma-kun. BNb.455, Pc.343.  
 849. Dīsh az sar-i yāq u az pāi-ē dil-i man. Afzal (355) 1166.  
 850. Dē bar lab-i jā-i bē nigārd mowān. IX. 92.  
 VIII. 132.  
 Nr.  
 851. Rindē didam nihista' bar rū-i zamīn. IX. 126.  
 851-a. Rāfiam ki darīn marwā bēdid budan. XII. 35.  
 852. Rūst ki nē sō gudhāshā' az yād ma-kun. VII. 46.  
 853. Rūst ki muqaddasīn-i khāk mādan. I. 32.  
 Nr.  
 853-a. Zawwaj hamā' dōst ramūdi bē man. 1187.  
 853 (a).—BNb.82, BM4312, A.746, CR.1182.  
 854. Zin gumbed-i gardīdā' bad-af'āz hē. VII. 47.  
 Nr.  
 854-a. Šāqī tu ba mas'ū-i gawāhē dil-i man. 1188.  
 854 (a).—Hb.361, Ch.518, Hd.161, A.711.  
 854-b. Šāqī ghām-i dīn kuš kherad jān-i šadr. 1189.  
 854 (b).—Hb.365, Ch.514, Hd.158, A.715.  
 854-c. Šāqī dil-i man sūkt nāqar bar man kun. 1190.  
 854 (c).—Hb.366, Ch.521, Hd.156, A.716.  
 854-d. Šāqī qadāb-ē dīn ō dil az ghām bi-rahān. 1191.  
 854 (d).—Hb.362, Ch.520, Hd.159, A.712.  
 854-e. Šāqī nāqar ba 'ashīqē mahmūd kun. 1192.  
 854 (e).—Hb.363, Ch.520, Hd.160, A.713.  
 854-f. Šāqī qadābē ki nāq' āghāh man. 1193.  
 854 (f).—Hb.364, Ch.521, A.714.  
 854-g. Šāqī hamā' zakhm-i ta'arū' shod mas'ū-e man. 1194.  
 854 (g).—Hb.365, Ch.522, A.717.  
 Nr.  
 854-h. Shud dīdā' ba 'āshīq rah-nāmīdē dil-e man. 1195.  
 854 (h).—BNb.92, BM4318, A.740, CR.1194.  
 For: (1) Kama' hawā' (MS. 1000 H.) [A.K.]. (2) Ala Sūd (Hb.).  
 855. Sharmat nāyad azīn tabāhl kardan. VII. 80.  
 Nr.  
 856. Šayyad na'f hadīth-i makhshir ma-kun. VII. 112.  
 Nr.  
 857. Qumē mutafakkir and dar madhāb u dīn. X. 6.  
 Nr.  
 858. Kai nīst dar īn guft-u-shunūd hamdām-i man. X. 144.  
 Nr.  
 859. Glāwēt dar āmān u nāmāsh parwān. X. 127.  
 860. Gar bar fahkām dāst bodē chūn yādān. II. 41.  
 861. Gōyand marē ki mai bi-khar kamār azīn. X. 103.  
 Nr.  
 862. Mīkin dīl-i dardmān-i dīwān-i man. IX. 82.  
 863. Ma-shaw makhm-ē zamīnā'-āz āmānā'gān. IX. 127.  
 864. Mai khurdan u gīd-i gūrahān gardīdān. X. 68.

- Nā.*  
 865. Nā-tuclān dī-i shād rā ba-gham farīdan. IX. 128.  
 866. Nang ast ba mām-i nāh masbūr shudan. II. 61.
- Nā.*  
 867. Har rūz ba gardāsh-e tu zi charkh-i kuhān. Meaning not clear.  
 867a.—Hy.399. BM4.32. HL.36. BMc.33. Hc.395. Bb.382. BPe.22. A.690.  
 LCR.393=1110.  
 Vag: Addā [Hv.]. †196.
- Nā.*  
 868. Yā Rah zi qabūl u az radam bīr rahān. XI. 51.  
 W
- Nā.*  
 869. An qay ki har charkh kamē asd pashū. IV. 47.  
 870. Az āmadān ē raftān-i mī sūdē kū. II. 9.  
 871. Az tan chu rawad rawān-i pāh-e man u tū. V. 6.  
 871a. Aḥad dar-i dīl mē-marū khīr dīl kū. †197.  
 871 (a).—BNb.413. Sb.280. Pn.128. Vag: Addā [366].  
 871a:—Vag: (a) Aḥad kirmārū [Hv.]. (3) Sa'd ud Dīn  
 Hamawī. [Rompis 1991]. †197.  
 871b. Afḡāl tu ba har khīrāl maghrūr ma-shou. †198. BNb.454.  
 Pn.129. Rumī [Hv.] Afḡāl [366].  
 871. Aī sh-i ḥayāt muḥmās andar lab-i tū. IX. 162.  
 872. Aī āndī pūdīd gasham az qudrat-i tū. XI. 12.  
 872a. Aī ūj zi ʿE ʿamrak zi sharaf har var-i tū. BNb.374. Hb.12.  
 †199.  
 874. Aī dīl zi ghamē jīhān kī guftat khūn shou. IV. 36.  
 875. Aī rafta' ba chavān-i qaḡl hamchū gh. VI. 19.  
 876. Aī zindagi ē tan ē towḡnam hama' tū. I. 9.  
 876a. Aī munda' ba tadḥwīr-i farḥīnda' girou. Var. 886.  
 877. In charkh-i falak bahar-i halāk-e man u tū. II. 53.
- Nā.*  
 878. Bar dār piyāla' ē sabē zi dīl-jū. VIII. 127.  
 878a. Bārūn zi tahayyur zi pīnār chīst biḡb. XII. 36.
- Nā.*  
 879. Chūn būda' khūn zi 'aql bē-gara' ma-shou. IX. 129.  
 880. Chūn raft zi jam jushar-e roshan-i tū. V. 3.
- Nā.*  
 881. Dar dīdā'i tang-i mūr nūr ast az tū. I. 8.
- Nā.*  
 882. Rōsh kī buad waqt-i halāk-e man u tū. IV. 49.
- Nā.*  
 883. Zāhid na kunad gusāh kī qahārī tū. XI. 31.
- Nā.*  
 883a. Saql naḡarē laḡ-i dīlārī-i tu kū. †200.  
 883 (a).—Hb.268. Ch.683. 144.139. A.762.  
 884. Sīr az hama' nā-kānā nīhān dārī tū. VII. 21.

- W<sub>2</sub>.  
 885. Gar bā khiradī tu jās eš banda' ma-shaw. VII. 71.  
 885-a. Gar khirad u 'ulad ast ma-māya'ī sh. BNB.385, Hd.413.  
 Afsh. [386]. Tanu.
- W<sub>3a</sub>.  
 886. Mayēm khiradīr-i mayē kuhā' u son. N. 89.
- W<sub>3b</sub>.  
 887. Nā kardā' gundh dar jūsh Kēt bē gō. XI. 37.
- W<sub>3c</sub>.  
 888. Yāqūt-hād la'ālī Badakhshānī kō. VIII. 103.
- H
- H<sub>1</sub>.  
 889. An bāda'ī khushgawār har dastam nīh'. VII. 49.  
 889-a. An gura'ī kī bud sahaq zī gardūn burdah'. ↑202.
- 889 (a) — 88.301, 144.470.  
 889-b. An nīn jūsh chunāki pāndāshā'ī. BNB.402, Hd.92. ↑203.  
 890. Az āshā u bād u āh u khākēm hamah'. VII. 142.  
 890-a. Az bāda'ī la'āl u jām-i chūn firgah'. ↑204.
- 890 (a) — BNB.472, P.364, CR.1117.  
 890-b. Az has kī shikasta' bāz bastam tobah'. ↑205.
- 890 (a) — 88.491, P.311, CR.1118.  
 Fag. [37] / An nīn Zaqī (I) Salma Saqī. (H<sub>2</sub>).  
 891. Az dar-i 'ulūma zahd bi-gurid' beh'. IX. 88.  
 892. Az harchī na khurramīst bāshī bāy'. IX. 130.  
 893. Andāz-i 'unr bēh har shast ma-nāh'. IX. 131.  
 894. Ai bē-khahar az kār-i jūsh bēh na'. VII. 140.  
 895. Ai pāyī shara' har sar-i āfāk madah'. I. 56.  
 896. Ai dar rah-i bandagīst yakhūn kīh u mīh'. XI. 50.  
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- 896 (a) — BNB.491, RP.389, Hd.102. 'Amr [M.N.] Afsh. Tan [384].  
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 x 3. Andāha' u fikar-i āh u nān nist marā. RPe. 129.  
 x 4. Ai kākū shud az bufat ādamā paidā. H. 120.  
 x 5. Ai Khwāja' chu dar shamāz bāhi fardā. BNj. 47.  
 x 6. Ai chūm shudā'i bandā'i farmān haqq rā. BERA. 19.  
 x 7. Ai dōst mashou ba 'āsh dushman khudrā. BERA. 21.  
 x 8. Ai didā'-i roushan ō jālū-i dilē mā. BNj. 21.  
 x 8-a. Ai sūr-i tu dar ghāfē Adām paidā. H. 19.  
 x 8-b. Ai sham'a ruhshat bā'ūb-i jān āmī-e mā. HGa. 401.  
 x 8-c. Ai kardā' karmāh-i tu yād ast marā. H. 15.  
 x 8-d. In zulf-i tu ashāb-i parshānī-e mā. HGa. 400.  
 x 9. In khāna'-i tan ki haqq bīnā kard az mā. BERA. 20.
- Ab.**  
 x 10. Bāz āy ki az jān atharē nist marā. H. 16.  
 x 11. Bāl-e amal ō dām-i havas nist marā. RPe. 125.  
 x 12. Bībūridan-i tō zi mā chīrē shud jamānā. BNa. 85.
- Ac.**  
 x 13. Jārūb-i barshamā na rūyad khat rā. H. 12.  
 x 14. Jāyē ki ba martiat mai andar sarhā. RPe. 119.  
 x 14-a. Jāyē ki nāhānā bē nāhānast ānjā. LN. 990. K.I.  
 x 15. Jama'ē mashghūl-i mīsharhā ō kīshā. RPe. 130.
- Ad.**  
 x 16. Charkhē falak az yār jodā ākhē marā. HGa. 334 = 350.
- Aā.**  
 x 17. Khush kun nafasē jān u dilē shaidā rā. BMa. 14. Par. 16.
- Ad.**  
 x 18. Dardā agar masaddiqi duniyā rā. BNj. 57.  
 x 19. Dardā ki dil az dard-i tu farūd marā. H. 14.  
 x 20. Dardē az ajal ki nist darmān dā. H. 11.  
 x 21. Dar ka'aba' agar dīl tu-i ghair ast marā. H. 17.  
 H. 17. Abu Sa'īd [Hv.].
- x 21-a. Dar maikada' dīkh hādīf guft marā. HGa. 410.  
 x 22. Dar hije-i tu marda' nā towānam barjā. HGa. 386.  
 x 23. Duniyā shahrā u Qasr ō Khāqān rā. Sc. 435.  
 1. Abu Sa'īd [Hv.]. 2. Aḥmad Kirmānī [Hv.].
- x 24. Duniyā ki farāh mā dīhad mardān rā. H. 10.  
 x 24-a. Dī shāma' zad ān māhi chaman ghū rā. HGa. 385.  
 x 25. Rangē zi gul-e gulāb dīdand marā. RPe. 128.  
 x 25-a. Rōz āmad u bar dōkhtam az gham lab rā. LN. 907.  
 x 26. Rōzē ki ghāmat mūmīn-i jān būd marā. H. 15.

- Ag.*  
x 26-a. Zulfé to chunân biâd bar bîd marî. LN.367. K.I.  
[1010 H.]  
x 27. Zinat na ba jâma' ast ai marî-i khudâ. Hg.9
- Ah.*  
x 27-a. Shâdî chî kunam ba nâm-i gharrâ-i turâ. LN.336. K.I.  
x 28. Shud râ-i anâ maikada-ê manzî-i mâ. HGa.353.
- Aj.*  
x 29. 'Ushshâq ba dargahat asir and biyâ. A.3. Sa'âdî [S.J. O.U.]
- Aj.*  
x 30. Faryâd u fughân zi dard-i daharast marî. Hb.8.  
x 31. Fasq ast u fasâd u dard bar râz'-i mâ. Hp.13.
- Ag.*  
x 32. Gar bâ to am az to jârdham Ad'hamâ. BNB.369.  
x 33. Gar harda' zi marti ankharê goft kharâ. HERa.18.  
x 34. Gar râh kîlîd-i bakht dar panja'-i mâ. HGa.332.
- Am.*  
x 34-a. Mâyem ba dard-i dîl griftâr marî. LN.380.  
x 35. Majmû'a'i 'ilm u faql u 'îz ô shân râ. RPa.197.  
x 36. Markab ba rahê 'ishq marîfêd shurmâ. BNj.35.  
x 37. Mamûrîy hadim khâq râjâd khud râ. Hc.383.
- AA.*  
x 38. Har chand nabînê zi jîhân musnaq râ. HERa.40, Fumâhî  
[Rempis Vag. 6.].  
x 39. Yâ Rab nafasê zi mâ judâ kun mâ râ. RPa.140.
- B.
- Ba.*  
x 40. Az nafs-i badam judâi mē dîh Yâ Rab. Hp.21.  
x 41. Ai bēkhâbar az ma'arî-e khud hamchu kabâb. Hc.295.
- Bb.*  
x 42. Bahrîst haqiqat ô jîhân muspî sarûb. HERa.28.
- Bch.*  
x 43. Chashmê to hamê dîshî dilam râ ba 'adhâb. LN.374 K.I.  
[1010 H.]
- Bd.*  
x 44. Dîrî zi payê chashm-i bad ai dard-i khushâb. LN.417. K.I.
- Bg.*  
x 45. Gar dhat-i khudîwand shavad kashî-i qulûb. BMa.18.  
x 46. Gasham ba wîqâ-i yâr firbê imshâb. Hx.1.  
x 47. Gâyand sharb kam khur ai pirê kharâb. Sb.83. Mujîd  
Hamagar [Rempis 20].
- T.
- Ta.*  
x 48. Arash kî ba jah'î jângadiz âmada' ast. LN.368. K.I.  
[1010 H.]  
x 49. Âmad gul u bar takhî-i zamarrud binîshast. Sb.171.

- Ta.
- x 50. An āzād-i āfāda' ki 'shiqshiq laqab ast. Ha.207.
- x 51. Anjī ki tūyi ba pā u az na turdān raft. Sc.451. [M.N.]  
'Amīr [Hv.]
- x 52. An dam ki . . . . . jū man si jash nist. HGa.378.
- x 54. An rā ki hālā ādagi 'dat u khōst. RPh.105. Rumi [Hv.]
- x 55. An shih-i haqiqat ki jūānā jān ast. BERA.168.
- x 56. An kas ki si azār-i khodā āgh ast. RPh.62.
- x 57. An kōdak-i na'al band dā andar dast. ENc.57. Mahāsi  
[Hv.]
- x 58. An kō madad az na'ādan-ō doulas yaft. Sh.120.
- x 59. Award jash ruqqa'i mākīn raqaman. Ha.207. Jāmi [Hv.]
- x 60. Bān chu bar khūqat-i Adam nigariat. Ha.159. Amīr Hossain  
[Hv.]
- x 61. Almad khōyē ki 'lāmē banda'i dat. Khayāhān 'Erfin.
- x 61-a. Az hāzi kaffi tu chūn bar āmad shāst. LN.415. K.I.  
[1010 H.]
- x 62. Az pursh-i mukhlisān agar nangat nist. BERA.171.
- x 63. Az jom-i qad-e baland u sulst shastat. Wbed.202.
- x 64. Az charh-i falak dū pad 'ajīb bar khōst. BERA.34.
- x 65. Az rōi aāl 'shiq-i butān qūn-i man ast. BMF.88. Par. of 171.
- x 66. Az gulshan-i kō-i tō hadar khwāham raft. HGa.325.
- x 67. Az mahmūdi ap-i 'aql ō jān ast. Pc.118. 'Amīr. [Hv.]
- x 68. Ajhā'a chu dar 'ilā-i sulā pajwast. BNj.18.
- x 68-a. Aprāf-i chaman lālā-i dīkash bigraft. LN.369.
- x 69. Afāde ki ayyām-i jashni bigraftat. Hm.145. Trāqi [Hv.]
- x 69-a. Aqta'i tarab dar napašt shāst-i mōst. LN.320.
- x 70. Aknūn ki jūān pīr ba dour-e qamar ast. BERA.189.
- x 71. Aknūn ki si 'amr furqat bā khwīsh ast. BERA. 178.
- x 72. Aknūn ki falak rā ba murādāt mīr ast. BERA. 173.
- x 73. Imrō chu man shāst' ō majān mīr. Sc.448. 'Amīr [M.N.]
- x 74. Imrō ki sh-i hum dar jōy shumast. Hj.360.
- x 75. Imrō ki shōy tarab dast-raist. Sc.427.
- x 76. Andar hama' dast-i khwīrān khōst nist. BNa.66. Par.
- x 77. Ayyām-i jashni ki tarab rā nām ast. Ha.180.
- x 78. Ai chashm-i to hushyār na makhmūr u na mast. Sc.19.  
Vag. Sa'd ud Dīn Hamawī [Hv.]
- x 79. Ai dil jīgarat gar chū si dourān rish ast. BERA.185.
- x 80. Ai dil chu firāqat rag-i jān bīshūdāt. HGa.344.
- x 81. Ai dōst darūn-i āna'am khāna' tūst. BMF.143.
- x 82. Ai mugh 'ajab shāragan chīnā'i tūst. Sc.454. 'Amīr [M.N.]
- x 83. Ai mīhar gūal bā tu damē pāwand ast. HGa.317. Shāhi  
[Hv.]
- x 84. In ashk ki mīnā-e manē ghannāk ast. LN.412. K.I.  
[1010 H.]
- x 85. In martabā' yā Rab chūrah mukhlisat. BERA.164. Dāyā  
[M.L.]
- x 86. Ai hajdah' hāzīr 'lām az shōq-i to mast. Ha.184.
- x 87. Ai yār murawāfaqm bar 'ab-i durust. BNj.26.
- 78.
- x 89. Bān šy ki chashmam ba jamālat nigārān ast. RPh.28. Hāfi  
[HSL.1295].

76.  
 x 90. Bâ 'aql dîn az 'aqla' na turwîn rast. BERA.180.  
 x 91. Bar lûh-i dilat naqsh-i dîn 'ilam raqamast. Sh.189. 'Attâr [Hv.].  
 x 92. Bar mâ dar-i waq' bastâ' mî dîrad dîst. HGA.341. Rumi [Hv.]. Abû Sa'îd [68].  
 x 93. Bulbul nîlân zî shâkh chîn dîl dîradâ' ast. LN.330. K.I. [Hv.].  
 x 94. Bîgar tu barîn sh-i rawân ô lab-i kîst. BMA.97.  
 x 95. Baniyâd-i badam ki Yârad az khâk dirîst. BERA.170. Far. of 457.  
 x 96. Bêchûra' dilam ba jân-i durwêshân ast. BNa.12.  
 x 97. Bêchûra' kasî ki pûsh u shîmâsh îshqast. Pc.203.  
 x 98. Pâirdya'î mulk bakhtîsh ô îshq ast. BERA.175.  
 x 99. Pâmdîna' shabê darîn-i maikhîna' girîst. HGA.394. Far. of 60.
77.  
 x 100. Tâ bar az-i kî-i 'âhiqî manîl-i mîst. RFB.95. Anwar [FISL.1293].  
 x 101. Tâ chahm-i dilam ba nîr-i haqq bîst gash. Sc.445. 'Attâr [M.N.].  
 x 102. Tâ man na shawam ba khâk dar past past. Sh.19.  
 x 103. Tâgh-i tu kî hamchû marg mardam khûr ast. LN.422. K.I. [1010 H.].
78.  
 x 104. Jûsh' bacha'-ê kî jîn u dil khawz'-i dîn. BNe.58.
79.  
 x 105. Charikhê falakî khîrqa'-i nah-ân-i man ast. Pc.180. Afzal [71].  
 x 106. Chahmê dîram hama' pur az pîrâ-i dîst. Pc.181. 1. Afzal [72]. 2. Abû Sa'îd. 3. Awhad Kirmânî. 4. Rashîd wa' was [Bahâristan Jamî].  
 x 107. Chîn dîstâr-i man ba nîl-i fâghîd rîshîst. BNe.40.  
 x 108. Chîn hamnafast kasî bîyâkî nîst. BERA.170.  
 x 109. Chîst kî az ô 'aql mîst chîn shakar ast. BMA.73.
80.  
 x 110. Haqqî kî hama' khidmat-i makhlûq 'âpt. Hr.115.
81.  
 x 111. Khajjê sabast kî ziyâ' bas khûb ast. HGA.380.  
 x 112. Khawbê rîshat naqsh-i shab'-ê hawâ ast. RPe.337.
82.  
 x 113. Dar bâdiya'-ê 'îshq-i tu har jâ khîrîst. Sc.16.  
 x 114. Dar bahr-i mahî-i 'îshq durrîst nîhuft. BERA.154.  
 x 115. Dar dîrâ' shab az chîrîgh shîst kî gumîst. HGA.363.  
 x 116. Dar dîyara'ê waqîd shâkî bast. BERA.167.  
 x 117. Dar dahar ba man hamdam-i ghamkhîrê nîst. HGA.398.  
 x 118. Dar dahar marâ ba jûz u dîdîrê nîst. BMA.87.  
 x 119. Dar kîc tu pad hama' pahlû harwâ ast. Pc.343.  
 x 120. Dar waq' zî hîjr yâd dîram zî dîst. HJ.344.  
 x 121. Dar hîjr-i tu jûz ghamîst marâ hamdam nîst. RPe.79.  
 x 122. Dîl bîs hadîth-i shâhî afîna' girîst. LN.355.  
 x 123. Dîl dar pal ân la'âl-i shakarbâr bîrîst. Sh.21.  
 x 124. Dandân u labat kushâde' ô bastâ' chîrîst. Pc.351. Afzal [H.].  
 x 125. Durîyê kî jûst waq' na dîrad dar pîst. Sc.439 [M.N.].

- Td.**  
 x 126. Di toshe'i man zi šeha bar zad dast. BERa.135. K.I.  
[1010 H.]  
 x 127. Di kôdaki qaşqê dukla me ârîst. RPh.101. Mahast [Hv.]
- Te.**  
 x 128. Râhêst darêz u dêr me bîyad raft. BNb.355.  
 x 129. Rîndê ki kunad bar dar-i maikhîna' manîjat. Ph.120. Par.  
of 619.  
 x 130. Rôz roz ki bîndê 'amr bar rû-i yakî ast. BMs.26.  
 x 131. Rôzam ba gham-e jîhân-i farsûda' gusast. Wood.301  
Jâmi (SMHL No. 1), Abû Sa'îd [32].  
 x 132. Rêz û shah-i man ba guftagîyê tu gusast. Hp.142.  
 x 133. Rîyê to bîddê u 'aql xîrîyê raft. LN.418. K.I. [Hv.]
- Tc.**  
 x 134. Zân pêsh ki palikan-e jîhân var bîfarîst. Kh.8.  
 x 135. Zân pêsh ki zîndagî nîhad rû ba hayl. HGa.380.  
 x 136. Zahar ast hujûr-i khaliq gar yak nafasat. Hu.34.  
 x 137. Zîn shah dars-e kulan ba jûz nâm ki yâft. Hs.182.  
 x 138. Zîn mamzilat ai dil chu safar nê châr ast. BERa.174.
- Ti.**  
 x 139. Şâqî qadabê mâ-i ma'îfê tu kujlê. Ha.112.  
 x 140. Şâqî mai la'âl u jâm u paimânâ' kujlê. Sh.113.
- Tk.**  
 x 141. Shâhê zî mayê girân chi bar khwâhad khîst. Ha.11.  
 x 142. Sham'ê ki hanêr âina' gardash paldîst. BERa.166.
- Tl.**  
 x 143. Şâmî'a ba jîhân-i kuhna' hamchû parast. Pc.409.
- T'a.**  
 x 144. 'Ishq az jaraftê kufra barîmad uzmast. Sh.295.  
 x 145. 'Ishqê to zi lufshê ki bâ mâ kard ast. LN.408. K.I. [Hv.]  
 x 146. 'Ishq ast ki zeb u zînat-e âdamî ast. BNj.13.  
 x 147. 'Id kurd u âle-i pârsê-i bîhikast. LN.261.  
 x 148. 'Aishê duriyê ki dar payê û nadam ast. RPh.141.
- Tj.**  
 x 149. Fardâ ki mujarradîn-i mîrîb u karîst. BNj.46.
- Tk.**  
 x 150. Kû bâda' ki kîmîyê-i har durvîsh ast. Sa.83.
- Tg.**  
 x 151. Gabar azî u hawâ-burd' u ba mâ dar zadâ' ast. BERa.130.  
 x 152. Gar bîr-i gunâhê mâ girân ast. Ha.174.  
 x 153. Gar qakam barîmand az shud kishu'-i tost. Pc.453. Afşal  
[103].  
 x 154. Gar jû gîyam 'ashiq-i ân dîdêr ast. Sc.456. 'Attâr [M.N.]  
 x 155. Gar chê gunaham chu dharra'-ê khurshîd ast. BERa.169.  
 x 156. Gar ilâ' ba hijrîn-i to khîsh-dîl kôd ast. LN.362.  
 x 157. Gar murda' shawen bar âmadah' sâlê bist. BERa.123.  
Vag. Abû Sa'îd [51].

T<sub>2</sub>.

- x 158. Guftam ba hazir dī turā dāram dōst. RPh.96.  
 Abu Sa'īd [Hx.]. Anvār [H.S.L. 1253].  
 x 159. Guftam ki na giram qadašt bāda' ba dast. BMa.95.  
 x 160. Gul khwāt ki chūn ruhshah nīd bāshad u nīst. LN.327.  
 x 161. Gul rō-i nigār dīd u bā bulbul guft. HJ.363.  
 x 162. Gōsham hama' ai yār bawaqfē takhanat. HJ.345.  
 x 163. Gōyard ai bādašt' dī u jām dar khamr ast. BMa.72.  
 x 164. Gōyard makhur bāda' ki gashad ba tu nīst. BNd.71.  
 x 165. Gōyard hawā-i faḡ-i khān khush ast. BNd.30. Sa'adī  
 [S. J. 8. OU].  
 x 166. Gīram ba nīgh dar kashī ruhshah. LN.333.  
 x 167. Gīram ki basē dī mahai khwāhī yāft. BNa.69.  
 x 168. Gīram ki sartrāsh ai būte ō sim ast. H.183.

T<sub>3</sub>.

- x 169. Mā rē sar-i rōh-i khwāstān-dāri nīst. Hx.37. 'Imād SMHL.  
 182. (1445).  
 x 170. Mīh daniyā mīthāl-i kō-i sag ast. H.134.  
 x 171. Mīh ruh-i tō ki āman az kīsan ast. BNa.108.  
 x 172. Māyēm dar in dair-i kuhā 'ishq-parast. BNd.338.  
 x 173. Māyēm ki ruhshah roushar-i khar bāgirīst. RPh.26. Hafs  
 [818 H.].  
 x 174. Majrūn na zahān-i hai dāyam dar dast. HGa.347. Jmī  
 [Hv.].  
 x 175. Mard ān bāshad ki har zarān pākīst ast. Sc.430. 'Anvār  
 [MLN.].  
 x 176. Mastām ai 'ishq u lāshmarī in ast. Hv.23.  
 x 177. Ma'anīye to az gīrat-i ō gīrat bast. Sh.277.  
 x 178. Miftāh-i fātūh-i farāh-i farāh 'Alīst. BNa.7.  
 x 179. Man bā kamārē to dar miyēn kardam dām. RPh.31. Hāfu  
 [818 H.].  
 x 180. Manzū-gah-i jān jay dīkard mōi to nīst. BMa.87.  
 x 181. Mūsh ba sarē pūr bar āmad az mast. RPh.59.  
 x 182. Mīharat (na dīnam) ān dē ruh yē qamar ast. BNa.48.  
 x 183. Māi khundan-i pūshadam ba gulshar khushast. BMa.144.  
 Far. x83. Sa'dī [Hv.].  
 x 184. Maidān-i farākh u mard-i maidān nīst. Sc.17.  
 x 185. Mō girām nār u yār gōyad sarq ast. HGa.338. Rumi [Hv.].

T<sub>4</sub>.

- x 186. Nām-i to dawāyē dī-i ranjūrī man ast. Pt.324.  
 x 187. Naffākh na-i ki har sarē khān mīhaman. BNa.127.  
 x 188. Nōki mīshgīnam ba zurkhī har hayāqē rūi mard. Sh.314.  
 x 189. Nai qadīya' na hukmat na wāqilam hawā ast. H.35.

T<sub>5</sub>.

- x 190. Warādan-i lāh rē tamīz dīgar ast. Hx.4. Far. 57.  
 x 191. Wāqfē to ki sar gashā'i ō har falak ast. BNJ.2.  
 x 192. Wāqfē to ba har gīst ki jōyand khush ast. HGa.345.  
 Abū Sa'īd [A.K.] [Hv.]. Shaikh Fīdayī [R.S.].  
 x 193. Wāqfē sahar ō bāgh u du ai bāda' parast. Sc.431. 'Anvār  
 [MLN.].



## 7h.

- x 194. Har chand ba ruktabhūt dīnā 'aqlat. BERA.181.  
 x 195. Har chand kī dar zamīna' yak rosāram nīst. RPh.98.  
 Answer [HSL. 1995]  
 x 196. Har hāl malūm kī dilat yīrat bast. BERA.179.  
 x 197. Har dil kī nī sir-i kār āghāz yāft. RPh.97. Answer.  
 [HSL. 1995].  
 x 198. Har dam bar digarē na mē bāyad raft. Hs.58.  
 x 199. Har kār kī hast dar jībān pāshā'i mīst. Pz.546.  
 x 200. Har gir nī dimāgh-i banda' bōyē tu na raft. Wbod.422.

## 7j.

- x 201. Yār Amad u guft khastā' mē dār dilat. HGa.340  
 Answer Kirmānī [Hs.], Abu Sa'īd [761].  
 x 202. Yā Rab dū kunam kī bēch kardāram nīst. Hs.185.  
 x 203. Yā Rab karāmat umūd-i jāwīd-i man ast. Hs.176. Answer.  
 Khurrow [Hj.].  
 x 204. Yak chand ba rīh-i jam-u-jō bayad gash. RPh.148.  
 x 205. Yak 'ishāqī pāk u yak dīm sīda' kujat. Sc.457. 'Amīr [M.N.].

## H.

- x 206. Māyēm u sharīb u shāhād ō dīn-i Masīb. ENd.199. Answer.  
 Makhdūm [M.'U.].

## KJL

- x 206. An la'ālī labat gashā' dilāwar bar yakh. LN.338.

## D

## Da.

- x 208. Amad Ramaḍān marā rahē toba' namūd. HGa.391.  
 x 209. Amad Ramaḍān na jāf dārem na derd. Hs.176.  
 x 210. Anān kī ba har bāg u bārē dil bastand. RPh.190.  
 x 211. Anān kī ba wīqālī shān dilām mē nālid. LN.385. K.J.  
 [1910 H.].  
 x 212. Anān kī nī anār Ilah' āgh and. ENj.50.  
 x 213. Anān kī musāfkarat ba ajlād kunand. RPh.121.  
 x 214. Anān kī musāfirān hāfizat jīnān and. ENb.476.  
 x 215. Anjā kī 'Inshā'ī lillāh bāshād. RPh.69.  
 x 216. An khāl kī bā dīte masānā khān uftād. ENj.32.  
 x 217. An dam kī wāqīyat khulāṣat mē dād. Hs.10.  
 x 218. An rā kī ba wāqī-i sō nishān na burwad. LN.375. K.I.  
 [1910 H.].  
 [HSL. 1995].  
 x 219. An rā kī kīlā-i musākil-ē mē bāyad. Sc.465. 'Amīr [M.N.].  
 x 220. An shud kī murād-ē dīnī nō kār bād. LN.335.  
 x 221. An shūbā-i qalandar kī dil ō jīnam burd. HGa.403.  
 x 222. An qoum kī mahd rā khīrad mē khwānand. BERA. 209.  
 x 223. An mai kī nī khūn-i dukhtar-ē raz bāshād. LN.381.  
 x 223-4. Anhā kī ba khāk-i dīnā' sar bāz dāwand. Hs.66.  
 x 224. Anhā kī ba sūr-i gurabadē dawwār and. Hs.203.  
 x 225. Anhā kī ba jahān-i 'ilāl dākhā' and. Sc.19.  
 x 226. Anhā kī ba mazār gardān afrākhas' and. Sb.304.  
 x 227. Anhā kī darān-i pardā'ē anār and. ENj.12.  
 x 228. Anhā kī ba aoudā-i to sar gardīnand. RPh.92. Answer.

- Da.
- x 229. Ashâ ki marâ ba 'shwa' maghrûr kunand. LN.309.  
 x 230. Ashâ ki nawâ-i arghawân mâ ârand. HGa.351.  
 x 231. Ayin-i shargari ki 'ilam ârand. LN.358.  
 x 232. Abr âmad u 'arâ'e' tharman mâ shâyad. Sc.430.  
 x 233. Ajrâm-i wajûd sar ba sar mahgûr and. Pc.100 Reptor 329.  
 x 234. Az blagh-i rukhan gul ô saman mâ khîlâd. BNC.47.  
 x 234-a. Az buhar-i chi 'ilâ' bar mât gard buad. LN.367.  
 x 235. Az pir nishâ'i nafâ-i arkan shâyad. BERA.308.  
 x 236. Az dilbar-i tund-âh na bâyad ranjîd. HJ.358.  
 x 237. Az rûyi chi âmadân dar kûyi wajûd. Hs.3.  
 x 238. Az shah jihat ân chi glr-i mâ parwardand. BDc.192.  
 x 239. Az 'ilam-i ghaib âshadpê na ruzad. Hs.163.  
 x 240. Az ghuppa' dilam hamûsha' pur khân bâshd. BMJ.93.  
 x 241. Az laql-i gumasta' chûn mâkursh gôyard. BERA.300.  
 x 242. Az madrasahâ hamah' nihâsh khîlâd. Sc.436.  
 x 243. Az malâkadam sô-i lahad chûn ârand. HGa.388.  
 x 244. Az yûmmânat surbul-i sar mâ khîlâd. HJ.362.  
 x 245. Aql ki nikû buad khajâyê na kunad. Hs.114.  
 x 246. Imrûe agar nihâd u gar rahbânand. Sh.37=272. Afzal  
 [162]. Rumi [Hv.].  
 x 247. Arwal ba wafâ bôyi wîqâlam dar dâd. Pc.12. Hâfz  
 [HSL. 1293].  
 x 248. Ai ân ki tu bar sar az tamannâ-i umîd. LN.409. K.I. [Hv.].  
 x 249. Ai dargah-i sô qibla'-i arsh-i umîd. Hs.223.  
 x 250. Ai dîl ghams-i 'ahq dîd fustûnat shad. RPh.127. Anwar  
 [HSL. 1295].  
 x 251. Ekd che nihâd ruh dar zarf-i wajûd. Hs.205.  
 x 252. In sayafê' kar rishâ'-i rukhnê bashar and. Sh.73.  
 x 253. In qomr ba jur ghuppa' u dardat na dîhand. LN.380.  
 x 254. In gul ki dilê ahal-i dandê rî khân kard. HGa.359.  
 Dh.
- x 255. Bâ in ki sharhê pardâ'ê mâ bâdarêd. Ba.100. Par. of 385.  
 x 255-a. Bâ dukhtar-i zar hêch kas na shîhand. U.103.  
 x 256. Bâ dîl guftam khân-i jigar mâ bâyad. HJ.326.  
 x 257. Bâ simbarê ki dilbari rî shâyad. BNC.41.  
 x 258. Bâ har ki karâm kunê az ân-ê tu shawad. HGa.370.  
 x 259. Bâshubây barân ki bakht yârsh na buad. HGa.356.  
 1. Abû Sa'îd [Hv.]. 2. Shâhabud Dîn Suhrawardî [M.F.].  
 x 260. Bad-khulq si bâda' G'ad-i bad mâ bînad. BERA.217.  
 x 261. Bar khâkê dar-ê to tohfa' gar jîn bâshad. BNJ.37.  
 x 262. Bar khîlân garat dast-rasê khwâshad bôd. RPh.88.  
 x 263. Bar alghar-i 'aish chûn mujaffi ba ruzad. BERA.216.  
 x 264. Bar qila'ê innamâ dar-ê haqq ki kushâd. RPh.96.  
 x 265. Bar man che sipâhar-i bê wafâ kin dîrad. BERA.223.  
 x 266. Bas bad ki ha chashm-i man basê nek namûd. BNJ.36.  
 x 267. Bâzâr bididam ô che sô kam bâshad. LN.234.  
 x 268. Bôyê gul-i khush ba har kharê rî na buad. BNJ.10.  
 x 269. Bê tafraq' dar jibân namê bâyad bôd. RPh.154.  
 x 270. Bêdîd-i jibân basar na khwâshad âmad. LN.349. K.I.  
 [1010 H.].  
 x 271. Bê dard dar in jibân na mâ bâyad buad. RPh.134.  
 x 272. Bê dîl dîdand u bôd-i mâ kam kardand. RPh.124.

- Dh.**  
 x 273. Bāgana' shou az khwāh u ba yārē painwand. HJ.354  
 x 274. Binā ba oostā u kufr u dīn mē binad. RPe.114  
 x 275. Bīrinda' kī chashmē 'ayjban-bām dārad. Sh.106
- Di.**  
 x 276. Tā az te judā sikhī marī charh-i kabūd. RPh. 100  
 x 277. Tā bā lab-i shāham hamshar na shud. LN.386. K.I. [Hv.]  
 x 278. Tā chand ba dām-i in u ān khwāhē bād. RPe.147  
 x 280. Tā rāh-i qalandarī na pōyē na shawad. Sā. Rempis 239  
 x 281. Tā pūbat-i dāhar būlūqī bāshad. HJ.366  
 x 282. Tā kuf dīlām az hijr musawwigh bāshad. BMf.94  
 x 283. Tā girdi galat sibza' nōn khāsta' shud. HJ.336  
 x 284. Tā mīhar-i sipāhar-i qudrat tābīn shud. BNe.3  
 x 285. Tā hast gharam marī gharmē nīz mahād. Ha.7  
 x 286. Tahrim-i sharh muslaqan jāhī buad. BNd.101. Echa. 325  
 x 287. Tarmam kī chu te bākhī-jawān pīr shawad. BBRa.218  
 x 288. Tūshid ba haqq farā shudan mē khwāhad. RPe.133
- Dj.**  
 x 289. Jān chūt kī jābēl wājibē tu shawad. Ha.161  
 x 290. Jānē kī harw khwāh-i harw mē bāshad. RPe.133  
 x 291. Jam'a āmadā' budēm chu parwān yak chand. BDB.184
- Dek.**  
 x 292. Chashmash ba karishma' yak nazar sōyam dīd. BMf.166  
 x 293. Chūn hāqī-i 'umr-i māt yak jama'i buad. Sh.77  
 x 294. Chūn khaq nī nākiyē tu īqrār kunawad. RPh.81  
 x 295. Chūn rafā' qalam hēn nāmē dārad sūd. Sh.276  
 x 296. Chūn gī'ad khushī-i tu tābīn gardad. Sā.123  
 x 297. Chūn māl rūkh ē māl rūkhām rūkh binawād. BNe.43  
 x 298. Chūn nīyē ē mahāqī iqra buwad. S.452  
 (1) Afāqī (1991), (2) 'Amr (M.N.).  
 x 299. Chūn nēk u badē jūko na dārad painwand. HJ.61
- Dek.**  
 x 300. Khwāhē kī Khudī har chi mēbē bā tu kunad. Ht.27  
 x 301. Khābān hama' jād-i pūqa khānā bāshad. RPh.82 Abū  
 Sa'ad [Hv.]  
 x 302. Khush im kī nīyē ghālia' bē mē girad. HJ.324  
 x 303. Khush bāh kī dar dāhar ziyā bāshad sūd. BNe.150. Afāqī  
 [206].  
 x 304. Khayyām harāt ākhīr nī mal ē naghma' chi dīd. Ha.189
- De.**  
 x 305. Dāram gurahē kī pūsh-i lūn shikanad. T.M.Kh.160  
 x 306. Dānā bad u nēk-i kufar u dīn mē khwāhad. RPe.100  
 x 307. Dānā kī mē-āl-i khwāh na tawānad dīd. RPe.119  
 x 308. Dānistān-i rāh-i dīn shar'at bāshad. S.393. Wall  
 [HSL. 1955]  
 x 309. Dānē kī chūn gal chu miyān kī kushāyad. BBRa.199  
 x 310. Dar chashm-i man āmad ēn jahūb sarwī buland. A.246.  
 Sa'adī [Hv.]  
 x 311. Dar khānaqah ē shawāhē hāl buad. S.459  
 x 312. Dardē kī na shud badahar mārē sūd shād. BMf.167

- De.*
- x 313. Dard & gham-i & naḡb-i mardān bāhad. HJ.337.  
 x 314. Dar rāb-i Khudā nuḡmā' u jāmāt chi vād. BNj.22. Anwād  
 Kirmānī [Hc].
- x 315. Dar āmā-i mard hūrat & dard nihād. HGa.349.  
 x 316. Dar 'ālam-i pur 'ilm safar khwāham kard. Sc.448. 'Anār  
 [M.N].
- x 317. Dar 'abq-i tu har dil ki mardānā' buad. Sc.464. 'Anār  
 [M.N].
- x 318. Dar 'abq-i kasr baḡin-i man khār mabūd. BML.162.  
 x 319. Dar faḡl baḡr bēkhahar khwāham bād. Sc.424.  
 x 320. Dar mām-i tō dahar baḡt shāwān kard. HGa.315. Shāhī  
 Sahawīrī [Doular].
- x 321. Dar madrasa'-i 'abq agar qāi buad. Sc.438.  
 x 322. Dar madrasa' qāi u khānqah' baḡ buad. Sc.440.  
 x 323. Dar ma'āzāt & naḡyat-i ān du palā. Hs.179.  
 x 324. Dar waḡ-i tu andāshāi man gumrah' shod. LN.340.  
 x 325. Dīhar naḡarē ba mā kunad chūn na kunad. ENa.83.  
 x 326. Dīl hasta' ba jarrāhāi miḡhtān-i tu shod. RPh.99. Anwār  
 [HSL. 1295].
- x 327. Dīl gar chi umīd-i waḡ kamtar dīrad. LN.395. K.I. [Hc].  
 x 328. Dīl-i man qadr-i āshā khīna' dīnad. Hr.227.  
 x 329. Duniyā chi kani ki bēwafā khwāhād bād. Sc.460. 'Anār  
 [M.N].
- x 330. Duniyā 'asalest har kasr hīh khurad. BNd.241. Mohiud  
 Dīn Yahya. ['Awf].
- x 331. Dourān-i ḡayā-i mā 'ajāb mē guzarad. HGa.387.  
 Written on margin of Sc. after Sc.420 Index 335. Paz. of 335.
- x 332. Dourān ki dilē tu shād u ḡhamnāk buad. HGa.385.  
 x 333. Dōshānā' ki burd-i burd har dōsham bād. HS.111.  
 x 334. Dīdam gīl-i kūnā' kūnā'gar mē mād. Hr.37.  
 x 335. Dīd ki dīgar pai rūt-i ān sarw-i balad. LN.523.  
 x 336. Dīdān kasr chaman rawīyē ra radf. RPh.75.
- D. 4A.*
- x 338. Dīwānāt labē tarē ki jān dar hāyad. LN.406. K.I.  
 [1010 H].
- Dr.*
- x 339. Rukhār u dahān & lab-i ān sarw-i balad. BNc.43. CR.544.  
 x 340. Raftān ba jāhīb u ḡftān az ḡhāyat-i dard. HGa.343.  
 x 341. Raftān ba kalfīyā' ba ḡd mīnāt u dard. Hs.170.  
 x 342. Raftān ba hawā-i dīl shar'at na buad. Sc.394. 'Anār  
 [M.N].
- x 343. Rāndān ki darān kuhā' ribāḡe du darand. BERA.200.  
 x 344. Rāh az rukh-i tō hamātha' porwards' shawad. HGa.337.  
 x 345. Rāram ba gham & shab ba ālam mē gadharad. HGa.327.  
 x 346. Rāst ki jamāl-i ān panam dīda' shawad. Hr.231.  
 x 347. Rāst ki shawad mēl-i sar-o-rāh juffid. Hm.244.
- De.*
- x 348. 'Zaḡfī-i chaman cho līla' bar mē khīnad. Sb.5.  
 x 349. Zāpāh ki khīna'-i ruh' aḡlāk radand. BNc.4  
 'Anār [M.N].
- x 350. Zāngāh ki ruh az hadān āzād kunad. BERA.219.

## Dc.

- x 351. Zāhād shargh 'ahd-i alasd girad. RPe.132.  
 x 352. Zāhād ki harim bōda' rā mē dānad. HGa.379.  
 x 353. Zulā tu azn bad ki dar sar dārad. LN.317.  
 x 354. Zāhād ki bē naṣb az dard-u ghamaad. RPe.132.  
 x 355. Zin pas tarābam ba nāla'-ē nai bāhad. HGa.375.  
 x 356. Zin dahar-i kham chu pāk mē bāyad shud. HGa.409.  
 x 357 to 376 taken to list of talked qm. at 460-b to 460-t.

## Da.

- x 376-a. Sāqī saharē ki ṣarf-i khumār kunad. HGa.390.  
 x 377. Sahamē ki marē dībar-i khābāz dīhad. BNe.36.

## Dah.

- x 378. Shāhā falakan. 467 known.  
 x 379. Shāhī matalah ki him-i jīnat bāhad. BERA.213.  
 x 380. Shāyad ki lāham mail-i bastūp tu kunad. LN.376. K.I. [Hv.].  
 x 381. Shud waqt ki khāq rāh-i gulshan girad. HGa.392.

## Dj.

- x 382. Šadrē ki zi har chī bōd bar tar ē bōd. BNe.7. 'Antar [M.N.].  
 x 383. Šar' parha'i ma'īshat awwal andākhta' and. BERA.208.  
 x 384. Šūfī shuda'i dilas ra pāfās chī vūd. Sc.380.

## Dk.

- x 385. Zulm az dil u dard-i khāq sairē bībarad. RPe.84.

## Da.

- x 386. 'Aql chu darīn kharība' manzil āmad. BERA.214.  
 x 387. 'Aql zi mayē nāb chirā parhāmad. BNe.394.  
 x 388. 'Ishq an ki him-i jīwidān mē khwāhad. RPe.116.  
 x 389. 'Ishq-ē tu marē jīn-i rawān mē bakhāid. LN.392. K.I. [1010 H.].  
 x 390. 'Aql āina' wīr guft-u-gō mē khwāhad. RPe.117.  
 x 391. 'Umre tu darīn sō sabā khwāhad shud. LN.347. K.I. [1010 H.].  
 x 392. 'Umre tu dilā ba fīr-i fāid farūd. BERA.204.  
 x 393. 'Umre ba harim-i waql bīram dāhad. RPe.123.  
 x 394. 'Id āmad u ārag-i dil bē hadd shud. HGa.395.  
 x 395. 'Id āmad No. 480-a. "Known".  
 x 396. 'Aishē ki muhiyyat rihā na towke kard. [278.  
 Anṣād Kirmānī [Hv.].

## DgA.

- x 397. Ghām kūt kar ē du dīdā' Eblān bāyad kard. Sc.428.  
 x 398. Ghām nīst ki khāq bust-parastam dānad. Hs.79.

## Df.

- x 399. Farā ki marē pādā-i dīr' minan mē ṣalahand. Hs.150.

## Dg.

- x 400. Qānūn-i ḥabā-i 'amr-i mā āql-e jād. BERA.230.  
 x 401. Qandī tu āgar chu pistā' khawāhid bāhad. BNe.36.  
 x 402. Qaumē ki zi bē madhhab u dīn mē āband. BERA.198.

## Dh.

- x 403. Kō im ki zi dard-ē bīradam bāhad. BMA.167.

## Dg.

- x 404. Gar bida' khuri madim me bayad khurd. BMa.174.  
 x 405. Gar parde' zi ruyi khud kushayi chū shawad. Hm.336.  
 x 406. Gar jāni to dar parde'-i dīn khwāhad bud. Sc.466. 'Ain  
 [M.N.].  
 x 407. Gar chashm-i haqlqat na kajmaj bishad. Hs.196.  
 x 408. Gar halqa'-i ruf-i sh kast bishumrad. LN.351. K.I.  
 [1010 H.].  
 x 409. Gar khirqa'-i 'ishq rā ba man kār uftad. HGa.408.  
 x 410. Gar dar dilat az kast shikāyat bishad. RPa.116.  
 'Abd ul Khaliq Ghajdwani [H.v.].  
 x 411. Gar dihar-i mā shewa'-i mastān girad. RPa.126. Amwār  
 HSL No. 1295.  
 x 412. Gar dida'-i nargis na sabal me dārad. LN.377. K.I.  
 [1010 H.].  
 x 413. Gar jūsh-i ahar š magis khwāhi shud. RPa.115.  
 x 414. Gar 'ishq-i dil marā khawāsh uftad. HGa.407.  
 x 415. Gar kār zi dour-i bē-madārat na bread. BBRa.229.  
 x 417. Guftam ki chu mast shod marā nāz ārad. LN.364. K.I.  
 [1010 H.].  
 x 418. Guftam ki dil az to dar damē shād rasid. Pc.438.  
 x 419. Guftam ki dilam ba ghām na-khāhad bishid. Sh.901.  
 x 420. Guftam mai khush gawār pāsh āwar sūd. BMa.118.  
 x 421. Gufti du-dill-e to az kārē bayad. LN.322.  
 x 422. Gulār-i parāz hamāh dāhān me khādad. LN.325.  
 x 423. Gul sāghar u mughān ki masā me girad. BBRa.196.

## Dm.

- x 424. Mā sār mohtashimānāy ki sāghar girad. Hs.188.  
 x 425. Māhrib jāmāl-i khud ba Adam bāshād. Sc.274. Wāh  
 [HSL. 1295].  
 x 426. Mard archi ba 'aql kār kār ārad. Hs.144.  
 x 427. Mardān-i rahat ānda' ba jānē dīgarand. Pc.457.  
 Afzal [249], Sayyid Ali Hamadani [H.v.].  
 x 428. Mardān-i rahat ki sār-i ma'arī dīrānd. BNa.4. (1) Afzal  
 [R.S.] (2) Najmud Din Kuteri [R.S.].  
 x 429. Mardān-i rahat wāqif-i asār to and. Pc.496. Afzal [250].  
 Var. 791.  
 x 430. Mardān mai ma'arifat ba iqbal kashad. Sc.441. (1) Shāh  
 Sanjān [H.v.]. (2) Awfād kirmānī [Hs.].  
 x 431. Mastān-i dīhā ki damē khush āda' and. Hs.166.  
 x 432. Maqlab gūyān-i jāh rā bayad dīd. RPa.151.  
 x 433. Ma'ashūqā' chū shāhid-e ba andām bread. LN.343. K.I.  
 [1010 H.].  
 x 434. Man bē to damē qarār na towlām kard. Hs.223. (1) Abū  
 Sa'īd [Hs.]. (2) Abū'l Qāsim Bāshar [H.v.]. (3) Wāh  
 [HSL. 1295].  
 x 435. Marmha'-i 'ishq dāh hazār az u sīyd. Hs.347.  
 x 436. Mārān-i khatat ki dar majlāf āmada' and. Hs.12.  
 x 437. Mai sharbān-i taryāb-i dīl-i tang bread. BBRa.207.  
 Dm.  
 x 438. Nāgh agar sabāb-i kamālāsh me bīd. RPa.118. Wāh  
 [HSL. 1295].

- Da.*  
 x 439. Nargis chu darin qāmat-i mousūn nigārad. LN.315. K.I.  
 [Hv.]
- Dam.*  
 x 440. Wā bastā'ī in u ān namē bāyad bād. RPh.152.  
 x 441. Wā bastā'ī māi kamand mē bāyad bād. RPh.154.  
 x 442. Wā bastā'ī nek u bad na mē bāyad bād. RPh.155.  
 x 443. Wajhē ki si khālq bē nīdāst dīhad. BERA.210, Cr.999.  
 x 444. Waqt ast ki buhal ba gul shāh kunad. LN.358. K.I.  
 [1000 H.]  
 x 445. Waqt ast ki mastān bejash bar khizad. Sh.103. H.126  
 [Rampis Vag. 94].
- Dā.*  
 x 446. Har khastā' ki dar māghā' maskan dārad. Sa.139. Rōz  
 bahān Shaf [H.v.]  
 x 447. Har dīl ki dar o 'ishq-i nigārē na basad. ENj.34.  
 x 447-a. Har dīl ki ba afr-i bāri gham past basad. Sc.416.  
 x 448. Har dam nādāni falak dīgar gūn gardad. Sh.278.  
 x 449. Har dam ki jigar alkhangin ān nasad. RPh.71.  
 x 450. Har rāz ki andar dīl-i dānā bāshad. S. Rampis 248.  
 x 451. Har rūz ki az hayāt-i mē mē gumārad. HGa.350.  
 x 452. Har sāl chu ghunche' rā qabā tang āyad. LN.324.  
 x 453. Har sar si kaway 'ishq ba pāyān na barad. H.v.8.  
 x 454. Har qatra'ī khunāb ki az dīdā' chakāi. SMf.163.  
 x 455. Har kānd ki az buhtā'ī khud bar girad. RPh. 102. Mahāq.  
 [M.F.]  
 x 456. Har kas ki ba dast-i karbālē sār ūfād. H.178.  
 x 458. Har muskīl u ghayb' kas jīhān pāsh āyad. BERA.227.  
 x 459. Har naqsh-i qadam harī ast māghāyad. Hv.30.  
 x 460. Ham qubhā'ī bādā' mīkshayē bāyad. BERA.210.  
 x 461. Ham 'aql si kurd' o rūhān mē jōyad. ENj.49.  
 x 462. Hōsham na mas'ūfiqān u khwāshān burdand. HGa.350.  
 Vag. (1) Abu Sa'īd [172]. (2) Amir Khurau [M.F.].
- Dā.*  
 x 463. Yārān chu ba ham dast dar agāh kunand. Sh.108.  
 x 464. Yā Rab birihānī am si hīrman chī shawad. Ha.100.  
 Jāmi SMHL. (1345).  
 x 465. Yā Rab ki m'ādat-ē tu rōz afrūn bād. HGa.358.  
 x 466. Yā Rab ki mark hayāt-i bē-yār mahād. SMf.161.  
 x 467. Yārē ki ba dard-u jīf mahram bāshad. BERA.211.  
 x 468. Yārē ki hamfāhā' dar wafāyē mē bād. RPh.104.  
 Rāz Dāyā [M.F.].
- R.
- Ra.*  
 x 469. Agāh biad khwāja' u agāh bi mīr. ENj.39. Abu Sa'īd [110].  
 x 470. Amad gul u bāz kard pānāhān-i mar. LN.359.  
 x 471. An ātash dar piyālā'ī shā' bōyad. BMa.133. Par. of 563.  
 x 472. Aī dīl ba sar-ē ruff-i parshant chā mīr. RPh.114.  
 x 473. Aī dīl sar u dim rā mas'ūfiyā bāshad. LN.346. K.I.  
 x 474. Aī rūh sayd ba 'aql moqūf līkār. Sc.453. Amir [M.N.].  
 x 475. Aī rūz shāh az ghayb-ē tu gardān mah' u mīr. HGa.353.

Ra.

- x 476. Ai sa'li-farā nām-i man az yāh bi bar. A.485.  
 x 777. Ai faql-i tu dangizi man dastam gir. Hp.350. Pag. [Jāmi  
 MS. 95a H.] a. Abū Sa'īd [1901].  
 x 478. Ai mard-i hawā-parast khāket bar zar. Ha.160.  
 x 479. In khāna' ki bād pāhūz ān manqār. Ha.170.

Rā.

- x 480. Bar khāk manih qadam ba dāri nihār. Kb.1. Var. of 173.  
 x 481. Dastam gir hā nafas mīshki mār. LN.370. [Hv.]

Ri.

- x 482. Tā zar na kuni az dahan-ē kha' badar. LN.319. K.I.  
 [1000 H.].  
 x 483. Tā shakh shugufa' am-i khud kard nihār. LN.379.  
 x 484. Tā hast gul-e mīkdat ai dōm ba-bār. BMa.190. Echo, of 73.  
 x 485. Tawangar u jawān u 'ishq u bē i bahār. BNc.21.

Rch.

- x 486. Chūn az tu na mē tawān dardē bād pāhūr. HGa.350.  
 x 487. Chah'chahē bulbul ē pāt-i hārār. Ha.199.

Rkh.

- x 488. Khūbān hame' rā pād tawān kard ba zar. BNc.53.  
 c. Hāfī [MS. 818 H.I. a. K.I. [1000 H.].  
 x 489. Khush Māh digar nī jāq-i abrū bar gir. LN.342. K.I.  
 [1000 H.].

Rd.

- x 490. Dāram nī hawā-i rīyat ai rashq-i qamar. BNc.98.  
 x 491. Dardā ki nī hājir beqarārēm digar. RPh.89.  
 x 492. Dar dargāhāt fūda' am ai 'udh-qaddār. Ha.187.  
 x 493. Dar saṭaḥ wajūd-i khwāh chūn dāyem' wār. BNc.59.  
 x 494. Dīl shud ba gharē 'ishq-i rē khurand mazar. BNc.50.

Rē.

- x 495. Zarār parast gar nī man dārad 'ār. BERb.98.

Rā.

- x 496. Shud rū-i zamīn sabz u khush ē tās'a tar. BMa.191.  
 x 500. Shakkār dāri dar lab-i shērīn hīyār. BNc.44.

Rg.

- x 501. Gar tālīb-i qurb-i haqq shawī Mūd wār. BNc.19.  
 x 502. Gar līlā' bīrud nīyāh kīnēt kām gir. LN.329. K.I. [Hv.].  
 x 503. Gar yāfar' māl-i yār girī bīhtar. Sc.406.  
 x 504. Guftam rīyat guft kī shud rashq-i qamar. BNc.49.  
 x 505. Guftam panamā tark-i manē mīshīn gir. Sb.134.  
 x 506. Gah' khastā'-i lan tarānēm Mūd wār. Sc.461. 'Amā [M.N.].

Rh.

- x 507. Har luqma' ki bar khān-i 'asfīyat ma khur. RPh.87. Abū  
 Sa'īd [1005].  
 x 508. Husbiyār ma shou kī hastiyē masti khushār. RPh.96.

Z.

- Za.  
 x 509. Imshab manam ē wāqf-i ān sham' parā. BMa.202.  
 x 510. Ai khūfta' ba khwāb-i pāhagāhī bar khā. HGa.98.

R1



- 2a.  
 x 511. Ai dil kamaghi khwsh dar janân bâ. Sc.449. 'Amar [M.N.].  
 x 512. Ai sîr-i tu dar dîn-i har gâhib-i râ. Hs.158.
- 2i.  
 x 513. Tâ sar na kenarî dar mas' ai malya'-i nîz. A.521. Sa'adî [Hv.].
- 2j.  
 x 514. Jahdî ba kun az band hastî du i rû. Wb.181. (1) Abu Sa'îd [Hv.]. (2) Rûmî [Hv.].  
 x 515. Chashmî tu agar chi mâ tawânast ô nîz. LN.411.  
 x 516. Chûn mâ na shawam bar jama'ê khud firûn. LN.359. K.I.
- 2d.  
 x 517. Dar mubalash kashfîam az rû-i niyâz. RPh.29. Hîfz [HSL. 1295].  
 x 518. Râhas jalâlî ba dîd-dîh dhimma' ba sîz. HGa.319. Shâhî [HSL. 481].  
 x 519. Rûf ki kunad rah' ai chashmam parwîz. Hs.115.
- 2e.  
 x 520. Zînhâr ki kâ bad na nîshîn hargîz. Hp.355.
- 2f.  
 x 521. Faryâd ai darê falakê sîfâ' nawîz. RPh.118.
- 2m.  
 x 522. Mâ gashî sufîd u rû siyâh hast handa. Hd.371.
- 2s.  
 x 523. Yâ Rah ki chi khurram ast ba'm-ê imêd. Hx.21.
- S.
- Sa.  
 x 524. Ai jûd-i tu sar malya'-i cûdê hama' kû. Hs.154.  
 x 525. Ai dil agarst hâr-i sarîstet ma tar. HGa.404. Adjal [Hv.].  
 x 526. Ai rû-i khushast hadr-i musîr-ê hama' kû. Sa.45.  
 x 527. Ai dîwaq-i tu dar madhîq chandîn ki mapûr. Hp.173.
- Sb.  
 x 528. Bar bâr-i sar-i shîb chûn nîlâ'-i kû. HGa.174.  
 x 529. Bîrûn ai chahâr 'unqar ô panj hawda. Sb.297. Far. of 639.
- Sd.  
 x 530. Dar halqa'-i idbq rah' na yâbad har kû. HGa.120. Shâhî [HSL. 481].
- Sm.  
 x 531. Mîrî ai tu ai Khudâ tu mâ hâyî u bas. Hs.3.  
 x 532. Mî ô nîhîd ba nîsbast itash u kûs. RPh.143.  
 x 533. Mardî ai kanînda'-ê darê khalîbar pur. RPh.54. Hîfz [818 H.].  
 x 537. Mâf mâ khuram ô namê kunam az mai bas. Sb.299.
- SH.
- SHa.  
 x 538. Atash bi sarâm bîstam bi madhîb-i khwsh. Fc.124.  
 'Almûl Qadîrî Hamadânî [Hv.].

SHa.

- x 339. Az kash-i gham ki har jigar me kashamash. LN.306.  
 x 340. Az ghayr-i an ki hast har man birash. LN.352. K.I.  
 x 341. Afiun u sharab har chi khwâhî me nâsh. HJ.340.  
 x 342. Ai az rah dâr amada' dar khwâb ma bîsh. BN.305.  
 x 343. Ai dî bisâshin çarîq-i kârî anâsh. LN.403. K.I. [Hv.].  
 x 344. Ai dî chu sharab-i ma'arifat kardi nâsh. RN.26. 'Atâr [M.N.].  
 x 345. Ai karda' farîsteh rahî khîra'î khwâsh. RPe.137.  
 x 346. Ai mard-i khîrad tu yak masîhat me nâsh. B&B.350.  
 x 347. Ai mard-i rawinda' mard-i bîchîra' ma bîsh. Sc.463. 'Atâr [M.N.].

SHr.

- x 348. Raftand dar in kuhna' rûhî az pai u pîsh. HJ.383.

SH.â.

- x 350. Nârest kashida' 'arîfî mumarînah. A.551. Sa'adi.  
 [O. U. S. J. 3].

SHa.

- x 351. Har rûz bi me rawad shabî durbâsh. Ha.92

Q.

- x 353. Gar sharba dîham tî chi kashdam nî firîq. RPh.82.

K.

Ka.

- x 354. Az charkh-i falak me nigaran tî ha samak. BMF.270.  
 x 355. Ai bîda' baram nîst baghair-e tu mîshak. U.244.  
 x 356. In kô-i malîmat az u masûm-i halâk. Sc.391. Râid Dîrî.  
 x 356-a. Ham rahman-i 'alamî nî Mî Arsalak. BNc.5. 'Atâr [M.N.].

G.

- x 358. Az hâdîthahî agar chi dâram jâd rang. BMF.269.  
 x 359. Chûn nîst halâkî dîndagî bîsh az mang. LN.348. K.I.  
 x 359. Sâqî qadâfî bîshî' la'âlî âr ba chang. HGa.386.  
 x 360. Hâgah ki az tî jûhn rawam hâ dîl tang. BMF.267.

L.

La.

- x 361. Amad chu gul o bahâr râ waqî-i waqî. HGa.377.  
 x 362. Ahwâlî shamasî ki bîdand ahwâl. Hh.146.  
 x 363. Akân ki nî dour-i charkhî dar khîrman-i gul. BMF.277.  
 x 364. Ai chûk nî soudî-i tu pairîshan-i gul. BNc.50.  
 x 365. Ai 'îshq turk rûjî masûddas manâf. Wbed.103. Saraf [Hv.].

Li.

- x 366. Tâ har rah-i khalq me nîshînî sî dî. Sc.464. 'Atâr [M.N.].  
 x 367. Tâ kai nî firîq rûhî ba khûn shâyad dî. HGa.364.

Lj.

- x 368. Jânî chi kusî sh nî jalelî-nî-e dî. HGa.364.

- Leh.*  
x 569. Chûn jûna' si ta ba' kachad ân mûshkin khâl. RPh.37=112.  
Hftr [318 H.]
- Ld.*  
x 570. Dar madras' û chand aziz qâlaqûl. Hc.54. Par. of 698.
- Le.*  
x 571. Rukh gar chî namê nurmâyam shî ba shî. RPh.80.
- La.*  
x 573. Sâqî ki gunah qaddash az 'arsh-i Raîf. HCa.362.
- Lsh.*  
x 576. Shâdi jahâl az gham-i jânân magûsal. LN.389. K.I. [Hv.]
- L' a k m A.*  
x 577. 'Idhâq dîram pâk tar az sh-i mâl. Sc.433. Rûmî [Hv.].  
x 578. Kas lab si qarab ba khanda' na kashad imâl. LN.360.  
x 579. Mardân-i bahâl rû Khudîwand-i Jalî. Sc.437.  
x 580. Har rû i falak si ghayât dour-i jawâl. HCa.361.

## M.

- Ma.*  
x 518. An rû ki bar khâjir-i 'âlî gunaram. LN.312.  
x 582. An kas ki ba jâm-i 'ishq shod masî marâm. BM.217.  
x 583. An mard nayam ki az kasî bîr kasham. Hc.294. Nûdî  
Qahîrî [R.S.].  
x 584. Az jâm-i mayê 'ishq-i Ilâhî mastam. Hj.335.  
x 585. Az rûyi tu pûshî jâdîq û rûf-i tu shâm. BN.54.  
x 586. Az khangarê kura'î arûm burdam. BN. Supp. 145.  
x 587. Az gardîsh-i charkhî bî khîrad mî tarâm. Sc.301.K.I.  
[1010 H.].  
x 588. Az hâjir-i tu sî nigâr afghân dîram. A.600.  
x 589. Afzûda' fîrâq û nî has tab u îham. Pc.39.  
x 590. Aknûn ki darîn gumbad-i fîrûn' shodam. Sh.30.  
x 591. Ai bî tu rasîda' bar falak afghânâm. RPh.90.  
x 592. Ai charkh si gardîshê tu andar dîyam. BMb.407. CR.1001.  
x 593. Ai dilbar-i dîdâr talabgîr-i tu am. RPh.114. Anwâr  
[HSL. 1295].  
x 594. Ai shûkh asîr-i yak nigâr-i tu sharam. HCa.348.  
x 595. Ai karda' ar-ê rûf-i kushat pâ bustam. Sh.153.  
x 596. Ai la'âlî hayâtî az lab-i tû pâfta' kîm. BN.53.  
x 597. Ai mast-i ghamat âqil u dîwânâ' baham. BN.9.  
x 598. Ai mam si tu azdîkhtâ' pad dâstâr-i gham. LN.365. K.I.  
[1010 H.].  
x 599. Ai hamcho kamân asîr-i bârû-i tu am. HCa.335.
- Mh.*  
x 600. Bâ nargîs-i ân nigâr hâk dîram. Hj.333.  
x 601. Bar bôyi yaqîn dar biyâbân raftam. Pc.201.  
x 602. Bar jâm u ta bî bâh bahâ mî giryam. RPh.107.  
x 603. Bar khîr magar dîd-i dil-ê shâd dîâm. Sc.403.  
x 604. Bar tîr-i qarab tî'at-i Mîrâ kardâm. RPh.57.  
x 605. Bûddâm darîn 'ilâm-i fîrâ raftam. RPh.123. Anwâr [HSL.  
1295].

- Mi.*  
 x 606. Tā andāza'-i mariabab' ba sir imada'-am. BMb.409.  
 x 607. Tā āina'āza'-i rum-u āin shuda' am. RPe.149.  
 x 608. Tā dar pāi-makhsan-e mu'ālā raftam. RPe.100. Answer  
 [Hs.].  
 x 609. Tā 'umar buad az to jafāi nakunam. HGa.309.  
 x 610. Tāghat ki fashandand bar o sar mardam. LN.403. K.I.  
 [1010 H.].
- Mch.*  
 x 611. Chūn 'ad na būd chōb-i bōd šwardam. Hs.000.  
 Paq. Abu Sa'īd [Hs.], 2. Anālī [Hv.], 3. Sharaf Dīn  
 Dīn Yahyā Munīr, [R.S.].  
 x 612. Chūn kōn zi parkhāsh buad awāzam. LN.310. K.I. [1010 H.].
- Mik.*  
 x 613. Khwāham bi kunam gunah na khwāham bi kunam. Hs.155.  
 x 614. Khwāham ki ba rūi jama'a dar mālī gīyam. Hs.198.  
 x 615. Khwāham ki dīm khud zi jhān har girām. Pc.258.  
 x 616. Khwāh ān ki ba lu'i bā khudam mē didam. HGa.409.  
 x 617. Khwāh ān ki labā-i bu'r pōshānandam. HGa.368.
- Md.*  
 x 618. Dar dīl zi ghamē 'ishq raqamhē nāda'am. Hs.3.  
 x 619. Dar kōi to zi jhān-i jhān imada' am. RPe.139.  
 x 620. Dar gulshan-i ijād agar khāri to am. Hs.117.  
 x 621. Dar har nafas ki kamtarām bīhtar am. BNs.18. Echo. of  
 746, BNs.17.  
 x 622. Dīl dushman-i jān az halikash kardam. Hs.190.  
 x 623. Dīl guft ki mā chu qāra'ē mīkīntam. Sc.445. 'Atīr [M.N.].  
 x 624. Dī kūnagarē guft ki man chālakam. BMJ.305.
- Mf.*  
 x 643. Šar halqa-i khā-i bui parastān mā yēm. HGa.367. Abū  
 Sa'īd [Hv.].  
 x 644. Šarē zi kināhē 'aql imāi kardēm. RPe.100.
- M'a.*  
 x 645. 'Alam hama' jūmūd ki jīnash ma yēm. BNj.27.  
 x 646. 'Umrē fi'rē sarā u marūi kardēm. RPe.156.
- Mgh.*  
 x 647. Ghamhē turā ba shādmānī na dīham. HGa.363.
- Mg.*  
 x 648. Gar bā to bīnī waqf āghāz kunam. LN.371.  
 x 649. Gar chāchniyē ghamash biyābi yakdam. LN.384.  
 x 650. Gar khaq chūnān ki man marām dārandam. Hs.78. Var. of  
 708-a. Abu Sa'īd [291].  
 x 651. Gar dar hama' umrē rūi az rūi karam. LN.351. K.I.  
 x 652. Gar kāsē u mēminam ki har dīn-i to am. RPe.100. Answer  
 [HSL. 1095].  
 x 653. Gar man ba nigā-i khāsh maghrīb shavam. Hs.2.  
 x 654. Gar man zi ghamat hūkayāt āghāz kunam. LN.366.  
 x 655. Gar bēch ba hūm-i 'aql bi'dē jīnam. BMb.408, CR.1072.  
 x 656. Gar bēch nayam bē-nar u buniyān-i to am. Hs.336.  
 x 657. Guftam ki digar chāshm ba dīhar na kunam. A.599. Sa'ādi  
 [O U. S. J. 8].

- Mg.*  
 x 658. Guft ba man ai ghamai qaribet jânam. Sc.429.  
 x 659. Gul gar chû zi hum mab nihad khâr dilam. LN.326.  
 x 660. Go sîghari mai biyâr tû nihad kunam. BMa.238.  
 x 661. Gîram sagi nafî-i khosh zânge kunam. HJ.340.  
*Mm.*  
 x 662. Mâ bû tu damê shid ba 'ilam na ranam. A.567.  
 x 663. Mâ jâil-e 'umrê ba damê bîfarâsham. A.568. Sa'adî [S. J. & O. U.],  
 x 664. Mâ dil ai gul b bahâr bar dâshu'am. HJ.344.  
 x 665. Mâyem ki dar hêch jâilê nâyem. RPh.61.  
 x 666. Mastam ai gham-e 'ahq-i tu mastam mastam. Hs.148, Par. 354.  
 x 667. Man az tu judâ na hôda'am tû bôdam. Wood.182. Abû Sa'îd [Hv.].  
 x 668. Man bû tu napar az sar-i mast na kunam. BNb.394. Var. of 791.  
 x 669. Man banda'i shîwa' hâi shîm-i tu am. RPh.121. Anwar [HSL. 1095].  
 x 670. Man dard-i turk ba hêch dârmân na dîham. HGa.308.  
 Karâll Ahî Khurkânî. (d. 900 H.), [Hv.].  
 x 671. Man jâilê 'umr-i khud na dîram jur gham. RPh.35. Hâfiz [HSL. 1095].  
 x 671-a. Man sîn dil-i bî-khabar ba jân amada' am. T. M. Kh. [190].  
 x 672. Man shîfta'-ê la'âl-i shakar râ-i va im. Hs.145.  
*Mn.*  
 x 673. Waqt az ki mâ dil az jîhân bar darim. Hx.23.  
*Mh.*  
 x 674. Harchand ki dil ba waql shadân kardim. HGa.389.  
 Abu Sa'îd [180].  
 x 675. Hargah ki kâ-i waql dar ham bîbaram. LN.357.  
*My.*  
 x 676. Yâ Rab ai gunâh-i nihê-i khud mard'alam. Hs.197. Abu Sa'îd [192].  
 x 677. Yâ Rab ki ba dhât-i tû 'adhar khwêh amada'am. LE.84.  
 Amîr Khosrau [MS. 842 H.].  
 x 678. Yak chand ba kish u dash u sahrâ gashem. RPh.155.  
 x 679. Yak chand ba kôyi shînâyî gashem. RPh.146.  
 x 680. Yak chand dar in 'arja' parêshân gashem. Hs.110.  
 N.  
*Na.*  
 x 681. An rasm-i tu dar nâ kas u kas pâwastan. LN.335. K.I. [1010 H.].  
 x 682. An ghuncha'-i dôshina' nîgar ibistan. LN.334. K.I. [1010 H.].  
 x 683. Anam ki shab-e farâq shud râf man. RPh.86.  
 x 684. Anhê ki harsê dihand az dida' nishân. A.739.  
 x 685. Abrûn ki khê kard ba dil dâsidân. BNj.29.  
 x 686. Ahsêl-i jîhân agar turk bast yaqla. Sh.105.  
 x 687. Az bîd bîhân shugufa' rû bast girân. LN.332.

- Na.*  
 x 688. Az hadd badar ast nâ shikôbî-yi-e man. Pc.42  
 x 689. Az khâr chu kumad gul-i rangin bérûn. LN.335. K.I. [1010 H.].  
 x 690. Az dour-i sipahar-i kaj-ravaf bû-qalamîn. BMf.328.  
 x 691. Ai âmadâ' az du koun dhînat bérûn. H.4.  
 x 692. Ai bûd ghamam ba dil-nawâf kûradn. RPh.61.  
 x 693. Ai dil ba sarf kô-i farâ manzil kun. Hrg.62.  
 x 694. Ai dil nî nishât u 'âsh bîgana' nishât. LN.336. K.I. [Hc.].  
 x 695. Ai dil shah-i waqf ast dam az dard ma tan. Hc.67.  
 x 696. Ai dil karf ki nîs dar khurd makun. LN.383. Echo.  
 x 697. Ai nihâd-i khud bîn rukhsh nêkû bîn. A.738.  
 x 698. Ai 'idân-i shî ba bâdâ' jân parwardan. Sh.114.  
  
*Nâ.*  
 x 699. Bâ dard-i dil ô nâs' u nîrî khô kun. H.363.  
 x 700. Bakhsh kas bô dîst dar ârmam man. Hm.335. Abû Sa'îd [Hc.].  
 x 701. Bar dîst'am râ-i nî doriyâ was din. Pc.203.  
 x 702. Bar nîsâ' u bar râ-i-e man rahmat kun. RPh.124. Anwar. [HSL. 1295].  
  
*Nâ.*  
 x 703. Tâ bitward nî kashf-i in râ makun. H.95.  
 x 704. Tâ chand bar âftab gîl andadan. BNb.494.  
 x 705. Tirf mirâ' az kamânî shirû mîzan. H.351.  
  
*Nak.*  
 x 706. Châshmrî sar-i khud nî 'âsh-i kas bûs makun. RPh.64.  
 x 707. Chûn bâdâ' nî gham chi bâpudat nêshidan. Sh.13. Hâfir. [810 H.].  
 x 707-a. Chûn 'âqbat-e kîr khudam nîst yaqla. BMf.313. Par. of 831.  
 x 708. Chûn nîst dar in jîhân ba jân hêch amân. BMf.325.  
 x 709. Chi qahr bûd ki bîdrîst dîst dar gîl-i man. Hc.153.  
 x 710. Hâwîn nî nahât ast u nahât az arkân. BMf.332. Afjal. [332].  
  
*Nââ.*  
 x 711. Khawâlî ki nî gham khulqî bâhlî ba jîhân. Hp.518.  
  
*Nâ.*  
 x 712. Dar jân-i manf khasta' q'âllî mî kun. HGa.402.  
 x 713. Dar jîsar-i yak piyâla' khîn dîst dil-i man. HGa.401.  
 x 714. Dar dast-i shah' ân sîghar-i gham gîh madûn. LN.339. K.I. [1010 H.].  
 x 715. Dar sahan-i chaman chu lîlâ' bîkushûd dahan. BNc.56.  
 x 716. Dar 'âlam-i 'îrat nî pinar sarf kun. Sh.303.  
 x 717. Dar 'âlam-i 'îshq ârmidan na tûvân. BNj.28.  
 x 718. Dar 'îshq-i tu nîs ki hast bîmê kurbân. LN.305.  
 x 719. Dar kô-i kharâbât gadâyî mî kun. H.354.  
 x 720. Dar madhabî man qâd-i mûmînân kardan. HGa.313.  
 x 721. Dar waqf-i rukhsh sham'a bast gasht lûn. Hc.191.  
 x 722. Dî bahar-i namûshâ chu dîdâm sîyî chaman. BNc.57.  
 x 723. Dîdî ki nî nîs bîdâm ai mîh-i zarîn. LN.423. K.I. [1010 H.].

- Nc.*  
 x 794. Zîn paî ki šad-i šah-i tû kardam jîn. LN.401.  
 x 795. Zed šu'ala' ba dî šah-i pinhâniyi man. Pc.376. Abd  
 Sald [196].  
 x 796. Zulfat ki girîf khûn-i man dar gardan. LN.316.
- Nd.*  
 x 797. Šahhâ si karkub ast bar charkh-i nagûn. HGa.333.
- Na.*  
 x 798. 'Ashiq man u dîwana' man ô shaidi man. HGa.342. La-hâj  
 Fidâye [Hv.].
- Nj.*  
 x 799. Paqqâ si bahar-i ân ki bîkushâyad khûn. HGa.346.
- Nk.*  
 x 799. Kâfir-bacha' khwâhadam ba hijrân kushan. BNa.26.
- Nl.*  
 x 791. Gar dîl ba hadi girâyadat nêki kun. BNj.7.  
 x 792. Gar rîyi tamâkhab' kuni ai dîl binâshin. LN.407. K.I.  
 [1010 H.].  
 x 792-a. Gar wâqif az had-i kamâlê inân. HERa.215.  
 x 793. Gul râ didam nihîna' bar jarf-i chaman. BNa.35. CR.1107.
- Nm.*  
 x 794. Mâ yem si jowê falakê âina'gûn. BDh.304. Var. 842.  
 'Imadî.  
 x 795. Mai khwâst yâdê sîrêd az pîn-i mughân. Hj.341.  
 x 796. Mai khordas u but parast u 'ashiq bîdan. BMf.311.  
 Najmud Dîn Kublî [Hv.].
- Nn.*  
 x 797. Waqtê jarab ô mayê zalâl ast akrûn. BMa.246. CR.1109.
- Nô.*  
 x 798. Har lahza' butâ takabbur ô nêz makun. Sc.275.  
 x 799. Hamwâra' tu in ghîrâs-i dilhâ mâkun. LN.354.
- Np.*  
 x 740. Yâ Rab chi khush ast bîdahân khawdân. RPa.316. Afdal  
 [M.F.].  
 x 741. Yâ Rab si karam si amal ghufrânun kun. HGa.321.  
 x 742. Yâ Rab hama' karâ'e tabah' dâram man. LF.84.
- W.
- Wâ.*  
 x 743. An thîna' ki hast az tu yak mû-i darê. LN.314. K.I. [1010 H.].  
 x 744. Ai hâd ghamê marâ ba ân yâr bigê. RPa.376.  
 x 745. Ai charkh hamah' gadhashtê šwânê tû. Hc.343.  
 x 746. Ai chashm-i wajêd sîn-i rukhsarê tû. LN.343. K.I.  
 [1010 H.].  
 x 747. Ai dar du jîhân qûrat u ma'ânî hama' tû. Pc.132.  
 x 748. Ai dil chi khwâst ghamê jîhân shâd bi roa. Pc.131. Afdal  
 [371].

- W<sup>a</sup>.  
x 749. Ai kousan-i azad ghulām-e rakb-i sh. Kb.7.  
x 750. In rūb ki paid an ba dāmē man u sh. BEBa.110.  
W<sup>b</sup>.  
x 751. Bā had manishin u bāsh bēgāna' az sh. Hp.247.  
x 752. Būyē jigarē sūkhta' az nai biharon. BQ.36.  
W<sup>c</sup>.  
x 753. Jāyē ki sharb-i arghawāniz dar sh. Sh.104.  
W<sup>d</sup>.  
x 754. Chūn jah' u jalāl u hum-i rang āyad u bō. A.763.  
W<sup>e</sup>.  
x 755. Dāri sar-i 'aish az sar-i sūdā dar shou. LN.388. K.I. [Hv.].  
x 756. Dāni ki na gujād ba khūyāsh man u sh. Ha.132.  
W<sup>f</sup>.  
x 757. Sharād-i mālūn bāsh mālūn bāsh mugā. BNe.73.  
1. Afqā [M.F.]. 2. Hāfir [Hv.]. 3. Shaikh Jām [Hv.].  
W<sup>g</sup>.  
x 758. 'Ishq az ki shēr-i nar zabūn āyad az sh. Ha.28.  
Abū Sa'ād [359].  
W<sup>h</sup>.  
x 759. Gar pāybat-i Lailā jalāl Majnūn shou. Sh.392. Afqā  
[381].  
W<sup>i</sup>.  
x 760. Har bō ba haqiqat barad az yāri bō. Hj.339.

HL

- Ha.  
x 761. Agāh zi haik man-i narguhta' na'i. LN.409. K.I. [1010 H.].  
x 762. Bāsh ki dar badi buad afānah'. Ha.139.  
x 763. Az burj-i sharaf ba qā'at sa'ad ān māl. Hj.356. Hāfir.  
x 764. Az 'ishq ki kard wāy alāh' toshah. Sh.111. Amir Khusrōw  
[Hv.].  
x 765. Imrōd manam chūnā zi pā uftādāh. Fa.8.  
x 766. Ai dukhtar-i raz burdā'i sh khamsūda' bāh'. BEBa.167.  
Par. of 898.  
x 767. Ai dāt chi shod ki 'ishqat bōchārah'. Hj.350.  
x 768. Ai qāmas-i sh chu rōz-i dardī kōtah'. LN.386. K.I. [1000 H.].  
x 769. Ai gumbad-i gardūn sh tu zirām hamah'. Kb.6.  
x 770. In khāq agar buland u parand hama'. RPa.140.  
x 771. In khāq ki mukhtalif māsāj and hama'. RPa.136.  
x 772. In 'ilām-i bē wadāi nā pāinda'. Kb.4.  
x 773. In murār yād māhalla' har bēgah u gāh. BMB.493.  
Hb.  
x 774. Bar khā ghurūr-i khwāsh pāwast madāh. BMa.157.  
x 775. Bēchāra' dāim ki hāl-i wāi gūst tabāh. HGa.350.  
Hp.  
x 776. Par kun qadāsh mai ki dar in dōr chūnā bāh'. Sh.267.  
x 477. Pēsh az hama' shāhān-i ghayūr āmāda'i. Ha.134.



- Hf.*  
x 778. Tā az gal-i tar parda' bar andākhtā'. BN.39.
- Hj.*  
x 779. Jama'at ki amirān u shahānand hamah'. RPe.184.
- Hk.*  
x 780. Chūn shēr-i darīnda' dar shikāstam hamah'. [496]  
Pag. 1. Aḡla Mīrā' Ibn Shāh Jama'at. [d.984 H.] [Hv.].  
2. Afḡal [391].
- Hl.*  
x 781. Dīdar chu nuṣṣ khawāh rā nad shīnah'. HJ.338.  
x 782. Dūr az tu manam ba dard-i dīl darimunda'. RPh.78.
- Hv.*  
x 783. Rōst da nī shud ki barda' na navākhtā'. A.801. Sa'di [Hv.].  
x 784. Zān ma' ki marī qān-i rawān ast bīdāh. T.MKh. 335.
- H'.*  
x 785. 'Alī nībat ki az ba kārīnān burdah'. RPe.138.
- Hg.*  
x 786. Gar 'ashīq-i yārī qadam azdar khūn nāh'. RPh.53.  
x 787. Guft na kunī agar nī 'ashīq tūbah'. A.803.
- Hm.*  
x 788. Māyēm ḥarīm-i unā rā khāq shudāh'. HCa.316. Shāhī  
[HSL. 624].  
x 789. Māyēm dar in gumbad-i pur aḥsanah'. BN.240, CR.1130.
- Ha.*  
x 790. Hargah' ki ba jaurī tū dīd man khaṣṭah'. LN.399. K.1.  
[1020 H.].  
x 791. Hastām ba har machāḥab u machāḥab āghā'. Ha.181.  
x 792. Hafūd u dō millat ki hastām hamah'. Ha.171.
- Hy.*  
x 793. Yā Rab nī chīrāgh-i ma'arīfat nūram dāh'. Ha.165.
- Y.
- Ta.*  
x 794. Az ātāsh-i īshāq-i tū shudam shādīdī. RPh.94. Anwār  
[HSL. 1265].  
x 795. Az ghāyat-i janghīyā' u fīna'garī. LN.370.  
x 796. Az guft-u-shanōd-i 'am khājam kardī. RPe.144.  
x 797. Ai ātāsh-i aūdā-i tu dar har jān. HCa.318.  
x 798. Ai ba ki ḡlām-i khāyīdī shikāst. Hv.433.  
x 799. Ayyām-i gul ast u har jaraf dastān. BN.126.  
x 800. Ai bād nī rū-i mūrbānī nafāst. RPh.37.  
x 801. Ai bulbul-i khūsh mākhan chī shērī nafāst. A.821. Sa'adī  
[O. U. S. J. 8].  
x 802. Ai pākīyī tū munazzā' az har pākī. BN.1, CR.1139.  
[1] Anwār [M.N.] [2] Rūmī [Hv.].  
x 803. Ai partaw-i sham' dūdman-i azālī. Ha.169.  
x 804. Ai tūrā' shab khīr ba aḥar mē nāyī. Hv.31.  
x 805. Ai ḥam-i turā ba har muqānāt nānī. BMa.260.  
Pag. Sayyid Sharīf Jazīrī. [N.A.] [Hv.].

## F4.

- x 806. Ai Khaliq-i bē mithāl u vai ma'abud-i ghani. Hs. 18a.  
 x 807. Ai khwāja' agar kb-i fanā dar yābi. Hr. 445.  
 x 808. Ai khush pitar-e malik agar tarāyi. BN 53. Mahasī (Hv.).  
 x 809. Ai dil ba 'Alī agar tasallā na kunī. Hs. 168.  
 x 810. Ai dil āi zāfiq dar gadhar āi ba rahī. BN 548.  
 x 811. Ai dil jālabē wipā-i khubān na kunī. HGA. 567.  
 x 812. Ai dōst chu āb-i hūm dar jō dārī. Hj. 361.  
 x 813. Ai rāh dawāyē dil-i majruh-i mast. Sh. 25.  
 x 814. Ai ruh dar ān 'ilām-i ghurba-i chūnī. Sc. 435. 'Amr (M.N.).  
 x 815. Ai rū-i to rounhan ē da sulās yārē. BNc. 42.  
 x 816. Ai 'ishq ba shāhē jigar mē mīnī. Hs. 12.  
 x 817. Ai miyāi dardān nafasē bīrāhī. A. 300. Sa'di (Hv.).  
 x 818. Ai nafē ki dar bandē hawā ē hawāi. Sh. 253.  
 Vag:—Arizma: [Rempis: 276].

## F5.

- x 819. Bā khaliq rāhista'yi khudā mē jābi. Hs. 1.  
 x 820. Bā dīl guftam ki āi dīl shaidāyī. Sc. 331.  
 x 821. Bā dīl guftam ki āi dīl 'arhādā jōy. Sc. 330. Afdal [436].  
 x 822. Bā an dīl ki nīst khālī nafasē. LN. 396.  
 x 823. Bā shāhid-i shūkh-shang u bā barba u nai. BNc. 74. CR. 1147.  
 Hafs [206 H.].  
 x 824. Bā shāq' u fagr hūm fāzinam kardī. Sc. 434.  
 Vag: 1. Ibn Nūmī (A.K.). 2. Najmud Dīn Dāyī (Hv.).  
 3. Najmud Dīn Kubrā (Hv.).  
 x 825. Bāqī nāshasī magar ki fāni gardī. Hj. 337.  
 x 826. Bardār āi pēh pardā'ē khud bīnī. HGA. 373. Afdal [438].  
 x 827. Bar qīmat-i khud qabī-i 'ishqāsh dōzī. Hj. 348 v 349.  
 x 828. Bar 'ilā' chu pā nihādām az bēkhābarī. Hr. 444.  
 x 829. Bar nīh ba kafam jān-i shāhīb āi shāqī. Wb. 175.  
 x 830. Bīstyar mukhar ghām ar chi andak dārī. Kb. 5.  
 x 831. Bē kōbī ba āmad qadamē ruzjārī. LN. 397. Vag. K. I.  
 [Hv.].  
 x 832. Bē nāsh-i magar ba nāsh-i shahādē narai. BDb. 399.

## F6.

- x 833. Fāidā shudā' āi qātra' ē āb-i mastī. LN. 113.  
 x 834. Fāi ē sar-i ān dast-i khūn āshāmī. HGA. 395. Abū Sa'd  
 [430].

## F7.

- x 835. Tā chand mai ē sāghar u shāqī jābi. LN. 370. K. I. [Hv.].  
 x 836. Tā rah na barī ba bēch marzī na rui. RPa. 347. Afdal  
 [447].  
 x 837. Tā yāfī dilam ba rui-i cō nazdiki. LN. 313. K. I. [1010 H.].  
 x 838. Tā yāfī zamānā' az ghāmē man khābarē. HGA. 351.

## F8.

- x 839. Jānē khābarat nīst ki kardī mastī. LN. 321. K. I. [1010 H.].  
 x 840. Juz mai na barad nishar rā dar rag u pāi. BMJ. 399.

## F9.

- x 841. Chāndān bī-ru. In rah' ki ba mardē bīrasē. Hj. 332.  
 x 842. Chūn bar ru na-bāshad 'atīrānē makhurē. LN. 373.  
 x 843. Chūn nīst zamānā' rā madār āi shāqī. Sh. 66.

764.  
 x 844. Chîn nîst shakar labê ki ba lahâd bîd. LN.311.  
 x 845. Chîn nîst murî ba hîrî tî ghamkîdîr. BNa.71.
765.  
 x 846. Khwâhî ki jîhân rîz u zahar gardîd. LN.421. K.I. [1000 H.].
766.  
 x 847. Dar Adam agar sirr-i Khudâ mî dîd. H.346.  
 x 848. Dar lîla-ê jamîlî haqq kun naqarî. RPa.302. Afzal [454].  
 x 849. Dar bâgh chu gul jamîl dîd ai shîq. Sh.157.  
 x 850. Dar rûh-i jalab agar tu nêkû bîhî. BNb.440. Majdud-Dîn  
 Bughdâdî [Hv.].
- x 851. Dar ilâm-i ma'rifat chu kaedam naqarî. BNa.22. Abu  
 Sa'îd Barghash [Hv.].
- x 852. Dar ghurbar agar kasî himlad mîhî. Wbcd.310.  
 x 853. Dar maikada' bî dî-ê kabîlî ai shîq. HGa.354.  
 x 854. Dêh az sar-i ihtiyâq u shîr û mastî. Sc.442.  
 x 855. Dêh az sar-i ihtiyâq guftam yâ hai. RPh.70.  
 x 856. Dîdam murghê nîshîta' dar waistî. BNc.10. Par. of 845.  
 x 857. Dî-êrî chûnîn wîqîl-i jânfrîzî. HGa.372.  
 x 858. Dî-shab shab-i wîqîl mî chûnîn nêh kunî. HGa.376.
767.  
 x 859. Raftam ba sar-ê turbat-i Mahmûd-i Ghâzî. RPa.325.  
 Afzal [Hv.].
768.  
 x 860. Zîrmed shudîst tu garbî bîham dar wîq. LN.356.  
 x 861. Zînhâr tu rîz-i nêk rî had na kunî. RPh.115.
769.  
 x 862. Shîq tu magar chûnîn-i karâm bîz kunî. HGa.351.  
 x 863. Shîq chî khûsh ba nafas ki zîram bîkushî. A.812.  
 x 864. Shîq naqarî ba bî nawêl bîrî. A.816.  
 x 865. Shîq qadabî ki bî-kasî rî tu kasî. A.817.
770.  
 x 867. Shîdî majalah zî 'ilâm û shîd bîz. BNj.54. (1) K.I. [Hv.].  
 (2) Afzal [Rampû 293].
- x 868. Shîhî ba jîhân darî nabîwîst bastî. Hv.149.
771.  
 x 869. 'Aîsh û qarab û nîshaz u chîng û daf u nah. BMi.397.
772.  
 x 870. Fardâ ki ba nâma'î sîyâhî khud dar nîgarî. A.822.  
 x 871. Farnân-dîh-i malkî anshîrâ kîst? nah. BNc.66. Asîr [Hv.].
773.  
 x 872. Gar bîs bît dilam ba man bîz lîrî. LN.394. K.I. [Hv.].  
 x 873. Gar had mîrî wagar nîkû mî mîrî. Wa.5.  
 x 874. Gar doulat u baîht bîshad û rîz-i bîhî. A.818. Sa'adî  
 [S.J. 6].  
 x 875. Gar dêh nayam nîla'î man bîshanîdî. LN.400.  
 x 876. Gar 'îm-i hama' jîhânîyîn har khwîdî. BNj.44.  
 x 877. Gar kîm-i dîl az zamîna' tapêr kunî. A.819.

T<sub>6</sub>

- x 878. Gar kas na kupaḍ guṇāḥ rahmat chi kūrī. H.158.  
 x 879. Gīram kī ulālmān-e-nabī rā pīārī. RPa.324. Aḥḥa! [R.S].  
 x 880. Gīram kī hā taqwa' o khīradmāndī u rīy. A.823. Sa'adī  
 [OUS]. 8.]

T<sub>7</sub>

- x 881. Maqūm shud ān chī shud samājat chī kūrī. RPa.145.  
 x 882. Mān hā tu chandām sū nīgār-e khatānī. HGa.357.  
 (1) Jām [Hv.]. (2) Abū Sa'īd [T.H.].  
 x 883. Mān dīch kī kām'-e rubāb-e mahārī. BMa.266, CR.1160.  
 x 884. Mē pīndrī kī mār falāḥ rā khawāhī. BMa.26, CR.1161.

T<sub>8</sub>

- x 885. Hār chand kī pēsh u pan dawāḍēm baḥ. HJ.345.  
 x 886. Hār dam nadānī hā jaur lhang kūrī. LN.410.

## STATEMENT I. (Referred to in Section XIX).

Analysis of Stock of Quatrains.

D = Diction, Single Alph. F = Fables, Double Alph. S = Selections.

Serial No.	Year			Qns. told	Repetitions	Known			Unknown	Remarks
	H.	A.D.	Text			Earlier texts	Later texts			
1	2	3	4	5	6	7	8	9	10	
1	731	1331	Sl.	34	2	..	22	8	S. Anthology. Recorded in Index 3 "unknowns."	
2	741	1342	Ka.	13	..	1	12	..	S. Anthology by Bedri (Bjenni).	
3	750	1350	TK.	11	..	1	10	..	S. Anthology related to Ka.	
4	786	1384	Hj.	237	1	25	209	..	D. Has a lacuna.	
5(a)	826	1423	Ka.	116	2	126	..	..	S. Bayal related to TK. and Ka.	
5(b)	..	..	Ka.	20	1	28	7	31	D. on margin of Ka. 4 "unknowns" recorded in Index.	
6	832	1448	BNf.	26	..	29	6	1	S. Anthology.	
7	855	1461	Wa.	20	..	13	6	1	S. Anthology.	
8	860	1467	Sa.	130	1	113	17	4	S.	
9	863	1460	BDa.	138	..	126	12	..	F.	
10	882	1480	Sp.	314	4	203	111	38	S. Related to TK. and Ka.	
11	887	1484	Ha.	373	7	330	43	..	S. Tabular compilation of 165 H. Related to Bd., BNh., Sa.	
12	..	..	Bd.	376	7	363	..	..	"	
13	..	..	BNh.	369	..	369	..	..	"	
14	876	1473	Sa.	338	..	313	24	1	D.	
15	878	1474	U.	348	..	348	0	2	S.	
16	879	1473	BNd.	291	1	283	7	7	Partly F. follows BDa. partly S. follows MA.	
17	890	1483	Sc.	426	18	413	13	47	S. Tabular type partly related to Ha.	
18	892	1487	BNZ.	183	10	167	14	..	S. Anthology related to Hj.	
19	"	1463	Ka.	330	..	328	2	..	S. originally as published F.	
20	900	1493	BNa.	206	4	199	18	13	S.	
21	903	1503	Pa.	223	..	200	1	..	D. Fragment related to Sc.	
22	"	1500	MA.	290	..	268	22	..	D. Abridged Fragment.	
23	903	1507	BNi.	26	..	26	1	1	S.	
24	918	1513	Sl.	123	1	123	1	..	S.	
25	930	1518	Sl.	63	..	57	6	..	D. Abridged Fragment related to Hj. on margin of Haq.	
26(a)	934	1518	BNb.	340	6	321	1	..	S.	
26(b)	..	..	BNbi.	334	..	41	103	6	S. Subt'yan-i-Tayy.	
27	941	1535	Ma.	360	9	353	26	1	S. Haq Type.	
28	..	..	BNa.	284	3	242	4	21	D. Fragment related to Sc.	
29	947	1543	BNc.	75	1	46	..	34	S. Anthology.	
30	"	1530	BNd.	460	18	430	7	..	S. Haq Type.	
31	"	..	BDa.	410	1	314	2	91	S.	
32	"	..	LN.	423	18	393	1	109	S.	

STATEMENT I. (Referred to in Section XIX.)—*contd.*

## ANALYSIS OF STOCK OF QUARTANS.

D = Deapa, Single Alph. F = Fibrin, Double Alph. S = Sanscrit.

Serial No.	Year		Text	Qms. total	Repeated	Known			Remarks
	H.	A.D.				Earlier texts	Later texts	Unknown	
1	2	3	4	5	6	7	8	9	10
33	*	1330	Hj.	362	13	313	3	46	S. Anthology related to BBRd.
34	957	1330	Wood.	316	20	488	10	8	D. Wtd., related to Se., Wtd. S. (The unknown are in Wtd.)
35	*	1400	Hb.	705	5	680	39	2	F. Completion is in about 1400 A.D. According to writing the MSS. may be placed about 900 H.
36	..	to 1350	Pb.						
37	..	..	Ba.						
38	*	..	Sg.	101	..	101	..	..	S.
39	*	..	BNa.	34	..	34	..	0	S.
40	*	..	BDB.	408	8	391	0	8	D. Fragment related to Se.
41	*	..	BND.	60	..	55	3	30	S. Anthology.
42	990	1384	RPh.	120	..	60	6	59	S. Anthology.
43	994	1386	BND.	87	..	87	..	..	S.
44	1011	1401	BND.	480	..	480	..	..	D. Related to BDB. and Se.
45	*	1000	Hg.	434	..	434	..	..	F.
46	1017	1408	HD.	300	3	283	12	..	D. Fragment related to MA.
47	1028	1411	Hc.	38	..	30	3	5	S. Jungi 'Arif (d. 1411).
48	*	..	Hc.	35	..	35	3	4	S. Baytd.
49	1033	1424	BND.	346	6	320	14	3	D.
50	1048	1439	RPa.	349	3	341	..	3	S. Anthology.
51	1048	1448	Hc.	67	..	33	..	32	S. Baytd.
52	1048	1448	BDR.	338	0	338	..	33	D. Fragment in Anthology.
53	1070	1450	HL.	98	..	94	..	2	D. Abridgement.
54	1070	1448	BND.	400	3	398	..	..	D.
55	1081	1470	Hc.	433	3	426	0	4	D. Abridged.
56	*	1000	Hc.	322	3	321	..	..	D. Fragment.
57	1090	1483	HL.	445	..	431	14	..	F. Prototype of N.
58	*	1088	HD.	408	10	398	10	..	D. Fragment 1. to d.
59	*	1088	HL.	140	..	137	..	3	D. Fragment in a Baytd.
60	*	1088	HCB.	384	3	387	..	..	D. Fragment.
61	*	1088	BND.	4	..	5	..	1	S.
62	1116	1704	Hc.	480	3	457	0	..	D.
63	1120	1707	Hc.	480	3	478	0	12	D.
64	1140	1727	HD.	307	4	158	..	67	S. Suppl. to Hc.
65	1143	1730	BND.	433	3	398	..	32	D.
66	1143	1733	LE.	61	..	56	3	2	D. Abridgement.
67	1151	1737	Hc.	81	..	80	..	1	D. Abridgement in Anthology.
68	*	1750	Hc.	413	5	398	6	4	D. Fragment.
69	*	1750	Pc.	594	3	564	..	27	S. Alph. by the first letters of first line.

STATEMENT 1. (Referred to in Section XIX.)—(contd.)  
ANALYSIS OF STOCK OF QUATHAM.

D=Disin, Single Alph. P=Pibro, Double Alph. S=Selections.

Serial No.	Year			Qns. sold	Reprinted	Known			Unknown	Remarks
	H.	A.D.	Text			Marion	Leifer	Text		
1	2	3	4	5	6	7	8	9	10	
36	"	1735	Bh.	593	4	686	..	..	D. Related to L.	
37	"	1783	RPo.	343	2	378	..	45	D. Fragment.	
38	1210	1785	Ch.	301	17	371	13	..	D.	
39	1211	1794	BERh.	395	..	395	..	2	D. in Anthology. Abridgement.	
40	..	1811	la.	513	51	490	1	..	D. Abridgement.	
41	..	..	Bh.	382	..	382	..	..	D.	
42(a)	1212	1831	BNh.	93	..	93	..	..	D.	
43	..	1837	CA.Lc.	123	..	307	6	..	D.	
44	"	..	ALL	382	4	368	..	..	D. Related to L.	
45	1215	1863	Hg.	520	14	395	..	10	D.	
46	1897	1880	Hc.	444	..	444	..	..	F. Related to N.	
47	1317	1894	Hd.	373	3	363	6	1	S. Subjective.	
48	1897	1880	Bc.	454	..	454	..	..	F. Related to N.	
49	"	1880	PIZa.	743	..	743	..	..	D. Related to L.	
50	..	1887	N.	460	..	455	4	..	F.	
51	..	1883	W.	500	..	500	..	..	F.	
52	1311	1893	Hw.	1030	15	1001	3	..	D.	
53	..	1907	A.	503	13	494	..	13	D.	
54	..	1914	L.	770	7	763	..	..	D.	
55	..	1925	J.	336	..	369	3	2	F.	
56	..	1930	RH 'Ir.	..	..	..	1	1	S. in Anthology Khlybar 'Irka	
57	..	1931	M. Kh.	368	3	362	..	3	F. Most Known.	

Added in this Edition:

1368 837  
+2

Qns. No. 469 from Firdous in  
Yewarish, and 1048 from  
Kashid Babat.

"Unknown" Qns. the first lines of  
which could not be obtained 2 in  
B1 and 29 in Kh.

-14

Total Indexed Known:

1360

"Unknown"

851.

## STATEMENT II.

(Referred to in Section XIX.)

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post ; W=Vagrant in more than one post ; †=Spurious

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
1	1331	Si.	21	W 119, W 123, W 126, W 179, 400, 424, 437, V 663, 748-b, 757, 786, 813, 831-a, W 832, 863, 878, 929, 941-a, 960, V 1008 ; †V 796-a
2	1341	Rc.	12	87-a, 134, 181, V 477, V 560, 631, 636, 687, 743, V 877, V 940, 977.
3	1350	Tk.	10	13, 296, W 326, 335-a, W 370, V 499, V 688, 763, W 932, 1044.
4	1384	Hy.	709	V 1, 2, 3, V 4, V 6, 7, 9, 10, W 12, 14, V 16, 17, W 18, W 19, V 20, 23, 26, V 27, V 30, 31, 33, 34, 35, W 36, 37, 38, 39, 40, V 41, 43, V 44, 45, V 46, W 49, W 52, 57, 58, V 60, V 63, W 64, 65, 66, 67, W 68, V 69, 70, 73, V 75, V 76, 78, 80, 81, 83, 86, 87, 88, V 89, V 90, 91, 93-a, 94, 95, 96, 97, 98, V 99, 100, 101, 102, V 103, 106, 107, 109, 111, 112, V 113, 114, V 115, 116, 118, 120, 121, 122, V 123, V 124, 128, W 130, V 131, 132, 135, 138, 139, 142, V 143, V 147, W 150, 151, 152, V 153, 154, 155, V 158, 159, 161, 162, 163, 164, 165, 166, V 167, V 168, 169, V 170, 171, V 172, 173, V 174, 175, V 176, W 178, V 179, V 180, V 182, V 183, W 185, 186, 188, 189, 190, 191, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216,



STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious.

Serial No.	Date A.D.	M.S.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	217, V 220, 221, V 223, 224, 226, 228, 229, 232, 233, 234, 235, 236, 237, W 238, W 239, V 241, W 242, W 243, W 244, 245, 246, 247, 248, 249, 250, 251, W 255, 256, 257, V 258, W 259, V 260, V 261, 263, 264, 266, V 267, 269, 270, 271, V 274, V 277, 278, 280, W 282, V 283, V 284, 285, 286, 287, 288, V 289, W 290, 293, V 294, V 295, V 303, V 305, 306, V 307, 309, 312, 312, W 313, 314, 316, 317, 319, V 320, V 322, V 322, V 324, 325, V 327, 328, 329, 331, 332, V 334, V 337, V 338, 339, 340, V 342, V 343, 345, 346, V 347, 355, V 357, 358, V 359, 360, 361, 365, W 366, V 367, V 368, 371, 372, 374, W 375, V 377, 378, 380, 383, V 386, 389, 390, 391, V 393, V 395, 398, V 399, W 401, 402, 404, 405, V 406, 407, 409, W 410, W 411, 412, 413, V 414, 415, 416, V 420, 422, V 425, W 426, W 428, 429, 431, 432, 436, V 438, 439, 440, 441, V 445, V 448, W 450, 452, 454, V 455, 456, 460, 462, W 462, V 463, 464, V 465, 466, 468, V 469, 473, 474, 476, 479, W 480, 482, 484, 485, 486, W 487, V 488, V 489, W 490, V 491, 495, 497, V 502, V 504, V 505, W 506, W 507,

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet; W=Vagrant in more than one poet; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1184	Hy.	709	508, V 509, 510, V 511, 514, 518, 520, 521, 522, 523, W 525, 526, 528, 529, W 530, 531, 532, V 533, 534, 536, 537, W 538, V 539, 544, 545, 547, V 548, V 552, 554, 555, V 557, 558, 559, W 560, V 562, V 563, 565, 566, 568, 569, 571, 572, W 574, W 575, 576, V 577, 578, V 579, W 580, V 583, 584, 585, 586, 587, 591, 593, 595, W 596, 597, V 598, V 599, 602, 603, 606, 607, 608, 610, 612, 613, W 614, 615, V 617, V 618, 622, 624, 625, W 628, V 629, 630, 631, 632, 633, V 634, V 635, 638, 639, W 640, V 641, W 642, 645, 646, 647, 648, V 649, 650, W 651, W 652, 654, 655, V 658, 657, 658, 659, 661, 668, V 671, W 676, 678, 679, 680, 682, 683, 684, V 685, V 686, W 689, 691, 693, W 695, 696, 697, 698, 699, 700, 702, 703, 704, 705, V 706, 707, V 708, 709, 710, V 714, 715, W 717, V 718, 719, 720, 722, 723, V 724, 725, 728, V 729, 731, V 732, 731, 734, 735, V 736, 738, 739, V 740, V 741, W 743, 744, 746, 747, V 749, W 750, 751, 752, 753, 754, 755, 756, 760, 762, 762, 764, 765, 766, 767, 768, 769, 770, 773, V 774, W 775, 776, V 779, 781, 782, V 783, 784, 787, 788, 790, W 791, 792, 793, 794, 795.

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUANTAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious

Serial No.	Date A.D.	Mt.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
+	1384	Hy.	709	796, 797, 799, 801, V 802, 804, V 806, 808, W 809, V 811, V 812, W 814, 815, W 816, 817, W 818, 819, 820, 822, 823, 827, V 828, 829, 830, 831, 833, 834, V 836, 837, W 838, 839, W 840, 841, V 842, 844, W 849, V 851, W 853, 854, 855, 856, W 857, 858, 859, 860, V 861, 862, 864, 865, 866, V 869, W 870, V 871, 872, W 873, V 874, W 875, W 876, 879, V 880, V 881, V 882, 885, 886, V 887, V 888, W 889, 890, 891, 892, 893, 894, V 896, 898, 899, 900, 902, 903, V 904, 905, 907, 908, 909, 910, V 911, 912, 913, 914, 915, V 916, 917, W 918, 919, V 920, 922, 923, 924, 925, W 925-2, 926, 927, V 928, 929, 932, 935, 937, 939, 940, 941, V 942, V 943, V 944, 945, V 946, 950, 951, V 952, 953, 954, W 958, 961, 964, 966, 973, V 974, 975, 976, 979, 980, 981, 983, V 984, 987, V 988, 989, 992, 994, V 996, V 998, V 999, V 1000, 1001, 1002, 1003, 1004, 1005, 1007, W 1010, 1012, 1015, V 1016, 1017, 1019, 1021, 1024, 1026, 1027, W 1028, V 1029, 1030, 1032, V 1033, 1035, V 1036, 1037, W 1039, 1042, W 1043, 1045, 1048, 1049, 1052, 1053, 1056, 1057, W 1059, 1060, 1062, 1064, 1065, V 1066: † V 867.

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qu. which first appear	Index numbers
1	2	3	4	5
5	1443	Kb.	7	V 627, V 903-b, W 1018-a: †V 97-a, †126-b, †1382-b, †604-a.
6	1448	BNC.	6	71, V 472, 604, 1038: †401-a, †967-a.
7	1451	Wa.	6	V 146, 187-a, V 344, 675, V 800: †809-a.
8	1457	Sa.	11	74, 145, 315, 386, 389, 564, V 765-b, W 780: †V 284-a, †V 432-a, †V 568-a.
9	1460	BDa.	32	15, V 15-a, 72, V 93, V 105, W 177, 218, V 265, W 335, V 352, 376, 396, 501, 517, 556, V 581, V 594, 601, 603, 626, 666, 726, V 758, 772, V 848, 884, 935, 995, 1032, V 1023: †V 444-a, †V 467.
10	1461	Sb.	59	V 37-a, 101-a, V 116-a, 177-a, V 405, V 370, V 644-a, 768-a, W 835, 963, 971, 976, 982, 986, 1016, 1047-a: †V 10-a, †15-b, †V 34-a, †36-a, †V 41-a, †65-a, †V 70-a, †115-a, †126-a, †143-a, †V 146-a, †153-a, †168-a, †V 222-a, †127-a, †238-a, †270-a, †311-b, †315-a, †344-a, †357-a, †372-a, †460-a, †481-a, †565-a, †V 588-a, †V 599-a, †608-a, †V 650-a, †V 673-a, †675-a, †711-a, †761-a, †793-a, †V 815-a, †W 819-a, †V 822-a, †871-a, †903-a, †942-b, †960-a, †V 985-a, †V 1048-a.
11	1462	Bla.	16	V 28, 48, V 79, 372, 375, V 391, 398, 356, V 362, 600, V 619, 967, W 968, 1006, W 1046: †78-a.

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUADRANS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one part; W=Vagrant in more than one part; †=Spurious.

Serial No.	Date A.D.	M.S.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
12	1473	Se.	14	32, 41, W 127, 140, V 388, 609, 621, 653-a, 674, W 1041: 192-a, 1993-b, 1687-b, †V 963-a.
13	1473	Li.	8	456, 544-a, 549, 934, W 947, W 1004-a: †333-a, †516-a.
14	1473	BNd.	7	108, V 144, 572, 725, V 1003: †V 513-a, †1055.
15	1483	Se.	16	V 58-a, W 281, 318, 433, V 475, W 484-a, 516, 547-a, 586-a, 603-a, 868, W 899-a: 1587-a, †748-a, †842-a, †1025-a.
16	1487	BERG.	14	313-a, V 312, 384, 394, 458, 543, V 578-a, 582, 667, 673: 179-b, †408-a, †496-b, †1030-a.
17	*1495	Ra.	2	W 471, 728-a.
18	1497	BNa.	18	77, V 132, 316, V 387, 421, V 494, W 573, 704-a, W 798, V 938, W 957, 972: †V 94-a, †482-a, †853-a, †W 854-b, †924-a, †V 1040-b.
19	1505	Pa.	3	191, 363: †588-a.
20	*1500	MA.	22	8, W 136, W 154-a, 184, V 300, 301, 348, 349, 363, 383, 417, 419, 434, W 435, W 447, 449, V 490, 491, 500, 592, 1025: †612-a.
21	1507	BNL.	1	392.
22	1512	SE.	3	846: †W 683-a, †899-b.
23	1524	Rb.	6	54, 55, 59, 149, 227, 273.

STATEMENT II—*contd.*

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one port ; W = Vagrant in more than one port ; † = Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
24	1328	BNb-i.	1	V 245.
		BNb-ii.	103	W 29-a, V 31, V 36, W 61, V 78-b, V 79-a, V 81, V 85, V 141, V 148, V 219, W 222, W 231, V 232, V 234, V 279, W 323, V 330, W 335-b, V 331, V 353, W 370-a, V 373, V 381, V 383, V 397, V 408, V 427, V 442, V 444, V 470, V 481, V 519, V 538-a, W 541, V 551, V 553, V 600, W 621, V 637, V 643, W 661, W 673, V 692, W 694, V 711, V 730, V 737, 759, V 772, V 789, 805, 807, W 810, W 821, V 843, V 845, V 847-a, V 895, V 897, V 924-b, V 936, V 943-a, V 948, V 959, W 962, V 969, W 970, W 985, V 990, V 991, V 1040, V 1050, W 1061, V 1067, 1068 : †V 96-a, †V 122-a, †182-a, †V 322-a, †V 371-a, †382-c, †W 383-a, †591-a, †V 609-b, †V 642-a, †684-a, †V 713-a, †V 783-a, †V 836-a, †V 848-a, †W 871-b, †873-a, †V 885-a, †889-b, †W 896-a, †916-b, †923-a, †V 969-b, †W 1007-a, †W 1013-b, †1018-c, †V 1023-a.
25	1335	H2.	54	22, 24, 25 : †292-a, †460-b, †460-c, †460-g, †460-h, †460-i, †460-j, †460-k, †460-l, †460-m, †460-o, †460-a, †460-p, †460-q, †460-r, †460-s, †460-t, †460-u, †470-a, †V 514-a, †700-a, †700-b,

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUADRANTS ACCORDING TO THE DATES THEY FIRST APPEAR.

V= Vagrant in one port ; W= Vagrant in more than one port ; †= Sporadic.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
25	1535	Hx.	54	1764-a, 1764-b, 1764-c, 1764-d, 1764-e, 1764-f, 1764-g, 1764-h, 1764-i, 1764-j, 1764-k, 1764-l, 1764-m, 1764-n, 1764-o, 1764-p, 1764-q, 1764-r, 1834-a, 1834-b, 1834-c, 1834-d, 1834-e, 1834-f, 1834-g, 1883-a, 1909-a, 1913-a, 1V 1040-c.
26	1535	BMa.	4	21, 364, †10-a, †207-a.
27	*1550	BMd.	7	V 262, V 134, 586-b: †W 159-a, †382-a, †523-a, †V 969-a.
28	..	HGa.	1	V 244-a: †W 708-a.
29	..	LN.	1	†V 505-a.
30	..	Hj.	3	1791-a, 1889-a, 1929-a.
31	1550	Wbcd.	10	V 117, W 253, 301, V 305, 340, 1000-a: †46-a, †311-a, †V 641-a, †V 1040-a.
32	1400 to 1550	Hb. Pb. Ba. Pooled:	39	5, V 93, 241-a, 393-a, V 498, 727, W 803, 830, 876-a, W 901, 942-a, V 965, 997, 1002, 1034, V 1047, †107-a, †V 125-a, †128-a, †159-a, †162-a, †242-b, †V 423-a, †441-a, †490-a, †496-a, †513-b, †V 583-a, †583-b, †687-a, †705-a, †750-a, †753-a, †761-b, †V 923-a, †923-b, †W 928-b, †W 986-a, †1001-a.
33	*1583	BDb.	1	884.
34	..	BNj.	2	878-a: †V 70-b, †667-a.
35	1584	RFb.	6	V 304, 847: †370-b, †V 439-a, †V 916-a, †V 923-c.

## STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious.

Serial No.	Date A.D.	M.S.	No. of Qra. which first appear	Index numbers
1	2	3	4	5
36	1608	Hk.	12	V 11, V 47, V 224-a, 242-a, 347-a, 358-a, 437, 550: †114-a, †124-a, †236-a, †294-a.
37	*1608	Hh.	2	V 230: †W 35-a.
38	—	Hu.	2	430: †V 164-a.
39	1624	Hmb.	14	589, 664, 822-a, 900-a, V 932-a: †W 444-b, †628-a, †645-a, †769-a, †822-b, †833-a, †890-a, †W 890-b, †903-a.
40	1670	Hm.	1	443.
41	1687	Hf.	14	156, 157, V 342, V 423, 433, 512, V 546, 567, W 701, 906, 931, 1023, 1058, 1069.
42	*1688	Hh.	19	50, 84, 104, 112, 129, 137, W 160, V 187, 225, 290, V 297, 299, V 310, 369, W 388, V 446, 459, 524, 527.
43	1727	Hr.	9	V 458, 653, 677, V 742, V 883, 930, V 993, V 1063: †1063-a.
44	1732	LE.	3	431, V 512, 681.
45	*1750	Hc.	6	644, 660, 663, W 690, 743, V 825.
46	1793	Cb.	13	†460-d, †460-e, †460-f, †592-a, †592-b, †592-c, †626-a, †644-b, †644-c, †644-d, †667-b, †676-a, †700-c.
47	1811	La.	1	†334-a.
48	1837	CALc.	6	335, V 616, V 777, V 778, V 832, V 1009.
49	1898	Hd.	6	670, W 1031, V 1054: †964-a, †1033-a, †1033-b.



STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUTBAINE ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one post; W = Vagrant in more than one post; † = Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
<i>Editions.</i>				
50	1867	N.	4	1014: †712, †713, †921.
51	1893	Hw.	3	826, 1031: †72.
52	1926	J.	5	V 276, W 302, V 385: †668, †418.
53	1930	KH.L.	1	W 716. Khayāṭīnī Trifm.
54	1940	..	2	669, V 1046-2. (Present Edition).
				<i>Total</i>
1360				<i>Texted</i>
				<i>Spurious</i>
				1,114
				246
				<i>Simple Vagrants V.</i>
				315
				<i>Complex Vagrants W.</i>
				135
				<i>Total V+W.</i>
				450
				71

## STATEMENT III.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrasas, W=Complex Vagrasas.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
1	1331	Si.	3	x 325, x 380, x 450.
2	1423	Kh.	6	x 134, x 480, x 740, x 760, x 772, x 830.
3	1448	BNE.	1	V x 808.
4	1451	Wa.	1	x 873.
5	1457	Sa.	4	x 150, x 296, V x 446, x 526.
6	1460	Sb.	38	V x 47, x 49, x 53, V x 91, x 102, x 123, x 140, x 144, x 177, x 188, x 226, W x 248, x 252, x 275, x 293, x 295, x 348, x 409, V x 445, x 448, x 483, x 505, x 529, x 537, V x 587, x 590, x 595, x 606, x 698, V x 707, x 716, x 753, V x 764, x 776, x 813, V x 818, x 843, x 849.
7	1472	Se.	5	V x 78, x 113, x 134, x 320, V x 821.
8	1474	U.	2	x 255, x 555.
9	1478	BNEd.	7	V x 165, x 172, V x 206, x 286, V x 505, V x 330, x 789.
10	1485	Sc.	47	W x 23, V x 51, V x 73, x 75, V x 82, V x 101, V x 123, V x 154, V x 175, V x 193, V x 205, V x 219, x 232, x 242, W x 298, V x 308, x 311, V x 316, V x 317, x 319, x 321, x 322, V x 329, V x 342, x 384, x 397, V x 406, V x 425, W x 430, x 447-a, V x 474, x 503, V x 506, V x 511, V x 547, V x 556, V x 566, V x 577, x 579, x 603, V x 623, x 658, x 738, V x 759, V x 814, W x 824, x 854.

STATEMENT III.—*contd.*

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. & 2 EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MSS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
11	1497	BNa.	15	x 12, x 76, x 96, x 167, x 171, x 178, x 180, x 187, x 323, W x 428, V x 344, x 621, x 730, x 846, V x 851.
12	1507	BNE.	1	x 87.
13	1528	BNbu	6	x 32, x 128, x 214, x 668, x 704, V x 850.
14	1535	Hx.	1	x 229-a.
15	1535	BMa.	23	x 17, x 45, x 94, x 109, x 130, x 159, x 163, x 164, x 403, x 404, x 420, x 471, x 484, x 499, x 509, x 582, x 600, x 717, x 774, V x 805, x 883.
16	1538	BNe.	32	V x 57, x 104, x 107, x 182, x 234, x 257, x 284, x 297, x 399, V x 349, x 377, V x 382, x 401, W x 488, x 490, x 494, x 500, x 504, V x 536-a, x 564, x 585, x 596, x 715, x 722, x 731, W x 757, x 778, W x 802, x 815, V x 823, x 856, V x 871.
17	1550	HGa.	91	x 8-b, x 8-d, x 16, x 21-a, x 22, x 24-a, x 28, x 34, x 52, x 66, x 80, V x 83, W x 92, x 99, x 111, x 115, x 117, x 135, V x 174, V x 185, W x 192, W x 201, x 208, x 211, x 230, x 243, x 254, x 258, W x 259, x 281, x 283, x 302, x 315, V x 320, x 332, x 333, x 340, x 344, x 345, x 352, x 355, x 356, x 376-a, x 381, x 394, x 400, x 414, x 451, V x 460, x 465, x 475, x 486, x 510, V x 512, V x 525, x 528, V x 530, x 559.

STATEMENT III.—*contd.*

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

*V=Simple Vagrants, W=Complex Vagrants.*

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
17	1359	HGa.	91	x 561, x 567, x 568, x 575, x 582, x 594, x 599, x 609, x 616, x 617, V x 643, x 647, V x 670, V x 674, x 712, x 713, x 720, x 727, V x 718, x 729, x 741, x 775, V x 788, x 795, x 811, V x 826, V x 834, x 838, x 853, x 853, x 853, x 853, W x 882.
18	1359	LN.	109	V x 14-a, x 23-a, V x 26-a, V x 27-a, x 34-a, V x 43, V x 44, V x 48, V x 61-a, x 68-a, x 69-a, V x 84, V x 93, V x 103, x 122, V x 133, V x 145, x 147, x 156, x 160, x 166, x 207, V x 311, V x 318, x 220, x 223, x 229, x 331, x 334-a, V x 248, x 253, x 267, V x 270, V x 277, x 324, V x 327, x 336, V x 338, x 353, V x 380, V x 389, V x 391, V x 408, V x 412, V x 417, x 421, x 422, V x 433, V x 439, V x 444, x 452, x 470, V x 473, V x 481, V x 482, x 483, V x 489, V x 502, x 515, V x 516, x 539, V x 540, V x 543, V x 558, V x 576, x 578, x 581, V x 598, V x 610, V x 612, x 643, x 649, V x 651, x 654, x 659, x 673, V x 681, V x 682, x 687, V x 689, V x 694, x 696, V x 714, x 718, V x 732, x 724, x 726, V x 732, x 739, V x 743, V x 746, V x 755, V x 765, V x 768, V x 790, x 795, x 822, V x 831, x 833.

## STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagranis, W=Complex Vagranis.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
18	1550	LN.	109	V x 835, V x 837, V x 839, x 842, x 844, V x 846, x 860, V x 872, x 875, x 886.
19	1550	Hj.	18	x 74, x 120, x 161, x 162, x 236, x 244, x 256, x 273, x 313, x 415, x 541, x 584, x 600, x 656, x 661, x 705, x 719, x 735, x 760, V x 763, x 767, x 781, x 812, x 825, x 827, x 841, x 847, x 885.
20	1550	Wbcd.	8	x 63, W x 131, x 200, W x 514, V x 565, V x 667, x 829, x 852.
21	..	Ba.	1	x 255.
22	..	Ph.	1	x 129.
23	..	BNe.	2	x 485, x 884.
24	..	BDb.	6	x 238, x 291, x 387, x 508, V x 734, x 832.
25	..	BNj.	32	x 2, x 8, x 18, x 36, x 68, x 146, x 149, x 191, x 212, x 216, x 227, x 261, x 266, x 268, V x 314, V x 331, x 447, x 461, V x 469, x 493, V x 501, x 542, x 597, x 645, x 685, x 717, x 731, x 752, x 795, x 810, W x 867, x 876.
26	1584	RPh.	59	x 14, V x 54, x 56, V x 89, V x 100, x 121, V x 127, W x 158, V x 172, V x 176, x 181, V x 195, V x 197, x 215, V x 218, V x 250, x 262, x 264, x 276, x 294, V x 301, V x 326, x 337, x 385, V x 410, V x 411, x 449, V x 455, V x 468, x 472, x 491, x 507, V x 517, x 521, V x 536.

STATEMENT III.—*contd.*

(Referred to in Section XIX.)

"UNKNOWN" QUATREINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagants, W=Complex Vagants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
26	1584	RPh.	59	x 353, V x 569, x 572, x 591, V x 593, x 602, x 604, V x 609, V x 608, V x 652, x 665, V x 669, V x 671, x 683, x 692, V x 702, x 706, x 744, x 782, x 786, V x 794, x 800, x 855, x 862.
27	1618	Hi.	6	x 217, x 237, x 300, x 335, x 691, x 816.
28	1618	Hu.	4	x 136, x 196, x 139, x 551.
29	1624	BMB.	5	x 546, x 592, x 606, x 665, x 773.
30	1639	RPa.	5	V x 740, V x 836, V x 842, V x 850, V x 879.
31	1648	Hx.	12	x 46, V x 169, x 190, x 198, x 416, x 451, x 523, x 570, x 673, x 695, V x 798, x 804.
32	1648	BERa.	51	x 6, x 7, x 9, x 31, V x 38, x 42, x 55, x 62, x 64, x 70, x 71, x 72, x 79, V x 85, x 90, x 95, x 98, x 108, x 114, x 116, V x 126, x 138, x 142, x 151, x 155, V x 157, x 194, x 196, x 222, x 235, x 242, x 260, x 263, x 265, x 287, x 309, x 343, x 350, x 370, x 383, x 386, x 392, x 400, x 402, x 425, x 425, x 437, x 443, x 458, x 460, x 467, x 732-2, x 750.
33	1659	HL	2	x 299, x 793.
34	1670	Hm.	4	V x 69, x 347, x 405, V x 700.
35	..	Hi.	13	x 1, x 2, x 4, x 8-2, x 10, x 13, x 19, V x 20, V x 22, x 24, x 26, x 27, x 30.
35a	1688	BN-745	1	x 588
36	1727	Hr.	22	x 210, x 251, x 328, x 346, W x 434, x 664, x 693, x 699, x 798, x 807, x 828, x 837.

## STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagants, W=Complex Vagants.

Serial No.	Date A.D.	MSS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
37	..	Ha.	67	x 41, x 50, V x 59, V x 60, x 77, x 86, x 137, x 139, x 141, x 152, x 168, x 170, x 203, V x 203, x 209, x 239, x 245, x 249, x 285, x 289, x 304, x 313, x 334, x 341, x 348, x 399, x 407, x 414, x 426, x 431, x 456, V x 464, x 478, x 479, x 487, x 492, x 512, x 519, x 524, x 534, x 562, W x 612, x 623, x 614, x 628, x 620, x 622, V x 650, x 651, x 666, x 672, V x 676, x 680, x 709, x 721, x 756, x 762, x 777, x 792, x 798, x 799, x 807, x 808, x 809, x 819, x 868, x 878.
38	1730	BME	21	x 65, x 81, x 118, V x 183, x 240, x 282, x 292, x 312, x 318, x 434, x 466, x 554, x 557, x 560, x 563, x 624, x 690, x 707-a, x 708, V x 750, V x 736, x 840, x 869.
39	1732	LE	2	V x 677, x 742.
40	1757	Hv.	1	x 459.
41	1730	Hc.	4	x 37, x 224, V x 583, x 745.
42	..	Pc.	25	V x 67, x 97, V x 105, W x 106, x 119, V x 124, x 143, V x 153, x 186, x 199, x 231, V x 247, x 418, W x 427, V x 429, V x 512, x 589, x 601, x 615, x 688, x 701, V x 725, x 747, V x 748, x 765.
43	1785	RPc.	45	x 3, x 11, x 15, x 25, x 35, x 39, x 112, x 148, x 204, x 200, x 215, x 269, x 271.

## STATEMENT III.—concl.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagranis, W=Complex Vagranis.

Serial No.	Date A.D.	Mss.	No. of Qra. which first appear	Index numbers
1	2	3	4	5
43	1785	RPe.	45	x 372, x 374, x 378, x 388, x 390, x 396, x 397, x 398, x 399, x 402, x 403, x 411, x 432, V x 438, x 440, x 441, x 442, x 535, x 545, x 607, x 619, x 644, x 646, x 678, x 679, x 770, x 771, x 779, x 785, x 796, x 881.
44	1796	BERb.	2	x 495, x 766.
45	1869	Hp.	10	x 8-c, x 31, x 40, x 132, W x 477, x 520, x 527, x 548, x 711, x 751.
46	1898	Hd. Editions.	1	x 530.
47	1907	A.	23	V x 29, V x 310, x 476, V x 513, V x 550, x 588, V x 657, x 662, V x 663, x 684, x 697, x 754, V x 783, x 787, V x 802, V x 817, x 864, x 865, x 866, x 870, V x 874, x 877, V x 880.
48	1926	J.	2	V x 396, W x 780.
49	1930	Kh.T.	1	x 61. Khayālān 'Irān.
50	1933	TMR.	1	x 305, x 671-a, x 784. Tehrān Mānā Khāwar.
851				Vagranis: Simple 211; +Complex 24: Total 235.



## STATEMENT No. IV.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS  
ASCRIBED TO THEM.

Serial No.	Total Items	
1	3	Amul Tabb : d. 1093 H. (1696) :—76, (325).
2	10	Ibn-i Sina : d. 448 H. (1057) :— 240, W 290, 360, 424, (676), 683, W 838, W 905-a : † 969-a : x 518.
3	1	Ibn-i Nughah : d. 736 H. (1336) :—(x 324).
4	1	Ibn-i Yamin : d. 743 H. (1342) :—W 840.
5	67	Abu Sa'ïd : d. 440 H. (1048) :—(64), 77-a, W 126, W 150, (154-a), W 231, W 242, (243), 260, 304, (323), (335-b), W 370-a, (388), 469, 488, (506), 579, (623), W 694, (775), (798), (807), (816), 826, *W 903, (915-a), (947), (962), (985), (1010), (1038-a), (1091), (1043), (1046) : † 284-a, († 444-b), († 708-a), † 822-c, († 854-b) : x 21, (x 23), (x 92), W x 106, (x 131), x 137, W x 158, (x 192), (x 201), W x 259, x 301, (x 424), x 469, (x 477), x 501, (x 514), W x 611, x 643, x 690, x 697, x 694, x 876, x 700, x 725, x 758, x 834, W x 882.
6	1	Abu'l Wafâ Khadrizmi : d. 835 H. (1432) :—(716).
7	1	Athir-i Akhbari : d. 573 H. (1177) :—(717).
8	1	Athir-i Aumini : d. 656 H. (1258) :—W 717.
9	259	Afdal Khâh : d. 666 H. (1268) : 11, (12), 15-a, (19), W 29-a, W 49, 51, 56, (61), (64), (68), 78-b, 79, 79-a, 82, 85, 89, 93, 115, (119), 123, 124, (125), (126), (127), (130), 131, 141, 148, (150), 153, 172, 174, (177), (178), 182, 183, 219, W 222, (231), 241, (242), W 243, (244), *244-a, 252, 254, 270, W 281, (282), 283, 289, (302), 303, 305, 307, (311), 320, 322, W 323, (326), 330, 334, W 335, (335-b), 341, 342, 351, 353, 354, 359, 368, (370), (370-a), 373, (375), 377, W 379, 381, 385, 386, 395, 397, (401), 408, (411), 414, (426), 427, (428), (435), 442, 444, W 447, (450), W 462, 470, (471), 472, 477, (480), 481, W 492, 493, 519, 528-a, (541), 551, 553, W 573, 588, 599, (614), 618, 620, W 623, 637, (640), 641, 643, (651), 656, (662).

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERMAN ALPHABET AND VARIANTS  
ASCRIBED TO THEM.

Serial No.	Total items	
		663. 671. (672). (695). 692. (694). 711. 730. 736. 737. W 750. 772. 774. (780). W 789. 806. W 809. (810). (821). (831). (838). 843. 845. 847-a. (852). (857). W 870. 871. (873). 874. (875). (876). 895. 897. (899-a). (901). 916. 920. 936. 942. 943. 943-a. 946. W 947. 948. (957). (958). 959. W 962. 963. 969. (970). 974. W 985. 990. 991. 1000. W 1004-a. 1013. 1029. W 1031. (1039). 1040. W 1041. W 1046. *1046-a. 1047. 1050. 1054. W 1061. 1067. : W†155-a. 106-a. 107-a. 1120-a. 1125-a. †146-a. †152-a. †157-a. W†183-a. †439-a. †513-a. †603-b. †641-a. †642-a. †650-a. (†685-a). W †708-a. †713-a. †783-a. †815-a. (†819-a). †836-a. †848-a. †867. W†871-a. (†871-b). †883-a. (†896-a). †899-b. †916-a. †923-a. W†928-b. †963-a. †969-b. †984-a. †986-a. (†1007-a). (†1008-b). †1023-a. †1040-a. x 105. (x 106). x 124. x 153. (x 246). (x 268). x 303. x 331. W x 427. W x 428. x 429. x 525. x 710. x 740. x 748. W x 757. x 759. (x 780). x 821. x 826. x 836. x 848. x 859. (x 867). x 879.
10	1	Alqā Mīrāz Ibn Shāh Ismāʿīl : d. 984 H. :—W x 780.
11	2	Amīr Hussainī, Shāh : d. ? :—(160) : x 60.
12	13	Anqārī, 'Abd Allāh : d. 481 H. :—(29-a). (231). (239). W 255 W 471. (487). (538). (614). (628). (642). W 690. (968) : (x 611).
13	16	Arwadī, Sayyid Shāh Qasīm : d. 837 H. :—†599-a : x 100. (x 158). x 193. x 197. x 228. x 250. x 326. x 411. x 393. x 605. x 608. x 652. x 669. x 702. x 794.
14	8	Anwarī : d. 547 H. :—132. 420. (426). 490. 644-a. *738. (775). *W 791.
15	21	Ashraf Kirmānī : d. 537 H. [1143] ? :—92. (178). W 244. 274. W 282. 332. (370). 438. (662). W 689. (789). 812. (851). (876) : (†871-a) : W x 23. (x 106). W x 201. x 314. x 396. W x 430.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VARIANTS  
APPLIED TO THEM.

Serial No.	Total Items	
16	4	Ashrafī Murāghī : d. 553 H. (1158) ? :— (573), 685, (689), W 695.
17	1	Ahlī Khurāsānī, Kamāl ud Dīn : d. 934 H. (1527) :— x 670.
18	1	Bākhārī, Taj ud Dīn : — *996.
19	7	Bākhārī, Saif ud Dīn : d. 658 H. (1260) :— 147, 167, 352, W 411, (506), W 775, W 868.
20	2	Badrī Shajawandī : d. ? :— (958).
21	1	Badrī Sabatwālī : d. ? :— *W 958.
22	1	Bargashī, Abū Saʿīd : d. ? :— x 651.
23	1	Baznī, Kamāl ud Dīn : d. ? :— (36).
24	1	Bashar, Abū'l Qāsim : — (x 434).
25	2	Baghdādī, Majd ud Dīn : d. 807 H. (1405) :— (135-b), x 850.
26	1	Balakhlī, Shaikh Aḥmad : d. ? :— (958).
27	1	Balakhlī, Himmātī : d. ? :— (426).
28	2	Bālqānī, Muḥīr ud Dīn : d. 577 H. (1181) :— *298, 327.
29	1	Bairam Khān, d. 968 H. (1561) :— W 642.
30	1	Turkī Sanjārī, Badī' ud Dīn :— W 465.
31	2	Tughlqānī, 'Azīz ud Dīn :— W 426.
32	2	Tirgar, Maḥmūd :— (64), (694).
33	1	Jarjānī, Sayyid Sharīf : — x 805.
34	12	Jām Zīndā' Pīl, Aḥmad : d. 536 H. (1142) :— (49), (588), (438), W 484-a, 562, (957), 1066 : 1423-a, 1444-a, W 1444-b, W 1685-a : (x 757), (x 882).
35	5	Jāmī, d. 898 H. (1493) :— x 50, W x 131, x 174, x 484, W x 477.
36	1	Jāhī, Tārāḥīm Mīrza : — 513.
37	2	Jarīdīqānī, Najīb ud Dīn : — W 109, 348.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS  
ASCRIBED TO THEM.

Serial No.	Total Items	
38	1	Jalāl, Jalāl'd Dīn : — 309.
39	1	Charkhi, Yāqūb : — W 957.
40	49	Hādī : d. 783 H. (1380) :—W 53, 60, (64), (136), 176, 230, 267, (335), (366), 367, 393, *403, (507), 511, 563, 570, (580), *594, (596), 609, (651), (652), 706, 749, (791), 869, (870), W 873, (880), *913, 944; W †339-a, (†319-a), †923-c, †1048-a, x 89, x 173, x 176, x 247, x 445, W x 488, x 517, x 556, x 569, x 671, x 707, (x 737) x 763, x 821.
41	1	Husnā, Ashraf'd Dīn : — W 259.
42	6	Khāqānī : d. 582 H. (1186) :—(35), 90, 224-a, (292), (426), 557.
43	3	Khujandī, Abū'l Hasan : d. 425 H. (1034) :—(255), W 780, (818).
44	2	Khujandī, Sadr'd Dīn : d. 592 H. (1196) :—*292, * W 628.
45	1	Khujandī, Kamāl'd Dīn : d. 782 H. (1380) :—*W 716.
46	6	Khurram, Dehlavī, Amīr : d. 725 H. (1325) :—W 19, 113 : x 203, x 462, x 677, x 764.
47	1	Khāṣṣī, Jamāl : d. ? :—168.
48	1	Darā, Shikōh : d. ? :—(185).
49	19	Dāyā, Najm ud Dīn Rāzī : d. 654 H. (1256) :—38, (231), 277, W 333-b, W 375, 475, W 487, W 614, W 835, 851, W 853, (918), W 968, W 970 : (†70-a) : x 85, x 468, x 556, (x 824).
50	1	Rāzī, Bundār : d. ? :—(36).
51	5	Rāzī, Fakhr ud Dīn : d. 606 H. (1209) :—(238), (379), *W 798, (958), 1023.
52	4	Rubā'ī, Shaikh Maṭṭḥadī :—d. ? : (64), 158, (200) : W †1008-b.
53	1	Rūfī ud Dīn 'Alī Lalā : d. 843 H. (1445) :—261.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS  
ADJURED TO THEM.

Serial No.	Total Items	
54	3	Ras behân Nafti: d. 606 H. (1209):—W 821, W 1010; x 446.
55	38	Rûmi: d. 672 H. (1273):—4, 23, W 38, (61), W 68, 146, (150), W 183, (231), W 238, (239), W 253, 321, 387, (406), W 433, (447), (462), 463, (532), (560), 598, W 640, W 701, 811, W 903-b, (955), (1008), W 1071-b; W 1007-a, 1049-c: x 54, W x 62, x 185, W x 246, W x 314, x 577, (x 802).
56	6	Zâkî, 'Ubaïd: d. 772 H. (1370):—*47, (119), 179, 180, 498, 949.
57	1	Zakî, Abd. ga'îd:—(1890-b).
58	6	Sâwajî, Salmaîn: d. 779 H. (1377):—1, 109, *848, 588; 194-a, W 1890-b.
59	1	Sarmad: d. 1070 H. (1663):—887.
60	4	Shâhî: d. 1010 H. (1601):—230, 297, *310, 825.
61	18	Sa'dî: d. 691 H. (1292):—38-a, (177), *137, 357; 1598-a: x 29, x 163, x 183, x 310, x 313, x 315, x 657, x 663, x 783, x 801, x 877, x 874, x 880.
62	1	Saljûq Shâh Salghar Shâh:—459.
63	1	Sultan Bihâr: d. 861 H. (1457):—138.
64	1	Sulṭân Ibn Quds Allâh: d. ? :—W 662.
65	1	Simasî, 'Alî ud Dîn: d. 736 H. (1336):—W 1023.
66	13	Sarîf: d. 546 H. (1151):—276, *W 302, W 326, *W 3700 302, 578-a, 800, 836, 998, 1008, W 1039; 1673-a, x 363.
67	3	Sakarwardî, Shâhîb ud Dîn: d. 633 H. (1236):—W 170-a, (1928-b), (x 259).
68	1	Sayyid Naqr:—46.
69	2	Shâhîb Sayyid Hummîn: d. 718 H. (1318):—W 160, W 875.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VOLUMES  
ATTRIBUTED TO THEM.

Serial No.	Total items	
70	7	Shāh Sanjān : d. 597 H. (1200) :—W 388, (411), W 428, (484-a), W 857 : (†33-a) : (x 420).
71	5	Shāh Shujā' Muqaffarī : d. 786 H. (1384) :—*170, W 313, (330), (803), (816).
72	1	Shāh-i 'Ālam :—W 933.
73	10	Shāhī, Sabā'warī : d. 837 H. (1453) :—(253), 374, (573), (849) : †164-a : x 83, x 320, x 518, x 530, x 778.
74	1	Shatranjī, 'Alī : d. ? :—(410).
75	2	Shafī'ah, Sharīf ud Dīn : d. (1204) :—294, 1033.
76	2	Shahāb ud Dīn Maqṣūdī : d. 587 H. (1191) :—344, (1061).
77	1	Sahīr, Adīb-i : d. 546 H. (1152) :—406.
78	1	Ṣadr ud Dīn 'Umar bin Muḥammad : 881.
79	8	Tūḥ, Naṣr ud Dīn : d. 670 H. (1274) :—W 125, (130), (222), 284, (347), W 450, (901), 988.
80	1	'Akīfī Qillānī : d. ? :—W 575.
81	1	'Amīnī, Bahā ud Dīn : d. 1030 H. (1621) :—446.
82	8	Irāqī Hamdīnī, Fakhr ud Dīn : d. 688 H. (1289) :—(130), (573), 734, (876), (947), (1004-a), (1046) : x 69.
83	2	'Urī : d. 909 H. (1501) :—W 154-a.
84	1	'Aṣṣī Farīdī, Fakhr ud Dīn :—*W 876.
85	2	'Aṣṣādī : d. 432 H. (1041) :—(814), 842, W 852.
86	81	'Aṣṣar : d. 627 H. (1230) :—6, 16, 103, 118, 143, W 178, 258, 423, 445, 455, 486, 535, W 541, 561, 577, (614), *616, *617, 635, W 642, W 672, 686, 708, 734, 739, 745, 742, 777, 778, 779, *785, W 810, W 818, 832, (876), 877, 880, 882, W 899-a, 904, 911, W 918, 928, *993, 999, 1009, 1036, 1063 : †222-a, †583-a, W †896-a : x 51, x 67, x 73, x 82, x 91, x 101, x 125, x 134, x 175, x 193, x 205, x 219, W x 258, x 316, x 317, x 329, x 342, x 349, x 382, x 406, x 474, x 506, x 511, x 544, x 547, x 556-a, x 566, x 623, W x 802, x 814, x 871.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VARIANTS  
ADDED TO THEM.

Serial No.	Total Items	
87	5	Imād Faḡh Kirmānī : d. 773 H. (1372) :—99. W 366 : f514-a, f1040-b : x 169.
88	3	Imād Shahrīstī : d. ? :—515, (840) : x 734.
89	1	'Amīn Bakhārī : d. ? :—W 450.
90	2	Unḡurī : (1040-50 A.D.) :—295, 912-a.
91	1	Ghājdarīnī, 'Abdī Khāṣīq :—x 480.
92	2	Ghazālī, Ahmad : d. 527 H. (1133) :—(701), 732.
93	3	Ghazālī, Muḥammad : d. 505 H. (1112) :—(493), 783, (899-a).
94	2	Ghazālī, Aḥmad ud Dīn Ḥamīd : d. 525 H. (1131) :— (459) : (f986-a).
95	1	Ḥāḥḥī, Abū Naṣr : d. :—(f339-a).
96	1	Ḥāḥḥī, Imāmī : d. 632 H. (1235) :—324.
97	5	Ḥāḥḥī, Zāḥir ud Dīn : d. 598 H. (1202) :—505, 583, (596), *1016 : W f819-a.
98	1	Ḥamīdī : :—x 38.
99	1	Fakhr ud Dīn Muḥarak Shāh : W 64.
100	2	Faḡfā, Shākh : :—W x 192, x 728.
101	1	Firdawī : d. 441 H. (1049) :—346.
102	2	Faḡl, Khwājā Muḥammad : :—(957).
103	1	Qarībī, Pāḥlāwīn Muḥammad : d. 722 H. (1322) :—(1041).
104	1	Qarwīnī Bahā' ud Dīn : :—W 814.
105	1	Qarwīnī, Jamāl ud Dīn : :—718.
106	1	Qalī Arsalān Khāqān : :—W 743.
107	4	Qamrī, Sīrāj ud Dīn : :—30, 63, 75, *W 525.
108	1	Kārkīyān Khān Ahmad : :—649.
109	3	Kāshānī, Tāz ud Dīn : W 175, W 506, 952.
110	1	Kāshī, Muḥammad Amīn : :—552.

## STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS  
ADDED TO THEM.

Serial No.	Total items	
111	1	Kashī, Musaffar Husain : :—x 452.
112	3	Najm ud Dīn Kubā : d. 616 H. (1221) :—504, 603) : (x 428), x 736, W x 824.
113	1	Kirmānī, Abū Hilmid : :—(815).
114	93	Kamāl Ismā'īl : d. 733 H. (1335) :—20, 44, W 61, W 127, W 136, 223, *265, 300, 343, W 560, 581, W 596, 627, (628), W 651, (694), 740, 763-b, 828, 861, W 829, 984, W 1018-a : †412-a, †505-a, †796-a, W†854-b : x 14-a, x 20, x 36-a, x 27-a, x 43, x 44, x 48, x 61-a, x 84, x 93, x 103, x 116, x 131, x 145, x 212, x 218, x 248, x 270, x 277, x 347, x 358, x 380, x 389, x 391, x 408, x 412, x 417, x 433, x 439, x 444, x 473, x 481, x 482, (x 488), x 489, x 502, x 516, x 540, x 543, x 558, x 576, x 587, x 598, x 610, x 612, x 651, x 681, x 682, x 689, x 694, x 714, x 723, x 732, x 743, x 746, x 755, x 762, x 768, x 790, x 811, x 835, x 837, x 839, x 846, W x 867, x 872.
115	1	Kamāl ud Dīn 'Abdur Ramhā : :—(281).
116	2	Kuhistānī (Qubistānī) Nizārī : d. 710 H. (1318) :—(253) : x 583.
117	1	Gurjī, Taz ud Dīn : :—*W 347.
118	1	Ganjawī, Abū'l 'Alī : :—802.
119	3	Ganjawī, Nizārī : d. 576 H. (1180) :—144, W 580 : †568-a.
120	1	Lūf 'Allāh Nahlāpūrī : d. 810 H. (1407) :—W 849.
121	1	Muhammād Husayn Khān : :—(614).
122	1	Mahmūd Amīr : d. 743 H. (1341) :—(840).
123	2	Makhtārī, 'Uthmān :—69, W 130.
124	1	Makhtam, Amīr : d. 833 H. (1430) :—x 206.
125	2	Murtuqā Qalandar :—425 : †34-a.
126	1	Mu'ammā, Mir Hydar : :—*883.



STATEMENT No. IV.—*concl.*

(Referred to in Section XXI.)

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS  
AScribed TO THEM.

Serial No.	Total Items	
127	2	Mu'izz, Amīr : d. 542 H. (1147) :—448, *W 1028.
128	2	Maghrabi, Tabriz : d. 709 H. (1309) :—W 12, W 338.
129	2	Malik, Shams ud Dīn Kurt :—W 530, W 809.
130	1	Mamiri, Sharf ud Dīn : d. 743 H. (1343) :—(x 611).
131	6	Mahmūd : —†70-b, †467 : x 37, x 123, x 465, x 808.
132	1	Nāṣir Khawarizmī, Ulus : d. 481 H. (1088) :—W 924-b.
133	1	Nasrati, Zain ud Dīn : d. :—(730).
134	1	Nisāfi : —137.
135	1	Wāsi' al Jabali, 'Abdī : d. 353 H. (1160) :—41.
136	1	Wasiti, Rashid : d. 578 H. (1182) :—465.
137	12	Wali Kirmani, Nūrmat 'Allah : d. 827 H. (1424) :—(68) (487) 619, (672), (835) : †10-a, †41-a, (†383-a) : x 308 x 423, W x 424, x 438.
138	1	Hamad, Abu'l Fakh : :—*634.
139	1	Hamdani, Sayyid Ali : :—(x 427).
140	1	Hamdani, 'Ain' Qasbi : :—x 338.
141	8	Hamgar, Majd ud Dīn : :—18, 105, W 119, W 480, W 507, 333, W 676 : x 47.
142	5	Hamad, Sa'd ud Dīn : d. 630 H. (1232) :—*17, (743), (838) : (†871-a) : x 78.
143	1	Yahya, Muhi ud Dīn : :—x 330.

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Vagrants excluding those within the bracket in the Text 490, among  
Spurious 71 marked (†), among unknown 335 marked (x).

## V.—LIST OF NAMES IN THE TESTED QUATRAINS.—(Ref. Sec. XXI.)

Source and Quatrain.			Where and when Vagran.	
1.	Hy. (1384)	: 1: IX. 11	: Arad	.. Salim Stewart: [RS.] (1747).
2.	"	: 4: IX. 4	: An bida'	.. Rami: [Hv.] (1757).
3.	"	: 6: I. 42	: Im Shah	.. 'Agir: [MNL] (1874).
4.	Hs. (1400)	: 12: IX. 2	: Bick	.. Afzal: [AK.] (1781).
5.	Hy. (1384)	: W 12: IX. 130	: Ban gah	.. Magherbi: [Hv.] (1757).
6.	BDa. (1400)	: 13-4: VII. 231	: Tā bilwani	.. Afzal: [12] (1925).
7.	Hy. (1384)	: 16: IX. 93	: Chān	.. 'Agir: [MNL] (1800) (1874).
8.	"	: W 16: I. 26	: Kharran	.. Hanger's wife: [HL.] (1994).
9.	"	: W 16: I. 29	: Khefāh	.. Amir-i Kharran: [Hv.] (1757).
10.	"	: 20: I. 23	: Chān	.. Khe (1601).
11.	"	: 27: IX. 46	: 'Ashiq	.. Rami: [Hv.] (1757).
12.	Hs. (1400)	: 28: IV. 34	: 'Aqil	.. Najm ud Din Rami: [Hv.] (1757).
13.	BDa. (1400)	: W 29-4: XII. 1	: 'Abū al-	.. Afzal: [Hv.] (1848).
14.	Hy. (1384)	: 30: IX. 12	: Qamān	.. Qamar: [Rampis 3] [Hv.] (1757).
15.	"	: W 30: IV. 30	: Babar	.. Rami: [Hv.] (1848).
16.	"	: 40: IX. 60	: Rami	.. Wān: [Rampis 4] (1757).
17.	"	: 44: IX. 7	: Māyān	.. Khe: [Rampis 11] [Hv.] (1757).
18.	"	: 48: VIII. 9	: 'Aḥad	.. Sayyid Nūr: [Rampis 12] (1848).
19.*	Hs. (1400)	: 47: X. 117	: Arad	.. 'Chāid Zaidi: [Hv.] (1946).*
20.	Hy. (1384)	: W 49: VII. 28	: An bāh	.. Afzal: [RS.] (1747).
21.	BDa. (1400)	: 50: VII. 30	: An dā	.. Afzal: [12] (1925).
22.	Hy. (1384)	: W 53: IV. 25	: An qar	.. Hān: (19 C.).
23.	BDa. (1400)	: 58: VII. 160	: An kar	.. Afzal: [Hv.] (1925).
24.	Sa. (1400)	: 138-4: XII. 2	: An mith	.. Sami: [Hv.] (1757).
25.	Hy. (1384)	: 60: III. 34	: 'Abū Ahmad	.. Hān: (19 C.).
26.	BDa. (1400)	: W 62: X. 2	: 'Abdūh	.. Khe: [Hv.] (1757).
27.	Hy. (1384)	: 63: X. 3	: An bāh	.. Qamar: [Hv.] (1848).
28.	"	: W 64: I. 41	: An bāh	.. Fakhr ud Din Muḥammad Shah [HL.] (1994).
29.	"	: W 68: VII. 161	: An mawāl	.. Rami: [Hv.] (1757).
30.	"	: 69: VII. 1	: An bāh nāh	.. Muḥammad: [Hv.] (1848).
31.	Hy. (1384)	: 75: IX. 96	: Isma'īl	.. Qamar: [AK.] (1781).
32.	"	: 76: III. 49	: Isma'īl	.. Tāh Ahmad: [AK.] (1781).
33.	Sa. (1400)	: 77-4: XII. 3	: 'Amir	.. Abū Sa'īd: [AK.] (1781).
34.	BDa. (1400)	: 78-6: XII. 4	: 'Al Jundī	.. Afzal: [AK.] (1781).
35.	Hs. (1400)	: 79: III. 37	: 'Al Charkh	.. Afzal: [12] (1925).
36.	BDa. (1400)	: 79-4: XII. 3	: 'Al dar	.. Afzal: [Hv.] (1925).
37.	"	: 82: I. 31	: 'Al dūh	.. Afzal: [HL.] (1994).
38.	"	: 83: I. 33	: 'Al quḥbā'	.. Afzal: [12] (1925).
39.	Hy. (1384)	: 84: V. 19	: 'In Kān'	.. Afzal: [30] (1925).
40.	"	: 90: IV. 33	: 'In kabān'	.. Khāqān: [Rampis 14] (Lucknow) (1878).
41.	Hs. (1400-1530)	: 92: VII. 145	: 'In hārī	.. 'Asād Kirmān: [RS.] (1747).
42.	BDa. (1400)	: 93: II. 32	: 'In yāh du	.. Afzal: [12] (1925).
43.	Hy. (1384)	: 99: II. 39	: 'In mī	.. Tāh Bāgh: [Rampis 15] (1925).
44.	"	: 103: III. 21	: 'Bā Chān'	.. 'Agir: [MNL] (1800) (1874).

## Source and Quotation

## Where and when Vagrant

45. BDa. (1466) : 103 : VII. 10 : Bas khān .. Humpo : [Rampis 29] (1662).
46. Hy. (1384) : 113 : II. 10 : Bas khān .. Amd Khanyar : [Hv.] (1737).
47. " : 113 : VII. 17 : 'Beytra' .. Addal : [Hv.] (1736).
- 48.\* Wood. (1330) : 113 : VIII. 17 : Fīr .. Hamad Sa'ad Dīn : [Rampis 30] (1437).\*
49. Sh. (1466) : 118-a : XII. 6 : Fīsh amra .. Aggir : [MSh.] (1870).
50. Sh. (1331) : W 103 : II. 48 : Fīshar man .. Humpo : [Hv.] (1736).
51. Hy. (1384) : 123 : IX. 14 : Tā kashīyatum .. Addal : [Hv.] (1737).
52. " : 124 : IV. 53 : Tard .. Addal : [Hv.] (1737).
53. JG. (1666). W 123 : V. 26 : Turfīsh .. Tost Nāir : [AK.] (1781).
54. Sh. (1331) : W 126 : VII. 13 : Turfīsh .. Abū Sa'ād : [Hv.] (1736).
55. Sh. (1466) : W 127 : VIII. 1 : Turfī .. Kl. (1860).
56. Hy. (1384) (W 130 : VII. 16a : Jar Hāqq .. Makharr : [Hv.] (1740).
57. " : 131 : VII. 23 : Chāndī .. Addal : [Hv.] (1740).
58. BDa. (1466) : 132 : I. 16 : Chān āsh .. Anwar : (1897).
59. MA. (1300) : W 136 : III. 3 : Chān bul bul .. Kl. (1860).
60. BDa. (1328) : 142 : VII. 149 : Chān gowhar .. Addal : [Hv.] (1737).
61. Hy. (1384) : 143 : IV. 39 : Chān mardān .. Anir : [MSh.] (1870).
62. BDa. (1466) : 144 : VII. 153 : Chān āsh .. Gargard, Nāir : [Hv.] (1747).
63. Wa. (1461) : 146 : IV. 38 : Chān sār ā .. Rāst : [Hv.] (1737).
64. Hy. (1384) : 147 : V. 21 : Khān ā .. Bikharrī, Saif ad Dīn : [Rampis 31] (1400).
65. BDa. (1328) : 148 : IX. 182 : Khān ā .. Addal [Hv.] (1737).
66. Hy. (1384) : W 150 : IV. 60 : Khāyīn .. Abū Sa'ād : [Hv.] (1736).
67. " : 151 : V. 13 : Dīkādā .. Addal : [Hv.] (1737).
68. MA. (1300) : W 154-a : XII. 7 : Dar pāji .. 'Urī : [Hv.] (1740).
69. Hy. (1384) : 153 : VII. 36 : Dar chāsh .. Shāhī Rūhā : [Hv.] (1737).
70. Sh. (1666) : W 160 : IX. 179 : Darā āsh .. Shāhī : [Hv.] (1747).
71. Hy. (1384) : 167 : XI. 11 : Dar 'āsh .. Bikharrī, Saif : [Rampis 40] (1400).
72. " : 168 : IX. 31 : Dar 'āsh .. Khālī, Jamāl : [Rampis 41] [Sh.] (1331).
73. " : 170 : X. 100 : Dar majlā .. Shāh Shāh : [Rampis 42] (T.G.) (1330).
74. " : 172 : VII. 18 : Dar wādī .. Addal : [Hv.] (1737).
75. " : 174 : IX. 139 : Dar bāsh .. Addal : [Hv.] (1737).
76. " : 176 : VII. 153 : Dīl Sāir .. Hāshīr : [Z.] (1843).
77. BDa. (1466) : W 177 : VII. 150 : Dīl guft .. Khānān 'Im ad Dīn : [N.O. Bnd.] (1494).
78. Hy. (1384) : W 178 : IV. 41 : Dānīyā dād .. 'Aggir : [MSh.] (1870).
79. " : 179 : IV. 31 : Dānīyā sa .. Zakān 'Usūd : [Rampis 43] [BND. 102] (1490).
80. " : 180 : VIII. 13 : Dāwān .. [Rampis 44] [BND. 102] (1490).
81. Hy. (1384) : 182 : I. 31 : Dāb 'agj .. Addal : [Hv.] (1747).
82. " : 183 : VIII. 2 : Rāshā .. Addal : [Hv.] (1737).
83. " : W 185 : I. 38 : Rāst ā .. Rāst : [Rampis 45] (1494).
84. Sh. (1466) : 187 : X. 43 : Zāhād .. Nāshīr : [Ra.] (1747).
85. BDa. (1328) : 189 : VII. 173 : Sar ā sar .. Addal : [Hv.] (1737).
86. Hy. (1384) : 190 : IX. 31 : Sāndāfān .. Hāshīr : [Rampis 46] (1737).
87. BDa. (1328) : W 190 : VII. 16a : Sar māyā .. Addal : [Hv.] (1740).
88. Hy. (1384) : 193 : VII. 101 : Shā āshī .. Kl. : [Rampis 30] [Sh.] (1331).
89. Sh. (1666) : 194-a : XII. 10 : Shāshpān .. Khāshād : [Rampis 31] (?).
90. Sh. (1666) : 196 : VII. 136 : 'Aqīl .. Shāhī : [AK.] (1781).
91. BDa. (1328) : W 197 : IX. 34 : 'Isq āshād .. Abū Sa'ād : [Hv.] (1740).

## Source and Quotation.

## Where and when Vagrant.

99. Hy. (1984) : W 298 : L. 2 : Kamba's khin-  
dara. Rānd : [Hs.] (1975).
99. " : W 299 : VII. 26 : Gar at pai .. Jiridāpat : [Hs.] (1975).
99. BNB. (1928) : 299 : K. 38 : Gar bade' .. Arināna [Hs.] (1975).
99. Hy. (1984) : 299 : K. 41 : Gar bar .. Adal [Hs.] (1975).
99. " : W 299 : VII. 271 : Garān .. Abā Sa'ad [2] (1922).
99. " : W 299 : VI. 14 : Gar kar .. Adal : [RS.] (1975).
99. " : W 299 : K. 34 : Gar gal .. Adal : (Rampis 55) [Hs.] (1975).
99. BNB. (1928) : 299 : XII. 130 : Garām ki .. Adal : [Hs.] (1975).
99. BNB. (1928) : 299 : VII. 172 : Mā 'waj .. Adal : [RS.] (1975).
99. Wbed. 299 : W 299 : K. 37 : Mā kār .. Rānd : [Hs.] (1975).
99. BNB. (1928) : 299 : VII. 146 : Mā 'kām .. Adal : [RS.] (1975).
99. Hy. (1984) : W 299 : KL. 38 : Mā bandā' .. Arāpat : [RS.] (1975).
99. " : 299 : VIII. 29 : Mā bāt .. Arā : [RS.] (1975).
99. " : W 299 : VIII. 29 : Mā bar kuf .. Hāmat : (Rampis 60) [Hs.] (1975).
99. " : 299 : IX. 37 : Mā bātā' .. Abā Sa'ad : [Hs.] (1975).
99. " : 299 : IX. 64 : Mā bārdān .. Rānd of Dīn Lān : [Hs.] (1975).
99. BNB. (1928) : 299 : VIII. 22 : Mā dā ki .. KL : (Rampis 61) [Hs.] (1975).
99. Hy. (1984) : 299 : III. 63 : Mā nāh .. Hān : (Rampis 62) new edition.
99. " : 299 : VII. 34 : Har dīl .. Arāpat : (Rampis 64) (1975).
99. TGA. (1930) : 299 : V. 22 : Har dān .. Rānd : [Hs.] (1975).
99. and ET. (1925)
99. Hy. (1984) : 299 : V. 22 : Har dān .. Rānd of Dīn Lān : [AK.] (1975).
99. BNB. (1928) : 299 : L. 22 : Harā .. Adal [Hs.] (1975).
99. So. (1981) : W 299 : VII. 137 : Har nāh .. Adal [24] (1975).
99. Hy. (1984) : W 299 : III. 47 : Har nāh .. Arāpat Rānd : [Hs.] (1975).
99. " : 299 : II. 34 : Harākar .. Adal [RS.] (1975).
99. " : 299 : IV. 48 : Harān .. Mān Tān : [Hs.] (1975).
99. " : 299 : III. 33 : Tā bārdān .. Adal [19] (1975).
99. Hs. (1928) : 299 : VII. 298 : Ar fāl .. Rānd of Dīn Khajānā [Arā] (1975).
99. Hy. (1984) : W 299 : IV. 48 : Harā .. Rān Sān : [Hs.] (1975).
99. Hy. (1984) : 299 : VIII. 29 : Rān nāh .. Rānd : (Rampis 71) [Hs.] (1975).
99. " : 299 : VII. 33 : Rān nāh gārdān .. Rānd : (Rampis 72) (1975).
99. Hs. (1928) : 299 : K. 34 : Rān ki ha bān .. Rānd : [Hs.] (1975).
99. BNB. (1928) : 299 : IX. 133 : Rān ki ha .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. " : 299 : IX. 133 : Rān ki ha .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. Hy. (1984) : 299 : IX. 133 : Rān rā .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. BNB. (1928) : 299 : IX. 133 : Rān rā .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. Hy. (1984) : 299 : III. 47 : Rān 'waj .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. " : 299 : K. 38 : Rān qām .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. Hs. (1928) : 299 : VII. 298 : Rān rā .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. Hy. (1984) : W 299 : K. 248 : Rān rā .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. " : 299 : K. 29 : Rān ki .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. " : 299 : K. 29 : Rān ki .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. " : 299 : K. 29 : Rān ki .. Rānd Mān (Rampis 73) [Hs.] (1975).
99. BNB. (1928) : W 299 : K. 29 : Rān ki .. Rānd Mān (Rampis 73) [Hs.] (1975).

## Source and Quotations.

## Where and when Vagrant.

137.	Hy. (1984)	: 4: X. 21	: Ashā ki	.. First, India: [Rampin 74] (MF.) (1876).
138.	TK. (1328)	: W 306: X. 25	: Ashā ki	.. Saudi: [S.] (1331).
139.	Hy. (1984)	: 387: X. 28	: Ashā ki	.. Belaghat, Mugh. (Hv.) (1757).
140.	BNb. (1984)	: 330: XL 23	: Ashāb	.. Ajfāl: [H.] (1844).
141.	BERI. (1487)	: 330: VII. 38	: An āshā	.. Ashād: [H.] (1844).
142.	Hy. (1984)	: 334: VIII. 73	: An dāfir	.. Ajfāl (1813) (1833).
143.	BDa. (1460)	: W 305: VI. 18	: An nāḥa'	.. Ajfāl: [Hv.] (1757).
144.	BNb. (1984)	: W 339: b: XII.	: An shaymān	.. Rast Dayā (ML.) (1814).
			āḥ :	
145.	Hy. (1984)	: 337: IX. 63	: An ṣad	.. Saudi: [Rampin 101] (1966).*
146.	"	: 338: I. 30	: An wāḡa'at	.. Sulaym Bāḡar: [Hv.] (1757).
147.	HL. (1887)	: 340: X. 123	: Ashā	.. Ajfāl (1813) (1833).
148.	Hy. (1984)	: 340: IV. 5	: Ashā	.. Ajfāl: [H.] (1844).
149.	"	: 341: X. 40	: Ashān	.. KI. (Rampin 80) (1757).
150.	Wa. (1481)	: 344: X. 125	: Im rā	.. Shakhā'at Dān Shāḡar: [Hv.] (1757).
151.	Hy. (1984)*	: W 347: X. 113	: Ai tū ki	.. Group 'Im rā Dān: [Rampin 80] (TC.) (1330).
152.	BNb. (1984)	: 351: VII. 125	: Ai Khawā'	.. Ajfāl (1813) (1833).
153.	BDa. (1460)	: 352: VII. 187	: Ai dā	.. Hwā Shā: [Hv.] (1844).
154.	BNb. (1984)	: 353: I. 34	: Ai dān	.. Ajfāl [Hv.] (1757).
155.	BDa. (1950)	: 354: I. 2	: Ai dān	.. Ajfāl (175) (1844).
156.	Hy. (1984)	: 357: II. 22	: Im dārkā	.. Saudi: [Rampin 102] (Dowlat) (1487).
157.	"	: 359: VIII. 99	: Im qāḡā'	.. Ajfāl (175) (1833).
158.	Ha. (1460)	: 360: X. 3	: Bāḡa	.. Im-i Shā: [Hv.] (1844).
159.	Hy. (1984)	: W 368: VIII. 23	: Bā māḡar	.. Tūḡat Paḡā: [Rampin 103] (1328 P).
160.	"	: 367: VIII. 128	: Bā māl	.. Hāḡa (1484) [Rampin 102].
161.	"	: 368: VII. 97	: Bāḡ khawā	.. Ajfāl (175) (1844).
162.	TK. (1328)	: W 370: VII.	: Bāḡ shāḡar	.. Saudi [S.] (1814).
		: 133: Var. 477 :		
163.	BNb. (1984)	: W 370-4: XII.	: Bāḡ khā	.. Abā Saudi: [Hv.] (1844).
			āḡ :	
164.	"	: 371: XI. 38	: Bāḡ kūt	.. Ajfāl (175) (1833).
165.	Hy. (1984)	: W 375: X. 25	: Pashāḡa'	.. Rast Dayā: [ML.] (1814).
166.	"	: 377: IV. 6	: Pūt Sār	.. Ajfāl (1813) (1833).
167.	SL. (1331)	: W 379: IX. 184	: Tāḡ kūt	.. Ajfāl: [H.] (1844).
168.	BNb. (1984)	: 380: I. 37	: Tāḡ-i dāḡad	.. Ajfāl (184) (1833).
169.	"	: 381: VII. 18	: Tā rā	.. Ajfāl (184) (1833).
170.	Hy. (1984)	: 386: IX. 67	: Tā māḡar	.. Ajfāl (175) (1833).
171.	BNb. (1487)	: 387: VIII. 4	: Tā māḡarā'	.. Rāḡā: [Hv.] (1757).
172.	Hy. (1480)	: W 388: IX. 43	: Tā mād	.. Shāḡ Shāḡar: [Hv.] (1757).
173.	Hy. (1984)	: 389: III. 61	: Jāḡar	.. Hāḡā: [Rampin 107].
174.	"	: 389: IX. 35	: Chāḡdān	.. Ajfāl (1813) (1844).
175.	BNb. (1984)	: 389: I. 20	: Chāḡa bād	.. Ajfāl: [H.] (1747).
176.	Hy. (1984)	: 389: VII. 37	: Chāḡa dāḡ	.. Salwāt Shāḡar: [Rampin 108]. (1480).
177.	"	: W 400: VII. 30	: Chāḡa shāḡid	.. Tūḡat Shāḡar: [Awf] (1480).
178.	Sh. (1460)	: 403: III. 29	: Chāḡa ghawāḡa'	.. Hāḡā: (1413).*
179.	Hy. (1984)	: 406: VIII. 100	: Chāḡa alāt	.. Shāḡar, Ashā: [Hv.] (1757).
180.	BNb. (1984)	: 408: XI. 37	: Khawā	.. Ajfāl: [Hv.] (1757).
181.	Hy. (1984)	: W 408: IX. 163	: Khawā	.. 'Awāḡ Bāḡar: [A.S.] (1843).

Source and Quotation.		Where and when Vagant.
182.	Hy. (1384) : W 461: VII. 94 : Kharāh	.. Bāḥar, Saf' ud Dīn : [Hs.] (1668).
183.	" : 414 : V. 7 : Kharāh bāh	.. Afshar (201) (1935).
184.	" : 466 : IV. 37 : Dādān	.. Anwar. (Z.) [Rampis 113] (1986).
185.	HE. (1687) : 423 : IX. 187 : Dardā	.. 'Agar : [MNL].
186.	Hy. (1384) : 425 : IX. 177 : Dar dāh	.. Sayyid Mawdūd : [Rampis 114] [Hs.] (1935).
187.	" : W 466 : VII. 57 : Dar dāh	.. Taghribat : [Rampis 115] [Hs.] (1935).
188.	BNb. (1328) : 427 : VII. 166 : Dar dādā	.. Afshar : [Hs.] (1935).
189.	Hy. (1384) : W 466 : VII. 119 : Dar dād	.. Shah Sanjān : [Hs.] (1935).
190.	M.A. (1300) : W 467 : IV. 43 : Dar mādānā	.. Afshar : [Hs.] (1935).
191.	Hy. (1384) : 438 : IX. 109 : Dar mādānā	.. Anwar. : [Hs.] (1935).
192.	BNb. (1328) : 441 : VII. 39 : Dā māg	.. Afshar (201) (1935).
193.	" : 444 : IV. 10 : Dā mā'ra	.. Afshar : [Hs.] (1935).
194.	Hy. (1384) : 443 : X. 151 : Raftan	.. 'Agar : [MNL].
195.	HE. (1687) : 446 : X. 42 : Rāstān	.. 'Amīr Bān, ud Dīn : [Hs.] (1935).
196.	M.A. (1300) : W 447 : VII. 107 : Rāstānā	.. Afshar (201) (1935).
197.	Hy. (1384) : 448 : III. 38 : Rāstān	.. Mawdūd : [Hs.] (1935).
198.	" : W 449 : VII. 14 : Rāstān	.. Tāq, Naḥr ud Dīn : [Hs.] (1935).
199.	" : 455 : IX. 100 : Zāstān	.. 'Agar : [MNL].
200.	HE. (1687) : 458 : XI. 30 : Zāstān	.. Kāsh Mawdūd Bān : [Hs.] (1935).*
201.	Hy. (1384) : W 460 : VII. 102 : Sīst	.. Afshar (201) (1935).
202.	" : 463 : I. 40 : Sūdāyī bāst	.. Bāst : [Hs.] (1935).
203.	" : 465 : VII. 23 : Sūdā	.. Wāw wa, Rāstān : [Hs.] (1935).
204.	" : 466 : IX. 173 : Shāh rūst	.. Abū Sa'īd : [Rampis 116] (1935).
205.	BNb. (1328) : 470 : VII. 164 : Shāh rūstān	.. Afshar : [Hs.] (1935).
206.	HE. (1687) : W 471 : VII. 149 : Sūd Sūd	.. 'Abdullāh Anwar : [Hs.] (1935).
207.	BNb. (1440) : 472 : VI. 3 : Sayyād	.. Afshar (193) (1935).
208.	HE. (1687) : 473 : VII. 129 : 'Agar	.. Bāst Dāyā [Hs.] (1935).
209.	HE. (1687) : 477 : Vāc. VII. 'Alam	.. Anwar. : [Rampis 92] (1935).
113 :		
210.	Hy. (1384) : W 468 : IX. 104 : 'Umar	.. Hamqar, Muḥīd ud Dīn : [AK.] (1781).
211.	BNb. (1328) : 481 : VII. 99 : 'Umar	.. Afshar (202) (1935).
212.	HE. (1687) : W 469 : XII. 'Chavvān	.. Bāst : [Hs.] (1935).
21 :		
213.	Hy. (1384) : W 487 : IX. 100 : Qand	.. Bāst Dāyā : [MNL.] (1935).
214.	" : 488 : X. 13 : Qand	.. Abū Sa'īd : [Rampis 91] (1935).
215.	" : 489 : X. 11 : Qand kī	.. 'Agar : [MNL].
216.	M.A. (1300) : 490 : X. 11 : Qand kī dāst	.. Anwar. (1935).
217.	Hy. (1384) : W 490 : X. 10 : Kān	.. Afshar : [Hs.] (1935).
218.	" : 493 : X. 6 : Kān mādān	.. Afshar (193) (1935).
219.	BNb. (1440) : 494 : X. 67 : Kān mād	.. Bāst Dāyā : [Hs.] (1935).
220.	HE. (1687) : 498 : IX. 86 : 'Gar bādā	.. 'Uḥād, Zāstān : [Rampis 116] (1935).
139 :		
221.	TK. (1390) : 499 : II. 11 : 'Gar dād ghān	.. Sūdāyī Shāh : [Hs.] (1935).
222.	Hy. (1384) : 502 : II. 19 : Gārdān	.. Bāst : [Hs.] (1935).
223.	" : 504 : X. 157 : 'Gar Yār	.. Naḥr ud Dīn, Kāst : [Rampis 124] (1935).
224.	" : 505 : VII. 42 : 'Gar Yār	.. Fāyāb : [Rampis 125] (1935).
225.	" : W 506 : X. 76 : Gāyand	.. Kāsh 'Am ud Dīn : [Rampis 126] (1935).
226.	" : W 507 : X. 85 : Gāyand	.. Hamqar, Muḥīd [Rampis 127] (1935).

Source and Quotation.		Where and when Vagant.	
127.	Hj. (1384) : 309 : X. 116 : Geyrand ki	..	Jahid ud Dîn Jahid : [RS.] (1740).
128.	" : 311 : X. 96 : Geyrand har	..	Hâfîq : [Hv.] (1737).
129.	L.E. (1714) : 313 : III. 44 : Otman ki	..	Jahid, Bostân-e Mîras : [Hv.] (1737).
130.	Wb. (1380) : 315 : X. 198 : Bâstir dî	..	'Isâidî : [RS.] (1740).
131.	BNb. (1388) : 329 : VII. 113 : Mand an	..	Afşad : [Hv.] (1737).
132.	Hj. (1384) : W 329 : X. 116 : Mân mai	..	Qarnî : [TG.] (1730).*
133.	" : W 330 : VIII. 107 : Mân khawar	..	Mahdî Shamsud Dîn : [Dowlat] (1487).
134.	" : 333 : IX. 108 : Mân khaw	..	Haragar Majid [Z.] [Rampis 131] (1743).
135.	" : W 338 : X. 1 : Mân karda	..	Magharîr [Z.] [Rampis 91] (1478).
136.	BNb. (1388) : 338-4 : XII. 100 : Mân karda	..	Afşad : [Hv.] (1730).
137.	Hj. (1384) : 339 : IX. 111 : Mân jama	..	'Asîr : [MNC].
138.	BNb. (1388) : W 340 : I. 4 : Mân 'ajl	..	'Asîr : [MNC].
139.	Hf. (1487) : 346 : VII. 99 : Mân in	..	Firdausi : [Z. Rampis 95] (1770).
140.	Hj. (1384) : 348 : VII. 101 : Mân Sakh	..	Jahidgand, Nigâr : [Rampis 133] (1647).
141.	BNb. (1388) : 351 : I. 53 : Mân gah	..	Afşad : [Hv.] (1737).
142.	Hj. (1384) : 352 : VII. 99 : Mân Isâidîhar	..	Kasht, Amîr : [Hv.] (1737).
143.	BNb. (1388) : 353 : I. 50 : Mânîd	..	Afşad : [Hv.] (1737).
144.	Hj. (1384) : 357 : IV. 111 : Ylân	..	Khatîrî : [Hv.] (1737).
145.	" : W 360 : II. 26 : Yâk etc.	..	KL : [Rampis 138] (1443).
146.	So. (1361) : 361 : VII. 108 : Yâk qatrâ	..	'Asîr : [MNC].
147.	Hj. (1384) : 362 : VII. 100 : Yâk nar	..	Bas : [Hv.] (1737).
148.	" : 363 : VIII. 26 : An lûl	..	Hâfîq [Z. Rampis 137] (1731).
149.	So. (1464) : 370 : III. 3 : Ayyâr	..	Hâfîq (1643).
150.	BNb. (1407) : W 373 : I. 12 : Ai dar	..	Afşad [Hv.] (1730).
151.	Hj. (1384) : W 374 : VII. 101 : Ai dî	..	'Asîr : [Hv.] (1737).
152.	" : W 375 : VII. 100 : Ai dî	..	"
153.	" : 377 : X. 7 : In ahl	..	'Asîr : [MNC].
154.	BERE (1487) : 378-4 : XII. 101 : Bâ sîfâ	..	Sarîr : [Hv.] (1737).
155.	Hj. (1384) : 380 : IX. 113 : Bâ sîr chaw	..	Abd Sa'îd : [Soq] (1600).
156.	Hj. (1384) : W 380 : IX. : Bâ sîr-i	..	Nigâr ud Dîn Ganjawi : [Hv.] (1737).
114			
157.	BDa. (1464) : 381 : VIII. 126 : Bâ sîfâ	..	KL (1633).
158.	Hj. (1384) : 383 : X. 103 : Tâ chand	..	Fârîdî : [Rampis 141] (1443).
159.	So. (1470) : 388 : IX. 116 : Dâz dâghar	..	Afşad : [Hv.] (1737).
160.	BDa. (1464) : 394 : IV. 4 : Sakh	..	Hâfîq : [Rampis 143] (1404).*
161.	Hj. (1384) : W 396 : VII. 101 : Kâr	..	KL (1633).
162.	" : 398 : I. 17 : Gar bar	..	Rûmî : [Hv.] (1737).
163.	" : 399 : VII. 101 : Mardîrâ	..	Afşad : [Hv.] (1737).
164.	" : W 404 : X. 142 : Rûst	..	Rûst Dayr [MFC] (1404).
165.	CALa (1877) : 406 : VIII. 117 : Bâ sîfâ	..	'Asîr : [MNC].*
166.	Hj. (1384) : 407 : III. 51 : Bâ sîfâ	..	'Asîr : [MNC].*
167.	" : 411 : VII. 140 : Rûdî	..	Afşad [166] (1662).
168.	Ha. (1480) : 409 : XI. 7 : Hâkhar	..	Nî'matullah Kharîrî [Z. Rampis 146] (1462).
169.	BNb. (1388) : 400 : VII. 108 : Dîr	..	Afşad [167] (1662).
170.	" : W 403 : XI. 101 : Dîr bar	..	Afşad [Hv.] (1737).
171.	Kh. (1423) : 407 : III. 50 : Fardîr	..	KL (1633).
172.	Hj. (1384) : W 408 : IX. 89 : Kârîr	..	Khatîrî, Sakh ud Dîn : [Asîr] (1600).*
173.	" : 409 : XI. 101 : Gar gharîr	..	Hâfîq [Z. Rampis 148] (1462).

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276.	Hy. (1384)	W 494 : I. 36 : Mā vāṅg	.. Herat, 'Ushān : [Awf] (1322).*
277.	"	: 495 : VII. 143 : Mā pāndā	.. 'Aqar : [MN].
278.	BNh. (1328)	: 497 : XL. 96 : Hārband	.. Adhā : [Hv.] (1357).
279.	Hy. (1384)	W 490 : VII. 33 : Aī bādīsh	.. Rōst : [Hv.] (1357).
280.	"	: 491 : II. 33 : Aī charkh	.. Adhā (1357) (1357).
281.	"	W 491 : XL. 46 : Aī wāṅḡ	.. Khān Shams Khān (d. 1360) [HL] (1352).
282.	BNh. (1328)	: 493 : VII. 106 : Dār Khāng	.. Adhā (1357) (1357).
283.	Sh. (1406)	: 494-5 : XII. 29 : Māpān	.. Awwar : [Hv.] (1348).
284.	Hy. (1384)	: 495 : IV. 5 : Ayyūn	.. Kādīyān Khān Shams : [Hv.] (1357).
285.	"	W 491 : VII. 106 : Aī dīl	.. Kī. (1361).
286.	"	W 491 : III. 30 : Aī dīr	.. 'Aqar : [MN].
287.	"	: 496 : VII. 66 : Pāndā	.. Adhā (1357) (1357).
288.	Hy. (1400-1450)	W 491 : VII. 106 : Dār pān	.. Sultan Sh. Qādīyān [NU, Jint] (1406).
289.	SL (1311)	: 497 : V. 33 : Dār kīrān	.. Adhā (1357) (1357).
290.	Hy. (1384)	: 497 : VI. 10 : Ghām chand	.. Adhā (1357) (1357).
291.	BNh. (1328)	W 491 : I. 11 : Kā dīl	.. 'Aqar : [MN].
292.	Hy. (1384)	W 496 : XL. 55 : Yāh yāh	.. Hārband Māḡ ud Dīn : [Rampā 155] (1362).
293.	"	: 497 : II. 40 : Gār pān	.. Awwar Māḡ ud Dīn : [Hv.] (1348).
294.	"	: 498 : III. 16 : Hīn bādīsh	.. 'Aqar : [MN].
295.	TK. (1350)	: 498 : IV. 41 : Aī jīm	.. Sh. d. Sh. : [RS.] (1347).
296.	Hy. (1384)	W 491 : VII. 13 : Awwar	.. Awwar Kīrān : [RS.] (1357).
297.	Hv. (1300)	W 491 : VII. 106 : Awwar	.. 'Aqar : [MN].
298.	BNh. (1328)	: 491 : VII. 66 : Aī 'Umar	.. Adhā (1357) (1357).
299.	"	W 491 : IX. 46 : Bād ghām	.. Aī dīl : [Hv.] (1348).
300.	Hy. (1384)	W 491 : IX. 119 : Bād mawpān	.. Awwar Māḡ ud Dīn : [Hv.] (1348).
301.	HL (1387)	W 491 : IX. 119 : 'Aqar	.. Rōst : [Hv.] (1357).
302.	Hy. (1384)	: 500 : IX. 27 : Aī bād	.. Hīn : [Z. Rampā 156] (1351).
303.	Hy. (1384)	: 500 : IX. 28 : Aī bād	.. 'Aqar : [MN].
304.	BNh. (1328)	: 501 : I. 43 : Aī mī	.. Adhā : [Hv.] (1357).
305.	Hy. (1384)	: 501 : II. 13 : Aī dīl	.. 'Aqar : [MN].
306.	Kh. I. (1350)	W 501 : I. 43 : Aī bād	.. Kādīyān Khān (d. 1360) [NU, Jint] (1406).*
307.	Hy. (1384)	W 501 : II. 13 : Aī charkh	.. Aī dīl : [Hv.] (1348).
308.	"	: 501 : III. 25 : Aī dīr	.. Qādīyān, Jamāl : [Rampā 156] (1351).
309.	"	: 501 : XL. 14 : Bād mawpān	.. 'Aqar : [MN].
310.	"	: 501 : V. 33 : Bād mawpān	.. 'Aqar : [MN].
311.	BNh. (1328)	: 501 : X. 152 : Bād mawpān	.. Adhā : [Hv.] (1357).
312.	Hy. (1384)	: 501 : VII. 177 : Bād mawpān	.. Ghāmshī, Ahmad : [Hv.] (1357).
313.	"	W 501 : XL. 14 : Bād mawpān	.. Rōst : [Hv.] (1357).
314.	BNh. (1328)	: 501 : I. 44 : Bād mawpān	.. Adhā : [RS.] (1347).
315.	Hy. (1384)	: 501 : VIII. 106 : Bād mawpān	.. Kī. (1347).
316.	"	: 501 : VIII. 106 : Bād mawpān	.. 'Aqar : [MN].
317.	Hy. (1384)	: 501 : VII. 177 : Bād mawpān	.. 'Aqar : [MN].
318.	"	: 501 : X. 152 : Bād mawpān	.. Qādīyān Khān (d. 1360) [NU, Jint] (1406).
319.	"	: 501 : VII. 177 : Bād mawpān	.. Hīn : [Z. Rampā 156] (1351).
320.	BNh. (1328)	: 501 : VII. 177 : Bād mawpān	.. Adhā : [RS.] (1347).
321.	Hy. (1384)	: 501 : X. 152 : Bād mawpān	.. Awwar : [Rampā 156] (1351).
322.	SL (1311)	: 501 : VII. 177 : Bād mawpān	.. Kī. : [Rampā 156] (1347).



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321.	BNb. (1928)	: 772 : X. 137	: Gar mabit	.. Ajfal (r11) (1923).
322.	Hv. (1984)	: 774 : X. 138	: Gar man	.. Ajfal (1987) (1993).
323.	"	: W 775 : XI. 24	: Gar man	.. Bikhari, Salf. (HJ.) (1942) <sup>20</sup> .
324.	CALE (1857)	: 377 : III. 39	: Gul guh chanta	.. Apple (MN).
325.	"	: 778 : VII. 102	: Gul guh ki dast	.. Apple (MN).
326.	Hv. (1984)	: 779 : III. 25	: Gul guh ki man	.. Apple (MN).
327.	Sa. (1487)	: W 780 : X. 135	: Gityand	.. Khargird, Abul Hasan : (MF.) (1865).
328.	Hv. (1984)	: 783 : X. 62	: Ma khilaga'	.. Ghanshi, Muhammad : (RS.) (1997).
329.	J. (1606)	: 785 : VI. 8	: Mlytan	.. Apple (HJ.) (1995)*.
330.	BNb. (1928)	: W 786 : I. 20	: Ma khilaga'	.. Ajfal : (HJ.) (1923).
331.	Hv. (1984)	: W 787 : X. 100	: Ma khilaga'	.. Arwari (Z. Rumpia 1712) (1996)*.
332.	BNb. (1928)	: W 788 : XI. 29	: Nai an	.. Riaz, Fakhred Din : (Rumpia 1712) (RS.) (1997)*.
333.	Wa. (1491)	: 800 : X. 100	: Harchand	.. Salf. : (Rumpia 1712) (1865).
334.	Hv. (1984)	: 802 : IV. 2	: Hargia	.. Ganjavi Abul Adh : (Rumpia 1712) (1865).
335.	Hb. (1800-1890)	: W 803 : III. 38	: Hargia	.. Melli Shams ud Din : (Dowlat) (1487).
336.	Hv. (1984)	: 806 : XI. 20	: Ya rub	.. Ajfal (1984) (1865).
337.	"	: W 807 : X. 30	: Yak jon	.. Ajfal : (Hv.) (1993).
338.	BNb. (1928)	: W 808 : X. 36	: Yak chand ba	.. Ansh : (HJ.) (1865).
339.	Hv. (1984)	: 811 : VII. 155	: Yak chand ni	.. Riaz : (Hv.) (1997).
340.	"	: 812 : X. 131	: Yak dast	.. Ansh Khilasi : (Hv.) (1997).
341.	"	: W 813 : IX. 20	: An jian	.. Qureshi, Salf. ud Din (Rumpia 1812) (1917)*.
342.	"	: W 814 : XI. 33	: Alwail	.. Bikhari Salf. : (Rumpia 1812) (1900).
343.	"	: W 815 : VII. 144	: Asht	.. Apple (MN).
344.	BNb. (1928)	: W 816 : VII. 100	: Ai tian'	.. Bn. Ishtan Shaf. (Hv.) (1848).
345.	Hv. (1990)	: 817 : IX. 40	: Ba 'shiq	.. Sahibi : (AJ.) (1965).
346.	Hv. (1984)	: 818 : IV. 15	: Ba 'shiq	.. KL (1800).
347.	CALE (1857)	: 819 : IX. 147	: Ta chand	.. Apple (MN).
348.	Sa. (1480)	: W 820 : VII. 170	: Jin magha	.. Riaz Darya (MT.) (1924).
349.	Hv. (1984)	: 825 : I. 7	: Jindai	.. Salf. : (Rumpia 1712) (1865)*.
350.	"	: W 826 : VII. 170	: Haq jin	.. Bn-i Shaf. : (Hv.) (1848).
351.	"	: W 827 : II. 27	: Daran	.. Bn-i Yamin : (Dowlat) (1487).
352.	"	: 828 : IX. 11	: Dar jian	.. Ansh : (MF.) (1865).
353.	BNb. (1928)	: 829 : XI. 10	: Dar dhan	.. Ajfal (Hv.) (1993).
354.	"	: 830 : VII. 86	: Dar palan	.. Ajfal (1984) (1923).
355.	"	: 831 : XII. 34	: Dar malk	.. Ajfal (Hv.) (1993).
356.	BDa. (1920)	: 832 : VII. 120	: Darwala	.. Salim Shams (Rumpia 1712) (1900).
357.	Hv. (1984)	: W 833 : IX. 90	: Dast	.. Lutfullah : (Dowlat) (1487).
358.	"	: 834 : IX. 126	: Rind	.. Riaz Darya : (Rumpia 1712) (1900).
359.	KL (1931)	: W 835 : VII. 46	: Rind ki	.. Ansh : (Rumpia 1712) (1900).
360.	Hv. (1984)	: W 836 : I. 30	: Rind ki	.. Riaz Darya : (MT.) (1924).
361.	Hv. (1984)	: W 837 : X. 6	: Qiyamat	.. Shaf. Rumpia : (MF.) (1865).
362.	"	: 838 : X. 103	: Qiyamat	.. KL (1800) (Rumpia 1712) (1900).
363.	"	: 839 : IV. 27	: An qan	.. Bn-i (Z. Rumpia 1712) (1900).
364.	"	: W 840 : II. 9	: An kashan	.. Ajfal (1984) (1865).
365.	"	: 841 : V. 6	: An tan	.. Ajfal : (Hv.) (1993).
366.	"	: W 842 : XI. 200	: Ai an ki	.. Bn-i (Z. Rumpia 1712) (1900).
367.	"	: 843 : IV. 26	: Ai dill	.. Ajfal : (HJ.) (1923).

## Sahar and Qatruin.

## Where and when Vagrant.

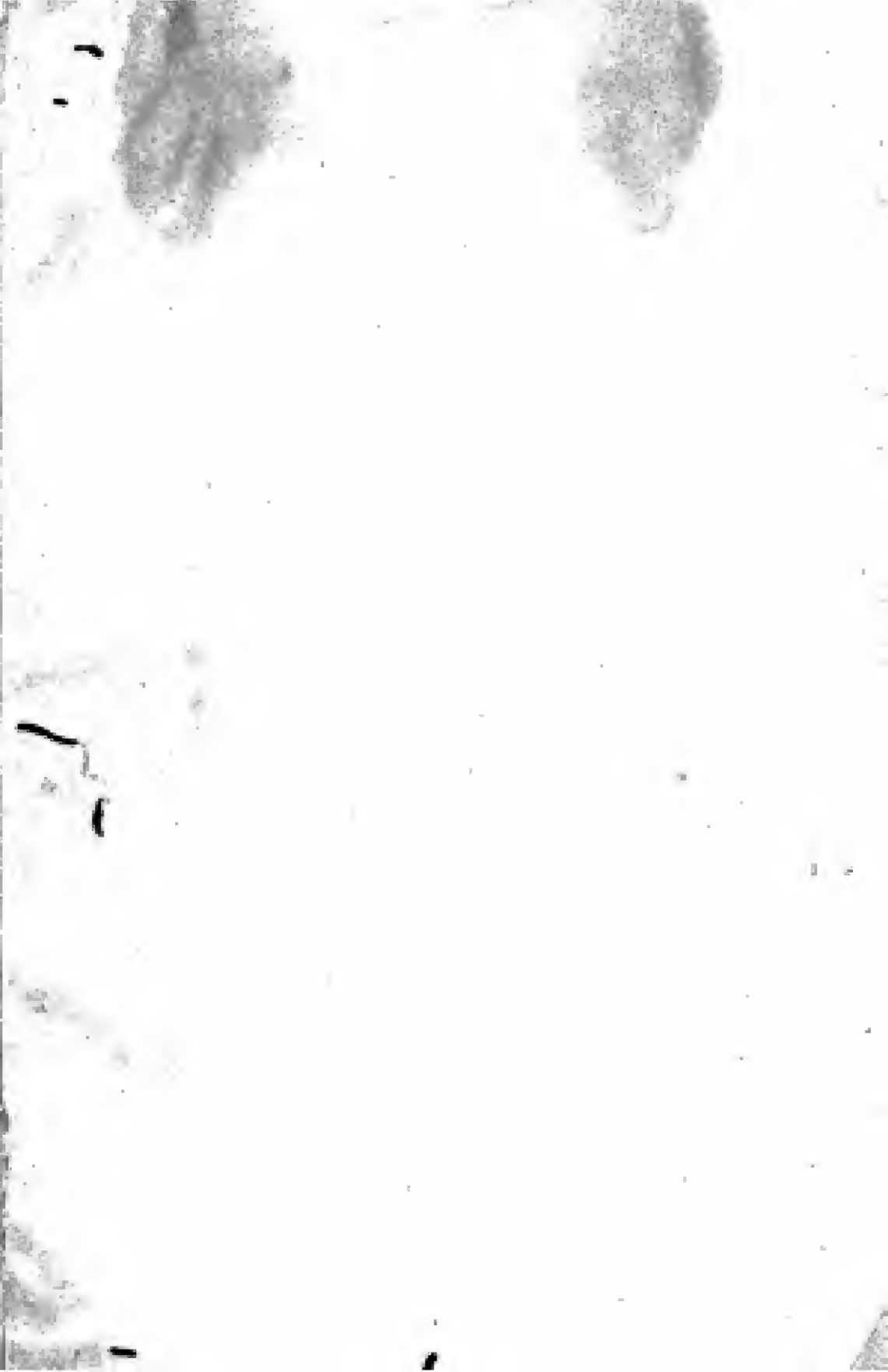
361.	Hy. (1384)	: W 105: VI. 30: Ai naka'	.. Shabab, Sayyid, Khawla (H.) (1377).
362.	"	: W 106: I. 9: Ai zindagi	.. 'Ain Farid: (Awf) (1322).
363.	Ra. (1342)	: 897: II. 53: In-sharh	.. 'Ain (MN).
364.	Hy. (1384)	: 886: V. 3: Chita nafi	.. 'Ain (MN).
365.	"	: 886: I. 8: Dar dila'	.. 'Ain and Dta 'Umar: (Awf) (1322).
366.	"	: 886: IV. 49: Rast ki	.. 'Ain (MN).
367.	Ha. (1377)*	: 887: XI. 31: Zabit	.. Mar'umut, Mir Hydar (H.) (1648).
368.	Hy. (1384)	: 887: XI. 37: Na kanda'	.. Samad (Rampis 104) (1302).
369.	"	: 888: VIII. 105: Yaqt	.. Saladin Shariq (Rampis 100) (1300).
370.	"	: W 107: VII. 105: An naka'	.. El. (Rampis 101) (H.) (1322).
371.	BNb. (1320)	: 889: I. 36: Ai pti	.. Adal (H.) (1322).
372.	Hy. (1384)	: 889: XI. 50: Ai dar	.. Adal dard: (H.) (1322).
373.	BNb. (1320)	: 889: IV. 38: Ai di	.. Adal (H.) (1322).
374.	"	: W 108: XII. Ai baqi	.. 'Ain (MN).
37			
375.	Ha. (1400)	: W 109: X. 100: Ai naka'	.. Adal dard (Z. Rampis 107) (1322)*
1330			
376.	Kh. (1401)	: 901: b: XII. 39: Baridha'	.. Rast: (H.) (1377).
377.	Hy. (1384)	: 901: III. 17: Singar	.. 'Ain (MN).
378.	"	: 901: V. 4: Rast	.. "
379.	BNb. (1320)	: 902: a: XII. 40: Chita mahar'	.. 'Umar: (H.) (1322).
380.	Hy. (1384)	: 902: VII. 45: Dard	.. Adal: (H.) (1322).
381.	"	: W 110: VIII. 71: Sati	.. 'Ain (MN).
382.	"	: 902: XI. 17: Paryad	.. Adal (H.) (1322).
383.	BNb. (1320)	: W 111: XII. Ma dila'	.. Nika Khawla (Teha 1307 H.).
41			
384.	Hy. (1384)	: W 112: X. Miya	.. Ra-i Shad: (H.) (1322).
1330			
385.	"	: 903: VIII. 121: Har rta	.. 'Ain (MN).
386.	TK. (1350)	: W 113: VII. 30: An naka'	.. Shab 'Adam (Rampis 104) (1302).
387.	BNb. (1320)	: 903: XI. 49: Ai ki	.. Adal: (H.) (1322).
388.	BNb. (1320)	: 903: VIII. 32: An mar'umut	.. Shab (1322)*
389.	Hy. (1384)	: 903: VII. 3: Ai naka'	.. Adal: (H.) (1322).
390.	"	: 903: VII. 36: An mar'umut	.. Adal (1322) (1322).
391.	Ha. (1400)	: 903: a: XII. 44: An mar'umut	.. Adal (1322) (1322).
392.	Hy. (1384)	: 904: X. 59: Ufada	.. Shab (Rampis 101) (1302).
393.	"	: 904: VIII. 104: Ai naka'	.. Adal (1322) (1322).
394.	U. (1404)	: W 114: I. 49: Ai naka' dard	.. Adal: (H.) (1322).
395.	BNb. (1320)	: 904: VII. 179: Ai naka' dard	.. Adal: (H.) (1322).
396.	Ha. (1404)	: 904: VII. 149: Ai naka' dard	.. 'Omar Zikar: (H.) (1377).
397.	Hy. (1384)	: 905: IX. 31: Ai naka'	.. Khali, Tar and Dta (Rampis 104) (1302).
398.	BNb. (1320)	: W 115: VII. 103: Ai dar naka'	.. Chahid, Yaqt: (H.) (1302).
399.	Hy. (1384)*	: W 116: VII. 149: Ai di naka'	.. Shab, Ahmad: (Rampis 101) (H.) (1302).
400.	BNb. (1320)	: 905: VII. 150: Ai di naka'	.. Adal (1322) (1322).
401.	"	: W 117: VII. 100: Ai di naka'	.. Adal (H.) (1322).
402.	Ha. (1400)	: 905: VII. 158: Ai naka'	.. Adal (H.) (1322).
403.	"	: W 118: III. 47: Ai naka'	.. Rast Dard: (H.).
404.	BNb. (1320)	: 905: XII. 44: Ai naka'	.. Adal: (H.) (1322).

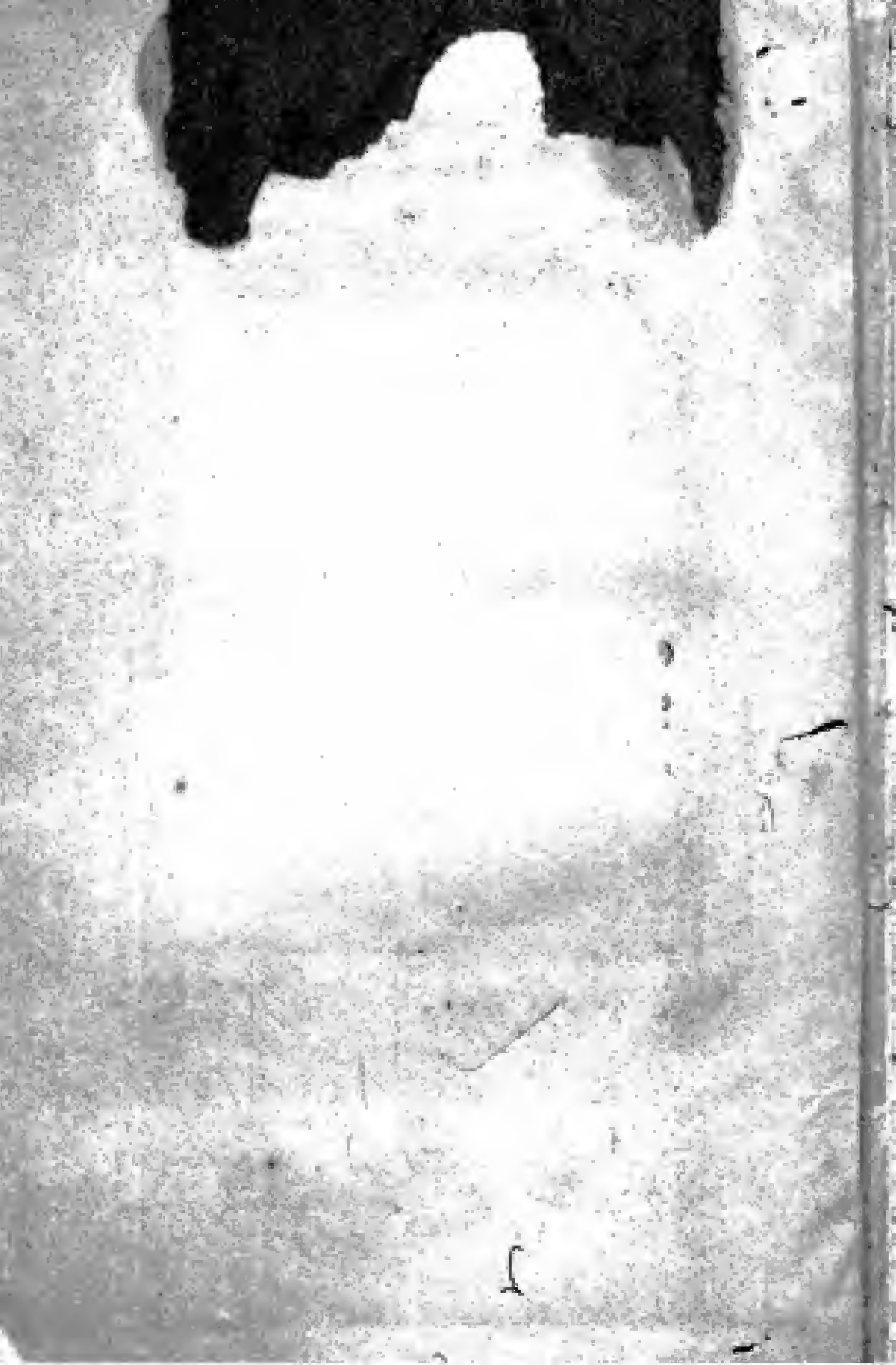
## Source and Quotations.

## Where and when Vagrant.

412.	BDB. (1928)	W 930: VII. 58: Ai sushai'	.. Addl: [H.] (1928).
413.	Hy. (1928)	974: VII. 48: Bi chad	.. Addl: [H.] (1928).
414.	"	984: VII. 58: Palsanta'	.. Kl. (1928).
415.	BDB. (1928)	W 985: VII. 70: Ti nak	.. Addl: [H.] (1928).
416.	Hy. (1928)	1018: VII. 119: Ti dar na.	.. Tied Nats: [H.] (1928).
417.	BDB. (1928)	990: VII. 6: Ta chida'	.. Addl: [H.] (1928).
418.	"	991: VII. 77: Ta kai psi	.. Addl: [H.] (1928).
419.	*Hs. (1927)	1023: VIII. 81: Ta kai psi	.. Aggr: [MN.]
420.	Hy. (1928)	1028: IX. 140: To kach	.. Bakharj, Tü ad Dm: [Aveb] (1928).
421.	Hy. (1928)	1028: VIII. 21: Jui rik	.. Samt: [H.] (1927).
422.	"	1028: X. 90: Chaudin.	.. Aggr: [MN.]
423.	"	1028: VII. 41: Chaudin	.. Addl: [H.] (1928).
424.	U. (1928)	W 1028-1: Hald man	.. Addl: [H.] (1928).
		Var. 947:	
425.	Sl. (1928)	1028: VII. 30: Khusi kish	.. Samt: [H.] (1927).
426.	CAL. (1927)	1029: VIII. 86: Khusi chad	.. Aggr: [MN.] (1928).
427.	Hy. (1928)	W 1029: VII. 77: Dind	.. Bca Bchis [Remps 221] (1928).
428.	BDB. (1928)	1029: VII. 119: Dar jasta.	.. Addl: [H.] (1928).
429.	*Hy. (1928)	1029: VIII. 89: Dar dhi	.. Parphit: [Remps 221] [H.] (1928).
430.	Kb. (1928)	W 1028-9: Dar chida'	.. Kl. (1928).
		XII. 47:	
431.	BDB. (1928)	1029: XI. 9: Dar has para	.. Rat. Fakha ad Dm: [H.] (1927).
432.	Hy. (1928)	W 1028: VIII. Zindal	.. Mu'ind: [Remps 221] [H.] (1928).
		91:	
433.	"	1029: IV. 44: Zin phis	.. Addl: [H.] (1928).
434.	Hd. (1928)	W 1029: Var. Zindar	.. Addl: [H.] (1928).
		1029:	
435.	Hy. (1928)	1033: XI. 38: Salsida'	.. Shafroth [Remps 222] (1928).
436.	"	1036: VIII. 94: Shama' na	.. Aggr: [MN.] (1928).
437.	"	W 1039: II. 25: Gar brodenam	.. Samt: [MF.] (1927).
438.	BDB. (1928)	1040: VII. 90: Gar bi na	.. Addl: [H.] (1928).
439.	Se. (1928)	W 1040: VII. 86: Gar dar	.. Addl: [H.] (1928).
440.	Hy. (1928)	W 1040: VII. Gar nai	.. Sincet: Tü ad Dm: [AR.] (1928).
		104:	
441.	Hs. (1928)	W 1040: VII. Gar shahar'	.. Addl: [H.] (1928).
		118:	
442.	Kashid	1040-1: XII. Gar Tim.	.. Addl: [H.] (1928).
		Radial (stuck): 47	
443.	Hs. (1928)	1045: VII. 107: Gar gaba	.. Addl: [H.] (1928).
444.	BDB. (1928)	1050: XI. 45: Gah takht	.. Addl: [H.] (1928).
445.	Hd. (1928)	1050: VII. 104: Maide baid	.. Addl: [H.] (1928).
446.	Hy. (1928)	W 1050: VIII. Hita ch ba	.. Addl: [H.] (1928).
		4:	
447.	BDB. (1928)	W 1050: VII. Hita ch na	.. Addl: [H.] (1928).
		118:	
448.	Hs. (1928)	1053: VIII. 97: Hita shahar'	.. Aggr: [MN.]
449.	Hy. (1928)	1056: X. 148: Va Rait	.. Jm: [H.] (1927).
450.	BDB. (1928)	1057: XI. 47: Ya Rait	.. Addl: [H.] (1928).







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